

Monteal: Results of the Intercultural Cities Index

Date: October 2011
A comparison between 40 cities

Introduction

The Intercultural Cities programme is a joint initiative between the Council of Europe and the European Commission. It seeks to explore the potential of an intercultural approach to integration in communities with culturally diverse populations. The cities participating in the programme are reviewing their governance, policies, discourse and practices from an intercultural point of view. In the past, this review has taken the form of narrative reports and city profiles – a form which is rich in content and detail. However, it is relatively weak as a tool to monitor and communicate progress. The new intercultural city index has been designed as a new benchmarking tool for the cities taking part in the pilot phase of the programme as well as future participants.

As of today 40 cities have undergone their intercultural policies analysis using the Intercultural City Index: Amadora (*Portugal*), Barcelona (*Spain*), Botkyrka (*Sweden*), Campi Bisenzio (*Italy*), Cartagena (*Spain*), Copenhagen (*Denmark*), Donostia-San Sebastian¹ (*Spain*), Dublin (*Ireland*), Duisburg (*Germany*), Erlangen (*Germany*) Fuenlabrada (*Madrid region, Spain*) Geneva (*Switzerland*), Izhevsk (*Udmurt Republic, Russia*), Limassol (*Cyprus*), Lisbon (*Portugal*), Lodi (*Italy*) the London borough of Lewisham (*United Kingdom*), Lublin (*Poland*), Melitopol (*Ukraine*), Mexico City (*Mexico*), Montreal (*Canada*), Munich (*Germany*), Neuchâtel (*Switzerland*), Neuköln (*Berlin, Germany*), Oslo (*Norway*), Patras (*Greece*), Pryluky (*Ukraine*), Reggio Emilia I & II (*Italy*), Rijeka (*Croatia*), Sabadell (*Spain*), Sechenkivsky (*District of Kyiv, Ukraine*), Senigallia (*Italy*), Subotica (*Serbia*), Tilburg (*The Netherlands*), Torino (*Italy*), Turnhout (*Belgium*), Unione dei Comuni-Savignano sul Rubicone² (*Italy*), Västerås (*Sweden*) and Zurich (*Switzerland*)

This document presents the results of the Intercultural City Index analysis for the city of Montréal and provides related intercultural policy conclusions and recommendations.

Intercultural city definition

The intercultural city has people with different nationality, origin, language or religion/belief. Political leaders and most citizens regard diversity positively, as a resource. The city actively combats discrimination and adapts its governance, institutions and services to the needs of a diverse population. The city has a strategy and tools to deal with diversity and cultural conflict. It encourages greater mixing and interaction between diverse groups in the public spaces.

Methodology

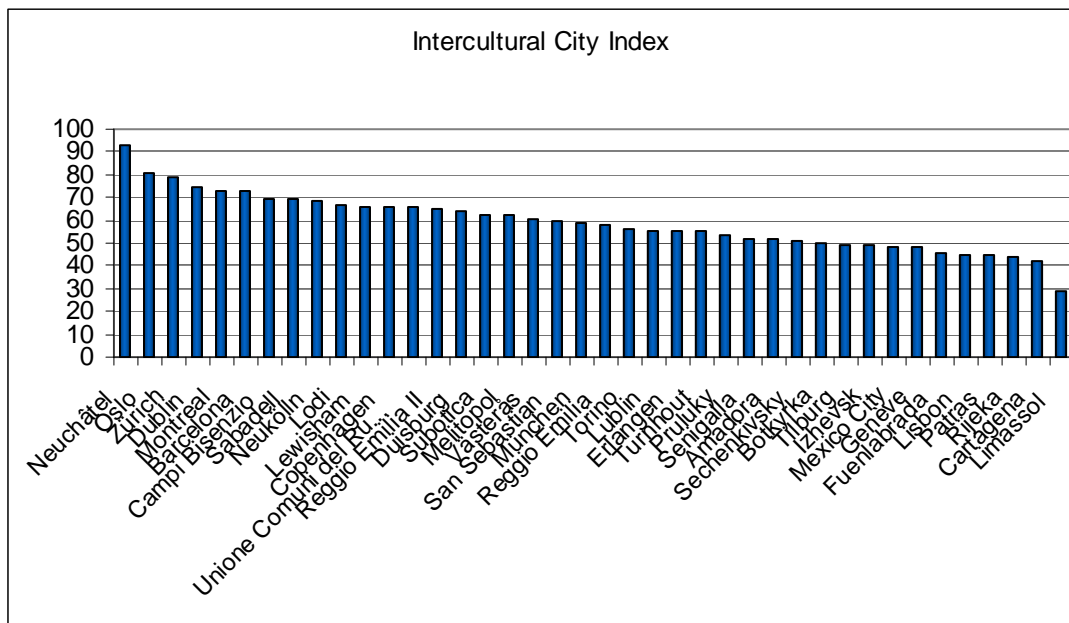
¹ The Spanish city of Donostia-San Sebastian hereinafter referred to as San Sebastian.

² The Italian city of Unione dei Comuni-Savignano sul Rubicone hereinafter referred to as Savignano sul Rubicone.

The Intercultural City Index analysis is based on a questionnaire involving 66 questions grouped in 14 indicators with three distinct types of data. Indicators have been weighed for relative importance. For each indicator, the participating cities can reach up to 100 points (which are consolidated for the general ICC Index).

These indicators comprise: commitment; education system; neighbourhoods; public services; business and labour market; cultural and civil life policies; public spaces; mediation and conflict resolution; language; media; international outlook; intelligence/competence; welcoming and governance. Some of these indicators - education system; neighbourhoods; public services; business and labour market; cultural and civil life policies; public spaces are grouped in a composite indicator called “urban policies through the intercultural lens” or simply “intercultural lens”.

The comparison between cities is strictly indicative, given the large difference between cities in terms of historical development; type and scale of diversity, governance models and level of economic development. The comparison is based on a set of formal criteria related to the intercultural approach in urban policies and intended only as a tool for benchmarking, to motivate cities to learn from good practice.



According to the overall Index results, Montréal is positioned 5th among the 40 cities in the sample in relation to the index as it stands at present.

Montreal - population overview

The population of Montreal was 1 620 693 people in 2006³. The profile of inhabitants is complex. According to the 2006 Statistique Canada report, the majority group includes people of Canadian and of French origins. People of Canadian origin are 537 625 (339 595 of both Canadian parents and 198 030 of mixed parents). People of French origin are 371 200 (148 965 of both French parents and 222 240 of mixed parents).

Migrant population consists of 488 090 people which correspond to 31 % of Montréal population. Non-permanent residents are 32 810, or 2 % of the population.

The main groups of the population by origin are as follows⁴: Carribean - 86 490, Central and South America - 57 190, Europe - 393 100, African - 49 005; Western Asia - 29 745, Southern Asia - 53 980, East and South-East Asia: 105 295; Oceania – 595⁵.

The largest migrant groups have their origins in: Italy (49 240), Haïti (39 280), China (25 070), France (23 930), Algeria (21 480), Morocco (20 850), Lebanon (18 845), Viet Nam (17 155)

Among residents aged 15 and over, 489 965 people (36 %) are foreign-born and therefore considered first generation migrants. Second generation migrants comptent are 174 040 (13 %). 679 people aged 15 and over (51%) belong to the third and following generations⁶.

Globalisation and the economic downturn affect the economic fabric of the city and the prospects of migrants. Sectors which traditionally employ a lot of migrants, particularly manufacturing, have been affected the most. Skilled migrants find it difficult to have their qualifications recognised. Some groups, especially those belonging to visible minorities have difficulties finding employment despite the fact that the many of them have equal or higher levels of education compared to the general population. This trend concerns also the second the third generation. The city therefore is confronted with new challenges and needs to increase its efforts in enabling the social and economic integration of migrants and fight poverty and exclusion.

1. Intercultural commitment

The optimal intercultural city strategy would involve a formal statement by local authorities sending an unambiguous message of the city's commitment to intercultural

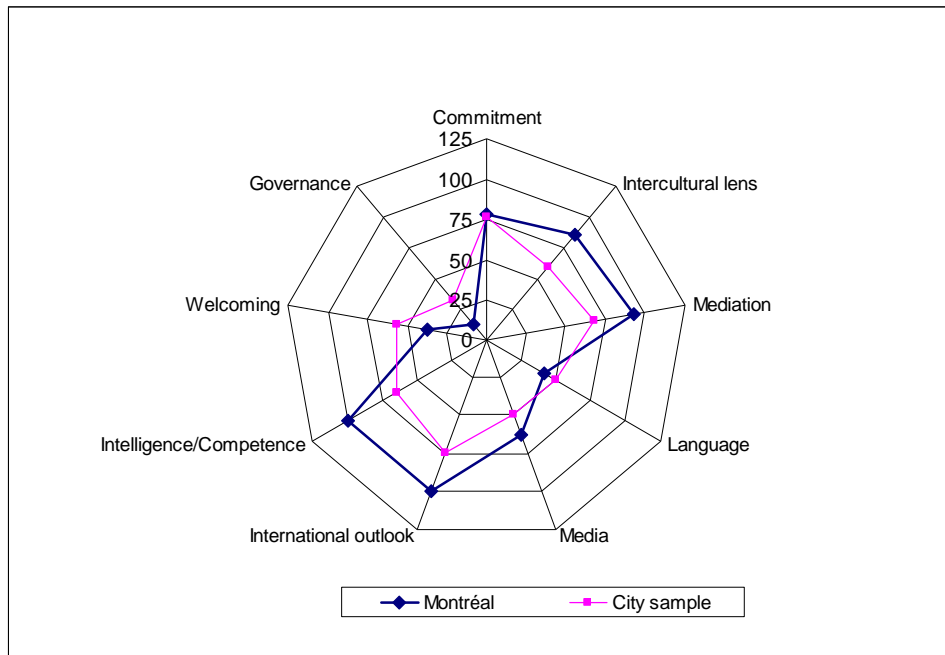
³ Profil socio-économique de la Ville de Montréal. Édition mai 2009.

⁴ Based on self-declared origin, including indicated unique origin or indicated multiple origin

⁵ Source: Direction de la recherche et de l'analyse comparative, Ministère de l'Immigration et des Communautés culturelles, based on Statistique Canada data

⁶ Statistique Canada 2006

principles as well as actively engaging and persuading other key local stakeholders to do likewise.



The rate of achievement of Montréal’s commitment to intercultural diversity management is 78%, almost equal to the level of the city sample⁷ (77%). The city has not officially announced its engagement interculturelity (the term currently used is “diversity”) but has designed an intercultural strategy and has developed an action plan to put it in practice. It has allocated a budget for the implementation of its intercultural strategy and action plan. The city council also has an evaluation process for its intercultural strategy and a webpage dedicated to its actions related to diversity. Montréal has a dedicated cross-departmental co-ordination structure which is responsible for its intercultural strategy and action plan.

Interculturality as a basis for the city’s policies has been embraced in 2000, in the context of its triennial plan 2000-2002. The Prix interculturel de Montréal Abe-Limonchick awards citizens who have made a special contribution to intercultural understanding.

The Intercultural Montreal office (not included in the Directorate of social diversity) is an administrative entity advising the local government on issues related to the management of cultural diversity. It provides information and training on municipal services dealing with intercultural dialogue, the fight against discrimination and equal access to employment.

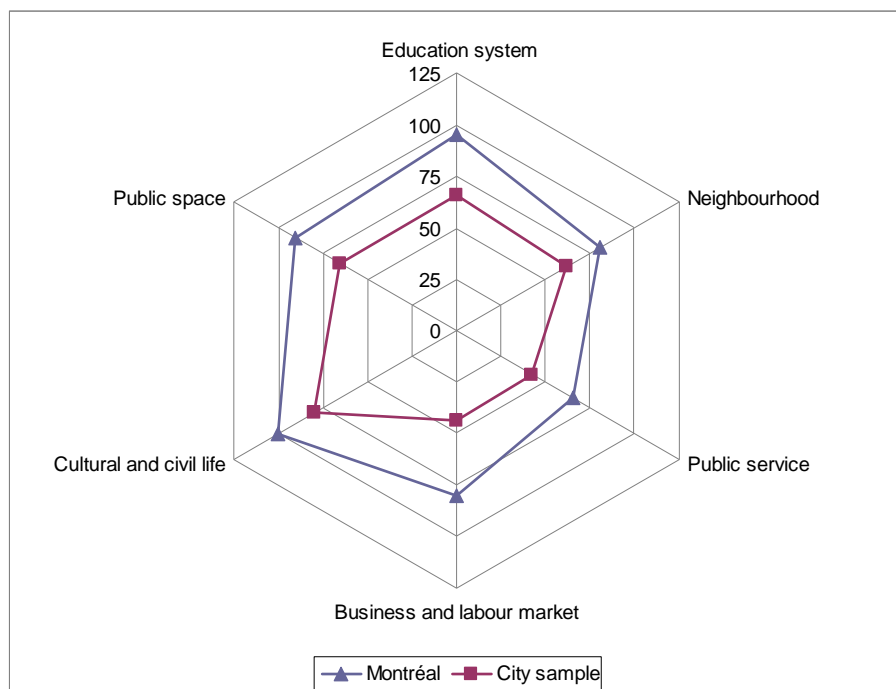
In order to enhance its public commitment to interculturality, the city could look into the following commitment initiatives of other cities. The city of Oslo (Norway) declared itself an open and inclusive city in 2001. The policy name is OXLO-Oslo Xtra Large. The declaration “Oslo-a city for all” passed by a unanimous city council

⁷ The term “city sample” refers to the weighted average of the 40 cities included in the Index at this moment in each of the fourteen areas of intercultural governance.

states: “Oslo is a city where all citizens are of equal value. The city’s citizens are its most cherished resources. We are all citizens with different ethnic, cultural and religious backgrounds, and have the same fundamental values, duties and responsibilities. (...). The municipality aims to mirror the diversity of its population, among its public servants and leaders, and in the services it provides”. In the Dutch city of Tilburg the official statement of the goal of the city’s intercultural policy reads as follows: “Each resident of Tilburg, regardless of his or her background, forms part of the community of the city of Tilburg, shoulders the responsibility to keep the quality of life of this city, and acts upon it. At the same time we admit and appreciate the diversity of the people of people and groups in the city, because we are all residents of Tilburg”. Finally, the city council of Neuköln (Germany) was awarded by the German Federal Government the title “Place of Diversity” and with this it sends a message against right-wing extremism and for diversity and tolerance. The place name sign “Neukölln-Place of Diversity” is set up visibly on the square in front of the underground station “Britz-Sud”.

2. Education⁸ policies through an intercultural lens

School has a powerful influence in society and has the potential to either reinforce or challenge prejudices in a number of ways through the social environment it creates, the guidance it provides and the values it nurtures.

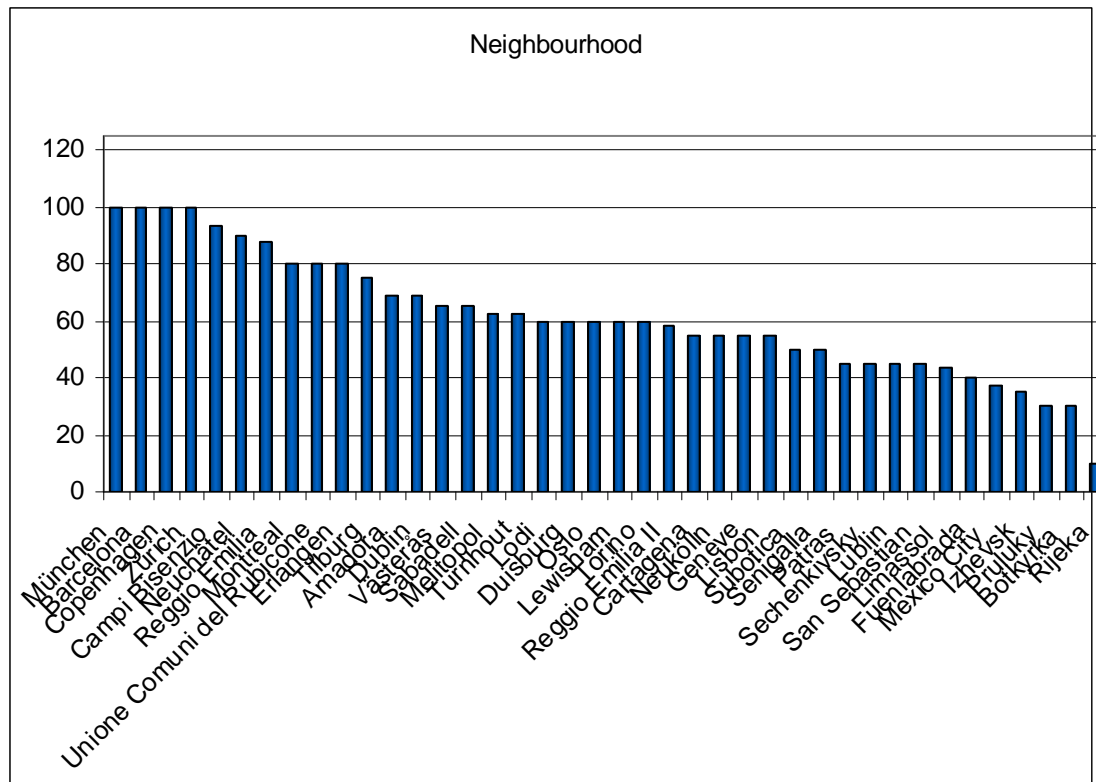


The analysis shows that Montréal's action in the field of education is higher (95%) than the city sample's rate (66%).

⁸ The term “Education” refers to a formal process of learning in which some people consciously teach while others adopt the social role of learner -(ref. http://highered.mcgraw-hill.com/sites/0072435569/student_view0/glossary.html)

In none of the local primary schools most pupils come from the same ethnic background – according to the city reply, the parent’s origins are diversified and there is no excessive ethnic clustering. Only to some extent ethnic origins of teachers are representative of city’s diverse population. Montréal’s schools involve parents from migrant/minority backgrounds in daily school life.

3. Neighbourhood policies through an intercultural lens⁹



An intercultural city does not require a “perfect statistical mix” of people and recognises the value of geographical proximity and bonding between people of the same ethnic background. However, it also recognises that spatial ethnic segregation creates risks of exclusion and can act as a barrier to an inward and outward free flow of people, ideas and opportunities.

Montréal’s neighbourhood policy indicators is significantly higher (80%) compared to the city sample’s rate (62%).

Only in some neighbourhoods a vast majority¹⁰ of residents come from the same ethnic background. Migrants settle primarily on the island of Montréal and most

⁹ By "neighbourhood" we understand a unit within a city which has a certain level of administrative autonomy (or sometimes also certain political governance structures) and is considered as a unit with regard to city planning. In larger cities districts (boroughs) have several neighbourhoods. The statistical definition of “neighbourhood” varies from one country to another. Generally, it includes groups of population between 5,000 and 20,000 people on the average.

The city cooperates with the Conférence régionale des élus (CRÉ) in the context of the Alliés (allies) project which encourages private sector enterprises to employ people of migrant origin.

Montréal might wish to consider an initiative launched by Tilburg (The Netherlands) in this area. All civil servants in Tilburg who have contacts with their clients in their work receive intercultural training. All of the civil servants which work in the city's social affairs department receive diversity training. This is also standard procedure for any new employee.

Another interesting example of such a practice has been jointly introduced by Neukölln's City Council Department for Social Affairs and Housing working together with the migration service of Caritas (a social welfare institution of the Catholic Church in Germany). This was introduced after a campaign for cultural-sensitive care for senior citizens. In this particular case, the staff of the service for senior citizens was familiarized with culture sensitive services for senior citizens in the framework of information and sensitisation events. An important issue was to attract migrants for voluntary participation in the social committees.

The Germany city of Berlin¹¹ has put into practice a similar initiative. Berlin's Intercultural Opening Strategy is designed to adapt the administration to work with a diverse customer's base. Workshops are organized for all employees, with a particular focus on service managers. The process started at the Senate's Foreign office in 2004 and has since then been extended to other parts of the administration, such as job centres in areas with a high proportion of people with a migrant background.

Another example is Copenhagen which has taken a number of actions to improve the representation of migrants in the city administration. However, this has not yet been applied to all levels of seniority. Improving the representation of migrants at all level of seniority is one of the objectives of Copenhagen's Inclusion policy 2011-2014. Copenhagen offers paid internships specifically targeted at people with minority backgrounds, for instance by requiring they should be able to speak a certain language. It also offers training possibilities for its interns so they can acquire permanent positions. The city council advertises its vacancies through community media groups, as well as universities with a high proportion of students from minority backgrounds.

In Amsterdam a municipal workforce that reflects the composition of the city's population is a clearly formulated objective of Amsterdam's administration, both at political and senior management level. A new Diversity Programme was established for the period 2007-2010 with targets across salary scales. The Diversity Programme has enabled the administration to already make progress from 14% of staff with a migrant background in 2006 to 21.5% in 2008.

In terms of accommodations in public services, Montréal offers time-slots for women in sports facilities but not special food or burial services. The RAVEI: volunteer interpreters network supports various city services with linguistic mediation. A Guide

¹¹ This particular example comes from: Integrating cities DIVE: "Cities accommodating Diversity; Find Recommendations from the peer review project "Diversity and Equality in European Cities"

for managers of public services on reasonable accommodations has been produced and training is provided regularly.

5. Business and labour market policies through an intercultural lens

Montréal's business and labour market policy indicators are much higher than the city sample's: 80% of these goals were achieved, while the city sample's rate for business and labour market policy is 44%.

Montreal has set up a business umbrella organization which promotes diversity and non discrimination in the workplace. The city has signed a charter which outlaws discrimination in employment. It encourages ethnic/cultural minorities businesses to move beyond localized economies to enter into the mainstream and higher value added sectors. However, no priority is given companies which implement a diversity strategy when procuring their goods and services.

Copenhagen put such an initiative into practice in 2006 in order to integrate the unemployed into the city's labour market. Hard clauses in the procurement contract require the supplier to recruit a certain number of unemployed, trainees or people in "supported employment". In addition, soft clauses in the procurement contract require the supplier to weave diversity management practices into his/her human resource strategy. National legislation restricts Copenhagen's use of social clauses in its procurement policies. However, the city has agreed upon an action plan to increase the number of hard clauses when procuring goods and services.

Montréal encourages "business districts/incubators" to facilitate inhabitants from different cultures to mix more easily. The Petite Italie, le Chinese neighborhood, the Petit Maghreb (neighborhoods visited by people of various origins) play the role of such informal incubators. Montréal issues a directory of ethno-cultural professional and business organisations in Montréal.

6. Cultural and civil life policies through an intercultural lens

The time which people allocate to their leisure may often be the best opportunity for them to encounter and engage with inhabitants from a different culture. The city can influence this through its own activities and through the way it distributes resources to other organisations

Montréal's cultural and civil life policy goal achievement rate is higher (100%) than the city sample's rate (78%).

The city has implemented the following policies in cultural and civil life. It does use interculturalism as a criterion when allocating grants to associations (various programmes and grant schemes take diversity into account). It organises cultural and sport event designed to encourage intercultural encounters and encourages cultural organisations to deal with issues around diversity and interculturality. See the cultural development policy of the city 2005-2015 and Réseau Accès culture <http://www.accesculture.com/>

Finally, Montréal organises public debates and campaigns around the topics of diversity and living together.

Montréal might be interested in events and activities in the fields of arts, culture and sport to encourage inhabitants from different ethnic groups to mix carried out in other cities.

In the French city of Lyon a parade takes place every two years and show-cases one core discipline, dance, together with complementary disciplines of music and street arts. Over 30,000 spectators are present at this vast urban ritual staged in the city centre where the city's main authorities (political, economic, religious, and institutional) are concentrated. The cultural project is structured around the unity of time, place and subject: the event's organizers want to preserve this unifying approach to the arts, which attracts amateurs of all sexes, all ages and very different social origins onto unfamiliar territory.

In the London borough of Lewisham the cultural and creative sector in the north of the borough now has international recognition as a incubator of the arts and cultural activities. However, it is aimed at all the business community not solely at BME groups. Services provided by associations must be accessible to the whole community. The management committee, staff and users must reflect the interculturality of the borough (unless targeted at a very specific group). Organisations are provided with capacity building support to help them achieve this baseline to bid for funding.

New funding is aimed at building social capital and promoting the 'cohesive' society:

- Localities Fund administered by Councillors in line with the wishes of the Local Area Assemblies.
- Mayors Fund – localised small scale funding.

100% of all grants to associations and initiatives are granted based at least in part on the criterion of interculturalism.

The Raval Foundation of Barcelona is a co-ordination platform for cultural institutions and social organisations working with children, women, people at risk from exclusion, commercial organisations, trade unions and many other actors in the neighbourhood. Together they investigate the local area, create thematic and project networks, communicate about Raval to the media and generate community projects.

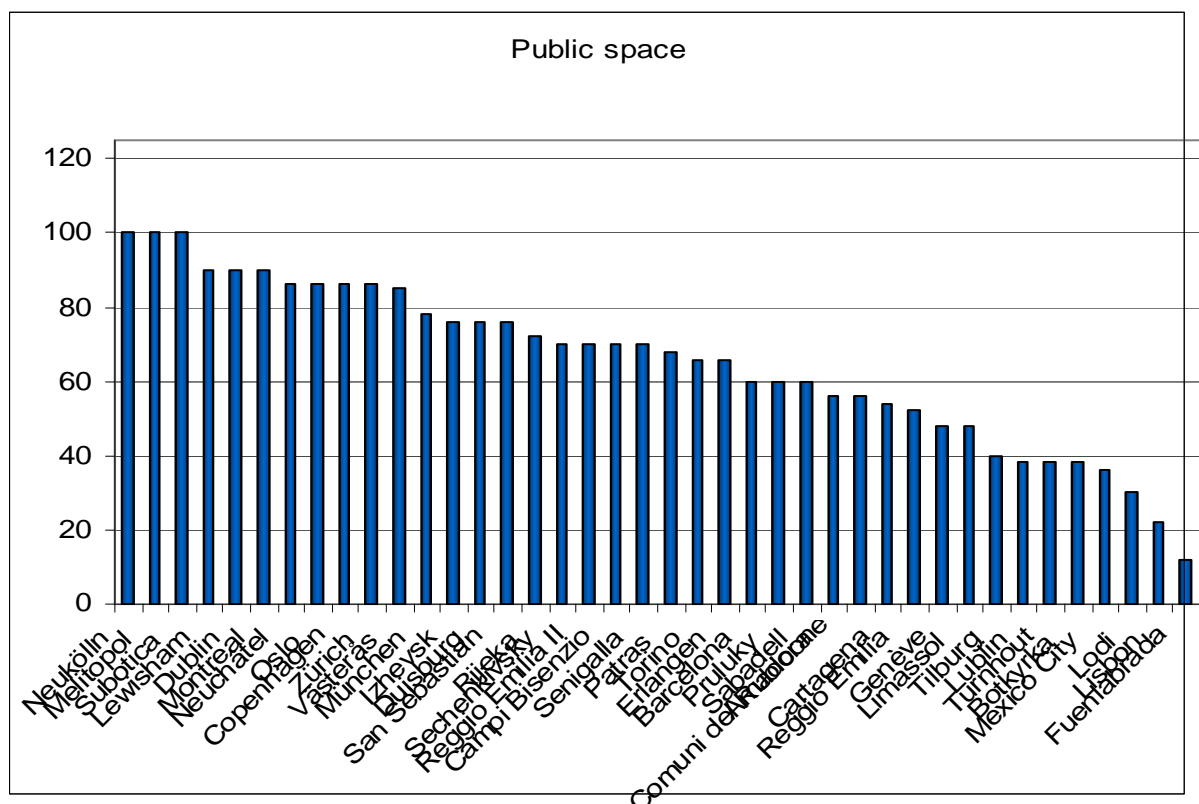
One of the many actions carried out by the Foundation and its members is a 4-days festival involving 100 different entities from Raval, each contributing their own know-how and activities. The festival has grown over the years from a small local initiative and is becoming larger and more popular every year. The different participating organisations are covering their own costs. People from other neighbourhoods come to Raval festival as well. Raval is in a way the intercultural laboratory of Barcelona.

There is a project "culture in situ" which encourages cultural institutions present to reach out to the local community. It involves both social organisations and cultural institutions and consists of visits to the cultural institutions/associations, workshops for children, open doors only for people from the neighbourhood, communication through the local NGOs... The opera has for instance a special programme exclusively for Raval.

The founders of the Foundation were small entrepreneurs from the neighbourhood who wanted to promote a good image of Raval. Then they began to meet social associations and started developing projects together. The Foundation has a key role in co-coordinating, networking, taking initiatives etc. When 33 entities had joint, they started looking strategically and developing project, but the project is not over-institutionalised, it remains grassroots, and the Foundation has legitimacy with all NGOs in Raval. There is a delicate balance between spontaneity and institutionalisation and the Foundation has achieved it. Similar institutions in other areas have become too institutionalised and eventually lost the pulse of the community and failed.

7. Public space policies through an intercultural lens

Well managed and animated public spaces can become beacons of the city's intercultural intentions. However, badly managed spaces can become places of suspicion and fear of the stranger.



The rate of achievement of Montréal's public space policy goals is considerably higher than the sample city's: 90% of these goals were achieved, while the sample city rate for public space policy is 65%.

According to the answer given in the survey, there are no areas in the city which have a reputation of being "dangerous". None of the areas in the city are dominated by one ethnic group and make other inhabitants feel unwelcome (although the popular names of some neighbourhoods traditionally are associated with some national origins or cultures, special facilities or activities are proposed to promote diversity in these neighbourhoods).

The local government promotes intercultural mixing in public libraries, museums, squares and playgrounds. Libraries, in particular, have become spaces for intercultural mediation and encounters. Their staff includes mediators and liaison officers with the specific mandate to cater for the needs of new arrivals in close partnership with civil society.

We invite Montréal to build upon its existing public space initiatives, for instance by taking into consideration the ethnic/cultural backgrounds of its citizens more frequently when designing and managing new public buildings or spaces. An interesting initiative has been implemented by the London borough of Lewisham. In Pepys Park young people were invited into the process of designing and making a new playground area. At Ladywell Fields, an area of abandoned meadowland was restored to public use with the involvement of a park user group and the reinstatement of a park warden and a 'Rivers and People Officer'.

An interesting example of initiative to promote intercultural mixing in markets has been jointly put into practice by the Vienna Chamber of Commerce and the city council. Ottakring is a neighbourhood on the outskirts of Vienna, with more than 50 nationalities including Pakistanis, Turks, Maghrebians, and Egyptians, who make up 36% of the total population of 8,000. During the late 90's the once popular historic market of Brunnengasse faced a chronic decrease in visitors. Most of the bordering ground floor premises also became vacant and were used for storage or occupied by industries with no relation to the market, such as betting shops. In response, the Vienna Chamber of Commerce and city council decided to allocate all empty shops to artists rent free. Dozens of artists blended into the life of the neighbourhood and ran numerous projects in association with local shopkeepers and residents, ranging from providing services (sign painting etc) to innovative and unusual projects.

8. Mediation and conflict resolution policies

The optimal intercultural city sees the opportunity for innovation and greater cohesion emerging from the very process of conflict mediation and resolution.

The analysis shows that Montréal's mediation and conflict resolution policy achievement rate is higher (93%) than the city sample's rate (68%).

Montréal has not set up a mediation service with intercultural competence which is run by an autonomous organisation but provides on-going intercultural training to public employees and managers. Specialised expertise is available at the Directorate

of social diversity. The Ombudsman of Montréal also supervises equal opportunities and respect to diversity shown by city employees
www.ville.montreal.qc.ca/ombudsman.

An organisation which deals specifically with inter-religious relations is reported to exist.

9. Language¹²

Debate and policies around language and integration have focused primarily on the learning by migrants of the host country language(s). Practice of host country language learning more often leans towards coercion and cultural/linguistic assimilation than to incentives and cultural/language reciprocity and cross-fertilisation. An intercultural city should aim at fostering successful learning of the host country language together with opening up to alternative forms of communication, encouraging multi-linguism, and creating conditions for its benefits to emerge. It should acknowledge the benefits of mother tongue and multi-linguism in terms of culture (access to a wider pool of literature and knowledge, better understanding of cultural construction and difference), economy (wider access to talent and business partners), or politics (language as a resource in co-development, development aid). It should also pay attention to non-verbal forms of communication (such as visual arts, theatre or music) and their role in enabling the exercise of citizenship and participation.

Montréal's language policy achievement rate is slightly lower (45%) than the city sample's rate (49%). It has not put in place policies or actions to encourage the learning of migrant languages or support organisations which do this. However, it supports ethnic minority publications and journals. The network of libraries provide publications in migrants' languages.

The city might consider, for example, to study the policies of Copenhagen which encourages projects which give a positive image to minority/migrant languages. The city's libraries host various events for minority groups including reading, discussions on foreign literature, poetry competitions and movie screenings. These events take place in various minority languages and aim at promoting harmonious intercultural relations. The city provides specific language training in the official languages for hard-to-reach groups¹³. The city also offers Danish as a second language as part of the regular curriculum at local schools.

Reggio Emilia (Italy) helps families preserve the competence of migrant children in their mother tongue language by providing in two classes in the native languages of children and, in parallel, their parents learn Italian. The city has signed an agreement with Moroccan authorities and benefit from learning materials and school exchanges

¹² By language we understand an abstract system of word meanings and symbols for all aspects of culture. The term also includes gestures and other nonverbal communication. (ref-http://highered.mcgraw-hill.com/sites/0072435569/student_view0/glossary.html)

¹³ The term makes specific reference to non-working mothers, the unemployed, as well as retired people

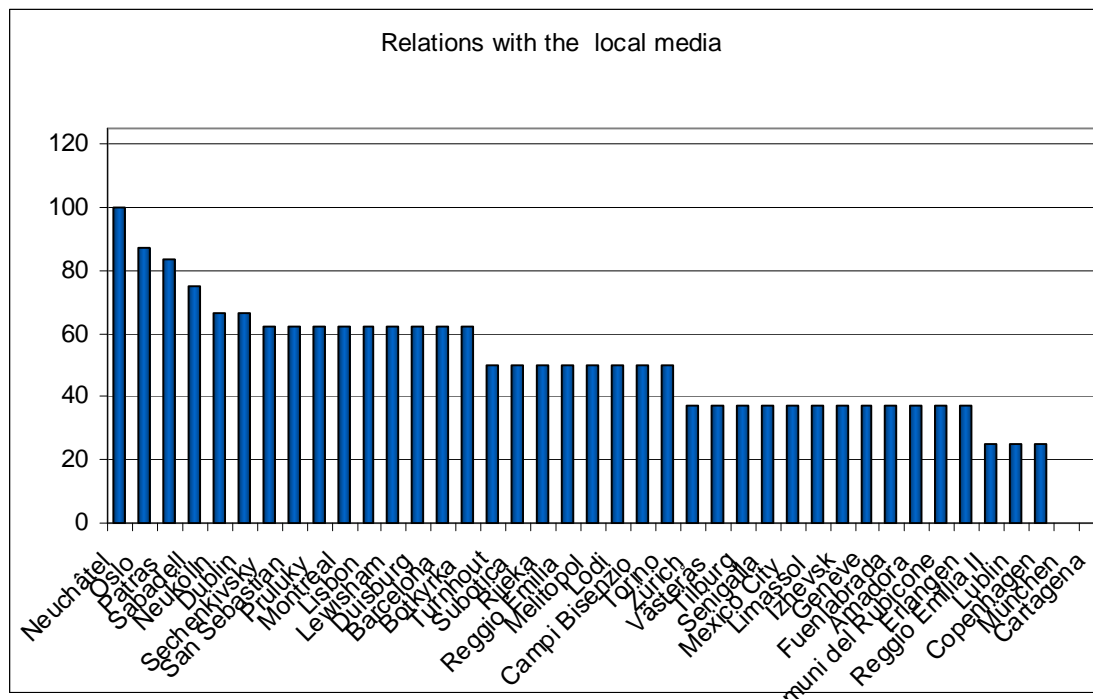
to encourage proficiency in Arabic. The city is also opened an Arabic course for non-Arabic speakers.

Another useful example comes from the London borough of Lewisham. Here supplementary schools supported by the borough provide mother tongue language and cultural schooling. There are also national events such as Black History month and Refugee Week that also include language promotion.

In Zurich additional curriculum courses, called HSK Courses, are offered by embassies, consulates as well as private organisations. These courses cover a range of topics including languages, history, geography, as well as minority cultures.

10. Media policies

The media has a powerful influence on the attitudes to cultural relations and upon the reputations of particular minority and majority groups. Local municipalities can influence and partner with local media agencies to achieve a climate of public opinion more conducive to intercultural relations.



63% of Montréal’s media policy goals were achieved while the city sample’s attainment rate for these goals is 49%.

The city does not have an intercultural media policy to promote a positive perception of diversity and a balance presence of migrants in media. However, it does take some initiatives in this respect, in particular in conjunction with community events or festivals. The city does not provide training, advice or other support to community or minority media. An external body is responsible for monitoring the way minorities are portrayed in media.

A source of inspiration for Montréal can be Copenhagen which promotes a positive image of migrants and minorities in the media through targeted press meetings and dedicated newspaper columns. In this area, the city has carried out a three year campaign (We Copenhageners) among others with the aim of acknowledging and celebrating diversity. A part of this campaign has been directed towards the media and there has been substantial press coverage. In addition, a specific media strategy is created for each specific event celebrating diversity (e.g. International Day, Blender and Eis). Finally, prominent spokespersons from Jewish and Muslim communities as well as the city's mayor speak out against hate crimes and promoted peaceful inter religious relations. These events are well covered in the national and local press.

The Spanish city of Barcelona may provide a useful example in this respect. Barcelona has launched a website, in collaboration with 60 city organizations, to combat clichés and stereotypes about cultural diversity. False stereotypes and rumours-such as immigrants abusing public spaces or not paying taxes-are just some of the perceptions the city council wishes to eliminate through its programme to fight cultural diversity stereotypes. The programme, which comes under the Barcelona Intercultural Plan, envisages creating an antirumours website along with a first of its kind Anti-Rumors Manual featuring useful data and information to debunk these ideas. The website will publicize awareness-raising material, organize participatory activities for people to reflect on the concepts of rumours and stereotypes and analyse how the media treat cultural diversity.

11. International outlook policies

An optimal intercultural city would be a place which actively sought to make new connections with other places for trade, exchange of knowledge, as well as tourism.

Montréal's international outlook policy indicators are higher (100%) than the city sample's (75%).

The city has put into practice several policies to encourage international co-operation. It welcomes international cooperation through membership of international networks and projects (e.g. International Network of Cities Against Racism). A specific financial provision has been introduced to achieve this.

Montréal also ensures that foreign student populations take an active part in the city life and helps local universities to attract foreign students.

Montréal may wish to further develop projects and policies for economic relations with its migrant population's countries of origin. An initiative in this area is to be found in the London borough of Lewisham. Even though Lewisham has not introduced policies or projects as such, it does provide specific business advice and links to the UK Chamber of Commerce are established to encourage co-development with Lewisham's migrant groups' countries of origin.

12. Intelligence competence policies

A competent public official in an optimal intercultural city should be able to detect and respond to the presence of cultural difference, and modulate his/her approach accordingly, rather than seeking to impose one mode of behaviour on all situations.

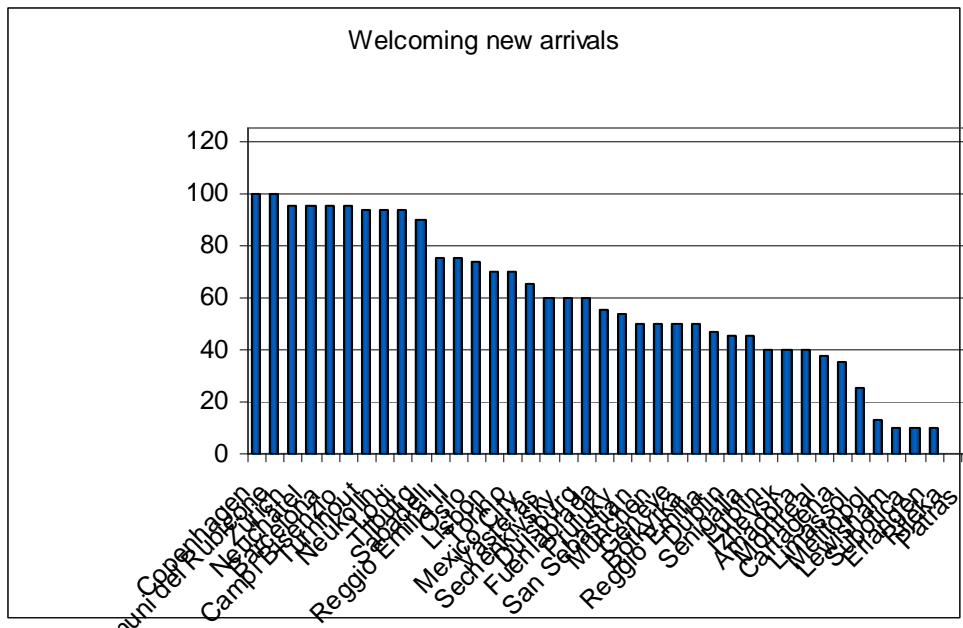
The attainment rate of Montréal's intelligence competence policy goals is higher than the city sample's: 100% of these goals were achieved, while the city sample rate for intelligence competence policy is 65%.

Montréal ensures that its policies have a solid evidence base by conducting surveys to find out how inhabitants perceive inclusion and discrimination. The city also promotes the intercultural competences of its officials and staff through training courses.

The following examples put into practice by other cities may be useful. In Reggio Emilia (Italy), a partnership with the local university ensures monitoring of integration and well being of migrants, the public opinion and the effects of the city policies. Tilburg (the Netherlands) has put into practice a similar institute. Here, every two years, a survey is held among the residents of Tilburg concerning people's attitudes to "the multicultural society", as it is called. This survey includes the same ten statements each time, so it is easy to compare the results over time. The city's Research and Information Department also presents monitor studies, like the poverty monitor, the integration monitor etc. On the basis of this, the policy of Tilburg can be maintained, adapted or completely changed. Melitopol (Ukraine) also conducts perceptions surveys. An annual international and scientific conference "Political culture, dialogue and cohesion" is held by the Melitopol pedagogic university.

13. Welcoming policies

People arriving in a city for an extended stay (whatever their circumstances) are likely to find themselves disorientated and in need of multiple forms of support. The degree to which these measures can be co-coordinated and delivered effectively will have a significant impact on how the person settles and integrates.



The attainment rate of Montréal’s welcoming policy goals is lower than the city sample’s: 38% of these goals were achieved, while the city sample rate is 57%.

The city does not have a designated office or agency to welcome newcomers or a comprehensive information offer to aid newly arrived foreign residents. Information and welcoming are instead provided by various organisations to students, refugees, migrant workers etc. There is no ceremony or an event to officially welcome newcomers to the city.

An interesting example to study might be the Swiss Canton of Neuchâtel. It offers a personalised support scheme for new immigrants (5-10% of inhabitants have arrived in the last year, and as many leave again each year). The aims are:

- to understand linguistic needs and family and personal requirements and to provide a specialised service;
- to offer suitable language courses;
- to provide translation and information services in various languages, according to needs;
- to appoint a contact person to inform the family of its rights and duties and the resources available to it;
- to help immigrants move towards integration and to define the form it will take through people's own interpretations, over and above the basics such as language, employment and housing;
- to organise information sessions;
- to extend a tangible welcome through a letter, a party or meetings.

The city of Neuchâtel has held a council meeting every six months to greet all its new arrivals (from another country, another town or city or another canton). On this occasion, these people have an opportunity to receive a welcome from the local council as a whole. It is both an enjoyable occasion and a chance to obtain information about the administration and life of the city and its population.

examples to other cities in the field of: commitment, education, neighbourhood, public services, business and labour market, cultural and civil life, public spaces, mediation and conflict resolution, international outlook. Governance and welcoming are the only areas of relative weakness where the city might want to concentrate its efforts in the future.

The city may wish to look into some of the examples implemented by other Intercultural Cities as a source of learning and inspiration to guide future initiatives. Such examples are provided in the Intercultural Cities database¹⁴.

¹⁴ http://www.coe.int/t/dg4/cultureheritage/culture/Cities/guidance_en.asp