CLIP: Cities for Local Integration Policies

Intercultural Policies

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Foreword

This report is part of the Eurofound project «Cities for Local Integration Policy» (CLIP), which started in 2006. Luxembourg is one of the 35 European cities that cooperate in exchanging information on their Integration Policies, initially with regard to the area of housing, and in the future on other areas.

The project aims to collect and analyse innovative policies and implement them successfully at the local level. It supports the exchange of experience between cities and encourages a learning process within the city network, addressing the role of social partners, NGOs, companies and voluntary associations in supporting successful integration policies. It provides an objective assessment of current practices and initiatives and discusses their transferability, communicating good practices to other cities in Europe and developing guidelines to help cities cope more effectively with the challenge of integrating migrants. CLIP also supports the further development of a European integration policy by communicating the experiences and outputs of the network to European organisations of cities and local regional authorities, the European and national organisations of social partners, the Council of Europe, and the various institutions of the European Union.

The CLIP network also entails cooperation between cities and research institutes. Six research institutes in Bamberg, Amsterdam, Vienna, Turin, Wroclaw and Swansea produce the publications of the CLIP project. The researchers of FIERI are responsible for this report on Luxembourg.

I would like to thank all the interviewees and participants I met during the field visit, organised in collaboration with Jean Paul Blau, Grégory Molitor, Manuel Petry, Madeleine Kayser, and Chantal Kessler, members of the municipality of Luxembourg. I am particularly grateful to all the staff of the municipality who were involved in the project, for their welcome and their support in collecting material and information.

The author is entirely responsible for the contents of this report and for any inaccuracies it may contain.

1. Introduction

This module of CLIP deals with phenomena of urban life that are related to the multi-national, multi-ethnic and multi-religious structures of urban populations which challenge the ability of municipalities to establish or seek to forge peaceful relations among different segments of the population. Thus, the main subjects of this study are intercultural and inter-religious dialogue and inter-group relations. After a brief overview of Luxembourg's migratory history and national policies, the report analyses the characteristics of the migrant population settled in Luxembourg, focusing on its ethnic and religious structure. The following chapter, which constitutes the bulk of the study, concerns the Municipality's approach and policies towards ethnic and religious minorities. The CLIP network has decided to devote particular attention to Muslim communities, as a consequence of the tensions between this religious minority and the majority population witnessed in several European cities throughout the 1990s and 2000s. As a consequence, a considerable part of the study is devoted to an analysis of the Muslim community's socio-economic structure and organisations, as well as to the relations established with local authorities. Finally, the concluding part of the study examines inter-group relations and radicalisation processes in both the majority and migrant populations.

This study started with a review of existing literature and consultation of databases. The research work comprised two main stages: information-gathering through the so-called Common Reporting Scheme (CRS) compiled by the *Bierger-Center* (Citizen Centre), and a field visit to Luxembourg carried out by the author with the support of the Luxembourg Municipality. The CRS, which is the same for all the Cities involved in the CLIP project, includes information on the city's policy objectives, programmes and activities, the

characteristics of relevant communities and relations with them. As far as the field visit was concerned, I interviewed key actors in the Luxembourg Municipality and government bodies with specific tasks pertaining to intercultural and inter-religious dialogue, NGOs, ethnic associations and religious communities (see section n. 9). During the field visit, I collected documents produced by various actors (e.g. the municipality, government bodies, associations, private foundations) in order to obtain more precise information on their aims, activities and results.

The city of Luxembourg is a particular case study for two reasons. Firstly, the largest group of foreigners is composed of EU citizens: as a consequence data and debates concern this majority. The rest of the foreign population, usually uniformly collected under the category "other", is less detailed in its socio-economic conditions, issues and demands. The same applies to the Muslim population, which is indeed a small minority described almost unanimously as unproblematic by our interviewees.

2. Background information on the country

2.1 History of migration and composition of the migrant population

Migration flows to Luxembourg are a long tradition: the history of the Grand Duchy is inter-related with the arrival of people from abroad for various reasons. Up to the end of the '60s the main foreign group was that of Italians, who started to migrate at the end of the 19th century and in subsequent decades contributed to the rebuilding of the country after the war. This flow started to decrease with the improvement of economic conditions in Italy and the advent of new migration paths, such as Germany, which offered higher wages (Gallo, 1992). Focussing on the period after the 1950s, we can distinguish four increasing migration paths (Reuter and Scuto, 1995; Sesopi, 1996; Besch and Hullman, 1998; Allegrezza et al, 2007):

1) Labour and settlement migration: faced with the diminishing number of Italian migrants (due both to increased return and the development of new migration paths to Germany) and the demands created by the boom economy and an extremely low fertility rate, Luxembourg decided to encourage permanent migration. So, in 1970 two conventions were signed concerning the exchange of labour force: with Portugal and the Federal Republic of Yugoslavia;

2) People arriving from other EU countries and working in the EU institutions: this flow has increased with the evolution of the EU integration process and the development of its areas of responsibility;

3) The arrival of asylum seekers: after WW II, Luxembourg has a history of reception of asylum seekers and refugees (e.g. from Hungary, Czechoslovakia, Chilli, South East Asia, Poland, Albania). With the beginning of the 1st war in former Yugoslavia, a new wave of asylum seekers started. A second group arrived at the end of the '90s, when people from Montenegro left their home-land due to the Kosovo war: their situation was negative, because according to the asylum law they could not work until their applications for asylum were validated[1]. The last asylum migration flows started after 2000, with arrivals from Africa. Luxembourg began to face a new kind of asylum applicant: single or young, women with children. These asylum seekers were either integrated in the society and got access to the labour market thanks to special measures[2] or were returned to the country of origin;

[1] According to Luxembourg laws (1996 and 2000), asylum seekers are barred from the access to the labour market while their application is being processed.
[2] The following measures have to be considered: 1) a Grand Ducal decree in 1999 gave the possibility to the applicants to hold a special six month work permit, renewable once, during the period of waiting for the result of the application;

4) Cross-border migration: this flow has increased in recent years, becoming a very large work-force in Luxembourg's labour market (around 40%) and covering a wide economic sector, from top (highly-skilled workers) to bottom (low-paid workers). Cross-border commuters, mainly from France, Belgium and Germany, represent a significant migration flow: in the past two years, debates and controversies have arisen on the issue of traffic and the positive effects of the income going to neighbouring countries rather than Luxembourg.

Following these kinds of migration, the foreign population was (and is) continuing to grow, increasing from 37% of the total resident population in 2007 to 42%: the data show 205,900 foreigners living in the country as of 1.1.2008 (Government du Grand-Duché, 2008). According to recent estimates, the demographic scenario can be outlined as in the following table:

Tab. 1 – Foreign population: the top five nationalities among EU and Non-EU nationals (estimate as of January 2009).

EU nationals	*Number of residents*
Portuguese	84,851
French	30,648
Italian	20,590
Belgian	17,625
German	12,000
Non-EU nationals	
Bosnian	2,900
Cape Verdian	2,376
USA	1,773
Chinese	1,596
Russian	1,086
Total	*494, 000*

Source: Registre Générale des Personnes Physiques and SeSoPi, 2009.

As the table shows, EU nationals make up the main foreign groups, with the majority being Portuguese. Non-EU nationals represent about 4-5% of the resident population and this group is composed of various nationalities, with Bosnia and Cape Verde being the most representative.
From the demographic point of view, foreigners are younger and their fertility rates are higher than the national average (Statec, 2008). There are also increasing numbers of aging foreign migrants, mainly Portuguese and Italians, who commute between their home countries and Luxembourg (Gerber-Picheron Pirot, 2004).

According to the socio-economic status of migrants[3], foreigners (such as Cape Verdians, migrants from the Balkans, some Portuguese and Italians) are mainly present in certain sectors: construction, catering, cleaning services. Among these nationalities the rate of self-employment is also increasing (Statec, 2007; 2008). In recent years, increasing numbers of Portuguese in white collar jobs in banks and the service sector have been noted, as a result of the second generation being better integrated than the first.

It is impossible to give an overview on religious beliefs or practices in Luxembourg, because collecting this kind of data has been illegal since 1979. Some estimates reckon that over 80% of the population is Catholic and the rest is mostly Protestant, Orthodox Christian, Jews and Muslims.

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2) a special measure called "*integration pour le travail*" was developed in 2001, aimed at giving the opportunity of holding a work permit to asylum seekers.

[3] In Luxembourg, as the ECRI report (2006) also shows, it is difficult to collect data on the different nationalities: the available statistics and the reports generally only contain information about the most numerous nationalities (Portuguese, Italian, Belgian). This is why it is impossible to offer a detailed description of the main socio-economic characteristics of the migrant population from non-EU countries using data on employment, education and housing.

Tab. 2 – Muslim population in Luxembourg: an estimate (as of November 2004[4]).

	Population living in Luxembourg	Percentage of Muslims living in Luxembourg
Continents and sub-continents	441,482	6.67
Europe 15	1,939	0.14
New member states	1,535	3.6
Western Europe (others)	13,249	67.6
Balkans	258	0
Central Europe	2,078	0.8
Eastern Europe	3,157	0
Africa	3,796	13.7
Near/Middle East	453	4.1
Asia	3,292	3.4
Oceania	132	0
Not available	1,097	0
Total	472,468	

Source: Sesopi and Centre Culturel Islamique (2004).

According to Bodson, Hartmann-Hirsh and Warner, "the number of Muslims living in Luxembourg is estimated to be 8,898, which corresponds to 1.88% of the country's population" (2006: 32). The Muslim population represents a minority group in Luxembourg: it increased above all after the Yugoslav war: today, over 65% of Muslims are from the Balkan area. After this there are people from North Africa, along with an increasing number of second generation Muslims, born in Luxembourg.

2.2 National policy measures

In a general framework of awareness of the contribution made by immigration to the development of the country, the national policy context on immigration shifts "between openness and restrictive stances towards immigrants and immigration" (Allegrezza et al, 2004)[5].

The national legal framework was recently renewed. In 2008, a new law on free movement and immigration (*Loi du 29 août 2008 sur la libre circulation des personnes et l'immigration*) replaced the old law of 1972, called "*Loi Schaus*", which regulated the entry and residence of migrants from 1972 till last year. The new legislation simplifies family reunification. Work and residence permits have been merged into one paper (replacing the three which previously existed).
The law established the OLAI (Office luxembourgeois de l'accueil et de l'intégration), a structure responsible for:

- defining long-term plans for integration and against discrimination;
- defining the "*contract d'accueil et d'intégration*" established by law, as an agreement between the State and each migrant, where the State undertakes to provide language and civic education courses and measures of social integration and the foreigner promises to maintain him/herself and to take part in the life of society;
- coordinating integration policies;
- providing a national report on the integration of migrants living in Luxembourg;
- managing the reception centres;
- organising international protection according to the Geneva Convention.

[4] The most recent data available.
[5] http://ec.europa.eu/justice_home/doc_centre/asylum/statistics/docs/2003/country_reports/luxembourg.pdf

This office replaced the *Commissariat du Gouvernement aux étrangers* (Government Commission for Foreigners), which was created in 1993.

The law also provides a *Conseil national pour étrangers – CNE* (National Council for Foreigners), a consultative body in charge of studying all the issues concerning foreigners settled in the country. This Council is composed of thirty-four members, twenty-two of whom represent foreigners, being elected from ethnic associations working in the social, cultural and sports fields, and a representative of refugees. Article 23 obliges the local city council to define a Consultative Integration Commission (*Commission Consultative d'Intégration*), formed by Luxembourgish and foreign residents.

With regard to political participation, according to the electoral law (n. 30, 18.02.2003), since 2003 non-EU citizens have been entitled to vote in local elections if they hold a valid residence permit, have lived in Luxembourg for five years and have registered on the electoral roll. The ECRI report (2006) showed a lack of participation: only 6% of non-EU nationals registered for the local election held in 2005.

The asylum issue has also received attention at national level. In 2006 the Government passed a new asylum law, aiming at reducing the length of time spent processing applications, which sometimes took up to four or five years. The new law, adopted in the context of an increasing number of arrivals and rising dissention on the cost of asylum seekers, replaces the first asylum law passed in 1993, abolishes the right to appeal for previously rejected applicants and introduces measures for detaining unsuccessful asylum seekers awaiting repatriation. The latter point was inserted to prevent the situation that Luxembourg faced at the beginning of 2001, when legalisation was launched mainly due to the situation of applicants remaining in the country after an unsuccessful application.

The most recent change in the national policy context is connected nationality law. Despite the significant presence of foreigners in Luxembourg, few foreigners decide to naturalize, most of them being Italians, Portuguese and other EU citizens (Statec, 2008). This situation may now change thanks to the new law on nationality (2008). In fact, the new bill allows for dual nationality, eliminating the need to choose between Luxembourgish nationality and that of the country of origin, shortens the procedure and introduces the requirement of knowledge of Luxembourg's three languages (*Lëtzebuergesch*, German, and French). However, the procedure for testing proficiency in all three languages has not been established. Under the old law, the experience of one naturalization candidate could differ from that of another, depending on the public official conducting the process. Under the new law, candidates are required to take a language test in *Lëtzebuergesch* at the *Centre de Langues du Luxembourg*.

When it comes to intercultural dialogue, both the OLAI and the CNE are entitled to intervene and propose initiatives: special agreements have been signed with the inter-ethnic associations ASTI and CLAE (see below), and financial aid has been allocated to projects addressing specific groups, such as asylum seekers and migrant women, and projects dealing with integration issues (Ministère de la Famille et de l'Intégration, 2008). As regards inter-religious dialogue, the Luxembourg State is non-confessional and religions that are widespread in the State have to sign a special agreement to be recognized as officially-mandated religions. This agreement exists for Judaism, the Orthodox Church (both Russian and Greek) and Protestantism. No agreement of this kind exists with Islam: there are discussions and debates on this issue, but at the moment Muslim associations can only receive funds for the organisation of their activities (conferences, debates). On the national level, there are four main Islamic organisations: the C*entre Culturel Islamique du Grand-Duché de Luxembourg* in Mamer (Luxembourg city), the *Asssociation des Musulmans du Luxembourg,* the *Association Culturelle du Nord* and the A*ssociation des Musulmans au Sud*. Until 2003, dialogue between the State and Muslims towards an agreement was impossible because there was no unified Muslim representative. In 2003, representatives of the aforementioned organisations founded the Shoura, a

Consultative Assembly of the Muslim community of Luxembourg (NIEFR, 2005). In this way Muslim communities now had a unified representative and negotiations with the Government started.

3. Background information on the city

3.1. Brief description of the city

Luxembourg is the capital of the Grand Duchy of Luxembourg and its history is strictly linked to that of the state. At the beginning of 2008, the total resident population amounted to 86,977, distributed in 24 districts. The population can be divided into three main groups: nationals, people from EU countries and people from other countries. Among European citizens it is important to note the numerous cross-border workers: Luxembourg attracts a large workforce from the surrounding areas and across its borders.

Since the 1950s, the economy has diversified, reducing the workforce in the steel industry and implementing the tertiary sector. In the 1960s, Luxembourg city witnessed a boom in the financial sector: since then, the financial centre has diversified its activities, and it now represents a fifth of the gross domestic product (GPD), and accounts for a tenth of national employment. Luxembourg is one of the three capitals of the European Union institutions, together with Brussels and Strasbourg. In fact, the city is home to numerous EU institutions: e.g. the European Investment Bank, the Secretariat of the European Parliament and the Court of Justice. This means that there is a significant number of EU citizens living in the country's capital, working in EU institutions, mainly settled in the European district of Kirchberg, with a low level of interaction with the rest of the city. This is similar to the condition of the cross-border commuters who travel from Belgium, France and Germany daily to work in the city. Since 2000 Luxembourg has belonged to Quattro-pole, a cross-border network of four cities which was established to respond to the needs, strengths and weaknesses arising from this daily exchange between Luxembourg and its neighbouring regions (Trausch, 2007).

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

With 89,907 inhabitants, the migrant population represents over 65% of the total residents. This is the outcome of the different migration flows from the '60s onwards, leading to today's scenario of 153 nationalities.

The Portuguese represent the main community both among the resident total (16%) and the total foreign population (41%). Having started out as family and economic migration, this flow still continues today.

Tab. 3 - Ten main nationalities of documented foreign citizens in December 2007

Country of origin	Number of foreigners	% on the total resident population
Portugal	14,471	16.09
France	11,669	12.97
Italy	5,844	6.50
Belgium	3,610	4.01
Germany	3,286	3.65
Britain	1,877	2.08
Spain	1,650	1.83
Sweden	988	1.09
Serbia and Montenegro	864	0.96
Poland	795	0.88

Source: Ville Luxembourg, 2008.

The economic development of the city and its increasing involvement in European Union activities have favoured the arrival of citizens from EU countries, meaning we can divide the city's migrant population into three groups:

1. Citizens arriving in Luxembourg from the '60s onwards looking for work (e.g. Portuguese, Italian and then Cape Verdian, who after their country's independence took Portuguese citizenship so that they too could take advantage of the state agreement negotiated between Luxembourg and Portugal). In the same period, Luxembourg offered protection to asylum seekers from Chile, Vietnam, the former Czechoslovakia and Iran;

2. Citizens arriving in the last two decades from Eastern Europe, and recently from Africa, as asylum seekers;

3. EU citizens arriving in Luxembourg to work in EU institutions.

These three flows have different socio-demographic structures. The first group is characterized by a first generation now reaching the age of retirement, a second generation born in Luxembourg and well integrated into city life, and recent arrivals. These categories differ as to age, level of insertion in the labour market, relations with the country of origin and level of education: for example, among the first generation of Portuguese over 90% have only primary education, while among the second generation over 50% have secondary education (professional or vocational). Comparing the situation of these young people with those of Luxembourg, there is still a gap in educational attainment: 29% of *Luxembourgeoisie* have a diploma vs 10% of Portuguese second-generation migrants (Langers, 2007). As for the labour market, most of this group continues to work at the bottom level, in the building, catering and cleaning services sectors (Fontagne, 2004).

In the second group, there is a different situation: the first generation is of working age and the second is growing up in Luxembourg. This group concerns asylum seekers and refugees: both groups need to be supported in their integration into city life as well as in the labour market, where they hold low-paid positions (ERF, 2006; Ministère de le Travail et de l'Emploi, 2003).

The latter group is composed of well-educated Eurocrats, working in the various EU offices and covering a wide range of white collar positions.

When it comes to geographical distribution, there are only three districts where the balance between foreigners and *Luxembourgeoisie* is in favour of the latter. It is interesting to distinguish which kind of foreigners we are speaking about. In the district around the train station (known as "Gare"), around 80% of residents are foreigners, coming from non-EU countries. In this area there are both recently arrived and long-term immigrants, but both of these categories are under-qualified and hold low positions in the labour market. On the other hand, in the Kirchberg district, the so-called EU district, where both numerous European institutions and international firms have been set up, the great majority of the 70% of foreigners living there come from other EU countries. This area is home to professionals and highly-skilled immigrants working in well-paid positions and generally not having any contact with the rest of the city (Ville de Luxembourg, 2008).

There are numerous associations: from Bosnia to Congo, from various Italian regions to Portugal, from Congo to Cap Verde[6]. The highest profile associations are the many Italian, Spanish and Portuguese groups, which in some cases have close ties to the national governments, such as the CCP (*Conseil des Communautés Portugaises*), the "Comités" of Italian nationals, and the Spanish CRE (*Consejo de Residentes en el Exterior*). Other associations can be cited, like the ACOLUX (*Amitié Congolaise au Luxembourg*), the

[6] It was not possible to find data on the total number and characteristics of ethnic associations.

Congolese association and the numerous Portuguese Parent-Teacher Associations, involved in supporting school integration of second generations.

Generally, these associations are small, mainly focussing on organising welcoming activities and promoting knowledge of their culture (e.g. all of them are involved in the Festival des migrations). Alongside them and collaborating with them, are Caritas and the Red Cross, which are above all involved in projects to help recently arrived migrants and asylum seekers.

In the city, there are two well-known associations set up by volunteers and people actively involved in the development of human rights. They are closely involved in projects and initiatives aimed at supporting integration:

- ASTI - *Association de Soutien aux Travailleurs Immigrés* (Association to Aid Immigrant Workers). Set up in 1979, it has signed a convention with the *Commissariat du Government aux etrangers* (Government Commission for Foreigners) to promote the welcoming, inclusion and socio-economic integration of people coming from abroad. ASTI runs the *Centre de documentation et d'animation interculturelle* (CDIAC - Documentation and Intercultural Centre), in accordance with and with funding from the Education Ministry and the City of Luxembourg: the centre has a library boasting 12,000 books, and organises educational activities for primary and secondary schools. ASTI is also responsible for a pilot project called "Go4craft" for asylum seekers: thanks to the European Refugee Fund and the Government Commission for Foreigners, the project aims to enable asylum seekers to become familiar with Luxembourg's cultural life. It also organises the *Fête des ateliers des cultures* (Festival of Culture Workshops). This is a recent initiative (set up in 2004), in addition to the *Festival des migrations* (Immigration Festival), and also sees the involvement of ASTM - *Action solidarité tiers monde* (Third World Solidarity) and the Neumunster Abbey Cultural and Exchange Centre. This initiative is a *kermesse* of events spread over the school year, giving people the opportunity to learn something about foreign countries and engage in intercultural dialogue with representatives of these countries.

- CLAE - *Comité de Liaison des Associations d'Etrangers* (the Network of Ethnic Associations), established in 1985. CLAE supports equal rights for all those living in Luxembourg and the recognition of the cultures of all immigrants. For this purpose, it organises meetings and discussions and runs various projects. In addition, the association runs a free "Internetstuff" (internet café) in Luxembourg-Gasperich, which is open to all. The CLAE also regularly organises festivals and fairs, such as the *Festival des migrations, des cultures et de la citoyenneté* (Migration, Culture and Citizenship Festival), *the Salon du livre et des culture*s (Book and Culture Fair) and the *Festival Citoyenneté ouni Grenzen* (Citizenship Without Borders Festival)[7].

From the religious point of view, the experience of the AGIR –Inter-Religions Action Group can be regarded as particularly interesting. It is composed of representatives of different religions (Islam, Catholic, Christian, Buddhist and Jewish). It was set up in 2004 and its goal is to promote dialogue among the religions: it is not dedicated to supporting projects, but every year it organises prayer meetings and takes part in the *Festival des migration*s (Immigration Festival).

The Luxembourg municipality tries to collaborate with these associations in its field of competence. Each association can ask for financial aid, meeting places and other support from the city, by submitting requests to the relevant city department: this fragmentation explains why it is impossible to outline the overall budget of the local authority dedicated to intercultural activities.

[7] http://www.gouvernement.lu/publications/luxembourg/apropos_multiculturel/ap_multiculturel_2008_EN.pdf

The city appreciates the initiatives organised by networks of associations, such as the *Festival des Migrations* (Immigration Festival) and the *Fête Nationale* (National Holiday), some parts of which are run by migrant groups. A small football championship with teams from various migrant nationalities is also considered a significant initiative. These three initiatives are cited as important events aimed at improving relations between the different migrant associations and the city. The city specifically decided to sign an agreement with ASTI and CLAE to ensure better organisation and the success of the events.

3.3 The city's Muslim population and its characteristics

As mentioned above, there are no data on migrant religion. It is only possible to present data on people coming from Muslim countries: it is clear that these data cannot outline the religious scenario, but only describe who could potentially be Muslim. As several authors have shown, religious practices can change with emigration, becoming either less important or more important than in the country of origin.

Tab. 4 – Muslim population in Luxembourg city (as of December 2004).

	n. resident	% of total residents in the City
Bosnia	666	0.78
Yugoslavia	169	0.20
Morocco	144	0.17
Turkey	102	0.12
Croatia	98	0.10
Macedonia	86	0.10
Algeria	63	0.07
Albania	62	0.07
Tunisia	55	0.06
Bangladesh	36	0.04

Source: Sesopi and CCIL, 2004

It is possible to identify three groups among the Muslim population:

- Old migrants who arrived in the '60s: they are now settled in Luxembourg with family and employed in various economic sectors (especially as blue collar workers and entrepreneurs in the fields of commerce and catering). There is a second generation, growing up in Luxembourg, integrated into society, enrolled at high school and, sometimes at university and looking for white-collar jobs;

- People from Eastern Europe, younger than the first group and spread out in the construction, services and catering sectors. Many of them are refugees;

- Recent immigrants from North Africa: younger than the other migrants, they are looking for low-qualified work and do not have any contact with the first generation of migrants from the same countries.

The main Muslim organisation is the CCIL - *Centre Culturel Islamique de Luxembourg* (Luxembourg Islamic Cultural Centre) in Mamer, one of the organisations involved in the Shoura. It represents an important reference point for Muslims of various nationalities in Luxembourg, and offers: religious courses both for children and adults; a newspaper and a funeral aid service, through which families receive financial help from a mutual fund (the *Mutuelle du Centre culturel islamique*) for the transfer of corpses to the country of origin. Immigrants from the Balkans particularly request this service, possibly because (Manço, 2008) in

Luxembourg, as in the rest of Europe, coffins are required for burial, whereas the Muslim religion forbids them; however this still does not explain why this phenomenon is more prevalent among Balkan nationalities than Muslims from North Africa.

There is also another prayer area for Muslims in the *Association Historical Culterel-Pad* (AHC-Pad), set up by Bosnians (Bento, 1996).

The city considers activities promoted by this association useful for the migrant community, especially for those who have recently arrived, as they offer information and advice on living in the country.

4. Local intercultural policies in general

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

The Luxembourg municipality recognizes the important role of the ethnic communities in various areas of society: economy, culture, intergroup relations. In this way, there are efforts at a national level for improving relations between associations and municipalities in the integration field. In 2007, the *Commissariat du Gouvernment aux étrangers* (Government Commission for Foreigners) organised a *Journée des élus locaux* (Local Election Day) on the integration issue, and in recent years it has continued to invite cities to develop initiatives on this theme involving ethnic associations (Ministère de la Famille et de l'Intégration, 2008). In any case, in Luxembourg city there is no specific office responsible for ethnic and religious associations and as a consequence the city has no regular contacts with these organisations, except on specific matters. The *Conseil communal* (City Council) admits some non-Luxembourgish politicians. But only Luxembourgish people can be elected to the *College echevinal* (City Government) because the mayor, who is chosen from the "college echevinal"[8], must be Luxembourgish.

There is a consultative body called *Commission consultative pour étrangers* (Advisory Commission for Foreigners), chaired by Ms L. Polfer, with equal numbers of Luxembourgish people and foreigners from the biggest communities: Portuguese, Belgian, French, Italian, German and British. This Commission has been active, in recent years, in promoting a campaign to encourage foreign people to register on the communal electoral roll, in order to participate in city life. It also expressed a favourable view of dual nationality in 2007 during the debate on the new nationality law which came into force at the beginning of 2009.

Relations between the city and ethnic and religious associations are good. All the associations working on the city level are invited to participate on a national level in the National Conference of Foreigners, where they can make requests and offer proposals for the integration process, as well as doing the same at a local level, presenting needs and underlining problems at the Advisory Commission for Foreigners.

The first *Conférence nationale pour étrangers* (National Conference for Foreigners) took place in 1993 and it has been regularly held since then. It is based on a law adopted in the same year on the integration of foreigners in Luxembourg and is convened by the Government Commission for Foreigners in close cooperation with the National Foreign Advisory Committee. The primary goal of the National Conference for Foreigners is the promotion of regular exchanges between the Luxembourg government, foreigners' associations and municipal committees. In these meetings, participants discuss current political topics such as dual citizenship, integration criteria, the regularisation of refugees, work and residence authorisations.

[8] The "Conseil communal" has 27 members, elected by the population. The "College echevinal" has 5 members and the Mayor, who is elected by the members of the "Conseil communal" from among its members.

4.2 Issues, demands and interests

The different kinds of migration flows present both similar and specific issues. On the one hand, all the associations, from Portuguese to Cape Verdian, from Bosnian to Estonian, focus on the need to learn the Luxembourgish language and support cultural events. On the other, those working either with recently arrived migrants or those involved in the asylum issue are concerned about difficulties and discrimination in the areas of housing, health and employment (Moyse, 2004). On the last issue, trade unions are obviously involved, specifically in promoting equal treatment of all immigrant workers as well as nationals. According to a representative of OGBL - *Onofhängege Gewerkschaftsbond Lëtzebuerg In Letzeburgesh* (an independent trade-union confederation), most contact is with Portuguese and Italians because they are the most numerous immigrant groups; to date there has been little contact with Muslims.

The main demands from immigrant and ethnic associations concern the availability of funding for their activities, in order to be able to provide better support to the reception and integration stages. In this context, interviewees described three crucial areas:

- The demand for reasonably-priced housing in line with the socio-economic status of part of the migrant population;
- The need for specific attention to education, where students enrolled in Luxembourg schools directly from abroad or growing up in a family with a migratory background have catch up with their peers in at least two languages (German and French);
- Venues for celebrations and funds for intercultural activities.

To answer these demands, the city funds the annual *Festival des migrations* (Immigration Festival). The event is considered a useful way of developing knowledge about the world of migrants in Luxembourg, promoting relations among various ethnic associations, and organising meetings and activities for schools, aimed at increasing intercultural competences among students. The city also invests in language courses, both directly and by funding ethnic associations which organise these courses. The city also views sport as a useful instrument for enforcing dialogue and social cohesion among natives and migrants, among old and new generations, and among people with different religious backgrounds.

4.3 Forms of relations and dialogue

There are no formal, institutionalised contacts between the Luxembourg municipality and the associations, either ethnic or religious. The only formal contact concerns the agreement with ASTI and CLAE (see above). The city improves its knowledge of what the organisations do through their requests for project funding. By providing these funds the city seeks to promote integration, either by supporting the associations or collaborating with them in the framework of their initiatives. The idea of using sport and cultural associations in particular as a way of preventing social exclusion has led to a specific partnership with the two organisations most involved in the migration issue: ASTI and CLAE. Members of these two organisations participate in discussions and help define policies, which are also discussed within the *Office luxembourgeois de l'accueil et de l'intégration* (OLAI). Individual migrants without any official relations with ethnic associations or involvement with consultative bodies can be involved in the work of the Office. This body cannot be considered as a platform for relations with these organisations: this is being debated and in the near future something like this will probably be provided.

It is clear that there are no explicit policies aimed at improving intercultural relations: in this way, an agreement, defined as *Parteneriat pour l'intégration* (Integration Partnership), has been signed between the city and ASTI: the main goal of this initiative is to: 1) set up an office which will explain the new immigration law to foreigners and citizens in general; 2) create a website: www.bienvenue.lu-service, where all information and useful intercultural instruments will be available; 3) provide an interpreting pool for social and health organisations working with immigrants. This agreement is in addition to that with CLAE, and together they represents the only two "official" contacts between the city and the world of ethnic associations. Other contacts are developed on demand for specific issues.

From the religious point of view, in the city of Luxembourg there are three organisations which aim to promote intercultural dialogue. The *Association interconfessionelle du Grand Duché de Luxembourg*, an inter-denominational association which brings together the Jewish and Christian churches (Catholic, Protestant, Orthodox), was founded in 1964. At the beginning of 1990, an initiative dedicated to inter-religious prayer was set up. This is known as AGIR (see above), and responds to the religious needs of people coming from countries of the former Yugoslavia. The third organisation is the CECL (*Conseil d'Eglise Chrétiennes du Luxembourg)*, an ecumenical Christian association, aimed at promoting meetings and developing collaboration among the various Christian churches (Catholic, Protestant, Orthodox, Anglican). The city is not involved with these organisations.

The Luxembourg municipality supports the organisation of events which celebrate the ethnic or religious heritage of immigrant groups: for example, St. Patrick's Day. The *Festival des migrations* (Immigration Festival), a traditional event which has been run for 26 years, can be placed in this category. This event, which involves all the associations, both ethnic and religious, working in the city, is organised by CLAE, which like ASTI can be described as an inter-ethnic association. CLAE is defined as an association platform (art. 7, statute): two members, who have the right to vote, may represent each participating association and can be elected to the Executive Committee. Its goals are:

- to defend migrants' rights;
- to promote their active participation in city life;
- to encourage diversity and promote an intercultural society;
- to support ethnic associations and enforce their collaboration;
- to prevent and combat every form of discrimination; to develop activities of cultural mediation and counselling. The City, as already mentioned, has signed an agreement with this organisation.

There is no specific policy directed to Luxembourgish citizens for improving relations with ethnic minority groups: the consultative body dedicated to the issue of immigration is also responsible for discussing possible problems resulting from cohabitation between natives and migrants. In order to favour positive relations among all its inhabitants, ethnic associations organise cultural and sports events. Among the numerous initiatives, three are considered - by our interviewees - as good practices[9]:

1) *Festival des migrations* (Immigration Festival): This has now reached its 26th year. Attracting big crowds every year, people come to get cultural information, taste food from various countries, and hear about what the ethnic associations do and organise in the city of Luxembourg. This event is a good opportunity to improve relations, on the one hand, between the city and the migrants and, on the other hand, among the various migrant groups, which work together to organise the event and ensure it is successful;

[9] There are no further recent data available on the effectiveness of these good practices.

2) Internet-café (Internetstuff- espace141): This is a project run by ASTI in agreement with the Luxembourg municipality and funded by *eLuxembourg* and the "*Fonds du Logement*". It is considered a good practice as it gives both adult and young migrants the opportunity to participate in the knowledge society, learn to use ICT and improve their skills and abilities;

3) Language courses: The organisation of Luxembourgish language courses represents a strategic and crucial activity for the municipality, which is why numerous courses are planned during the year. The main problem with active participation in these courses is the timetable, which sometimes overlaps with working hours. In order to overcome this problem, an mp3 service is now available on the city's website. In this way, all migrants can learn and improve the language even if they are unable to enrol in a course.

According to the interviews and the documents gathered, there are no unsuccessful initiatives in this field in Luxembourg.

4.4 Relations between different ethnic groups in the city

Up to now, there seems to have been a positive perception of migrant groups by the local majority population (Institut d'études européennes et internationales du Luxembourg, 2007; Asti, 2000). One specific topic of debate concerns asylum seekers (see above 2.2) and their increasing numbers in Luxembourg. Among ethnic groups, there is generally a low intensity of cooperation at the city level. At the local level, the only opportunities for collaboration are the annual *Festival des migrations* (Immigration Festival) and the sports events which always bring different nationalities together. At the local level, as well as at the national level, this cooperation is appreciated, because it reinforces the effectiveness of the initiatives and cuts costs (Ministère de la Famille et de l'Intégration, 2008).

During the field visit, no cases of conflict were reported by the people interviewed.

4.5 Public communication

The Luxembourg municipality does not have any specific communication strategy. All information directed at citizens is available on the city website and is published in the city magazine "*Rendez vous*", which has a monthly section dedicated to the "International community", devoted to a specific foreign community living in Luxembourg.

The existence of the Advisory Commission for Foreigners is considered a guarantee in terms of reception and the circulation of information needed by residents, be they native or foreign.

In the field visit, no specific practices in local media in terms of reporting news on ethnic and religious associations emerged.

Among the ethnic media, the best known is Radio Latina, a Portuguese radio set up in 1992 which is popular in Luxembourg and the neighbouring areas of Belgium, France and Germany. Depending on the topics discussed – it broadcasts in Portuguese, Italian, French, Spanish and Cape-Verdian, but the great majority of programmes are in Portuguese (70%). There are around 40 members of staff of different nationalities.

There are also three press organs in Portuguese and two weekly newspapers, *Contacto* and *Correio* make great efforts to present Luxembourg society to migrants[10].

Radio ARA is an interesting initiative that must be included in the list of ethnic media: every third Thursday, it broadcasts a programme called "Gimme shelter", prepared and recorded by asylum seekers.

4.6 Summary and lessons learnt

Relations between the city and the ethnic and religious associations are good. The role of the associations in promoting integration is viewed positively. It is stressed by the various representatives of the city's departments interviewed that the local perception of migrants can be improved through educational, cultural and entertainment activities, as already occurs. This is why a lot of attention is paid to events like the *Festival des migrations* (Immigration Festival) and the football cup, considered as good examples of practices that enable residents to get to know each other and experiment with inter-cultural dialogue, and that improve relations among various cultures.

5. Local intercultural policies towards Muslim communities

5.1 Major issues, demands and interests

The key issue regards improving the conditions for practising the Islamic religion in a European city (i.e. from a place of worship to burial, from wearing the veil to time off school during Islamic holidays). Some of these issues have been resolved; others attend a solution.

There is an agreement with the City of Luxembourg that allows the Muslim community to bury Muslims in a particular section of the city's cemetery, in accordance with Islamic religious rules. Women, both adults and students, can wear the veil without any restrictions. It is interesting to note that children who go to public schools can be exempted from attending lessons on the day of Aid el Fitr. This holiday represents an important event for Muslims and the community living in the city rents a meeting place for that day, to cope with the increased attendance.

There are issues still waiting to be addressed, such as the provision of Islamic chaplaincies in hospitals and the building of a mosque. On the latter point, the attitude of the majority population is not negative: according to a survey carried out by Sesopi in 2001, around 70% of Luxembourg's people agree with the building of a mosque in the city. According to the CCIL - *Centre Culturel Islamique de Luxembourg* (Luxembourg Islamic Cultural Centre), there is also a positive attitude towards the cemetery, while the territorial distribution of meeting-places hosting cultural events promoted and organised by Muslims is a cause for concern. There are no other studies specifically focused on Muslims in the city, but general studies and reports on migration in Luxembourg confirm a generally positive attitude towards Muslims among the local population, even after 9/11 (Kellerwek, 2006)

The City is open to discuss all demands within its area of responsibility.

[10] Other migrant groups, such as Italians, have their own newspapers or websites.

5.2 General approaches and policies to improve the relations with Muslim groups

The Luxembourg municipality does not have any explicit policies aimed at improving intercultural relations with Muslim communities. In the same way, there are no contacts, of a formal or informal nature, with the CCIL *Centre Culturel Islamique de Luxembourg* (Luxembourg Islamic Cultural Centre). This association participates in the activities of the aforementioned AGIR and in the *Festival des migrations* (Immigration Festival): through this, the city may have indirect contact with the association, as happens with other ethnic and religious associations. As has already been said, once again in this case there is no city department specifically interested in developing relations with the Muslim community. The same applies at the Mayoral level.

The relationship between the city and the Muslim organisations only exists at consultative level: a representative of the Muslim community is a member of the Advisory Commission for Foreigners. There are two important factors that can account for this lack of contact: 1) the low numbers of Muslims in the city and its moderate attitude; 2) the lack of recognition of the State of Islam as an official religion in its territory.

However, lack of relations and representation does not mean lack of public support. The municipality guarantees all the support it can. For example, the city has allocated a part of the cemetery to allow Muslim residents to observe Islamic burial laws. Funds, both ordinary and extraordinary, are sometimes provided for specific initiatives. There is no information about funds from abroad to sustain Muslim activities.

The Muslim presence in the city is well accepted and to date the city has not faced any problems in terms of relations between Muslims and other residents. The general policy of fostering knowledge of the varied make-up of the foreign population and its characteristics through cultural events is considered a useful tool for promoting social cohesion, even in the case of Muslims. Apart from this there are no other initiatives aimed at bringing about positive changes in intergroup relations: the traditional history of Luxembourg and its capital as places where various cultures and languages meet seems to have left a positive legacy. According to numerous civil servants interviewed, the presence of three official languages is considered an important element of cohesion: foreigners are encouraged to become part of city life and encounter residents on the basis of a familiar language.

The CCIL organises conferences and debates, as well as an “open day” aimed at improving the knowledge of what Islam is and how Muslims living in Luxembourg profess their religion. In this way, participation in the AGIR group represents another useful activity for reinforcing the image of a community interested in building good intergroup relations and promoting collaboration. These initiatives are only supported by the city if there are successful requests for funding. The initiatives are advertised and the communication is received by the city as well as by the Advisory Commission for Foreigners.

From the point of view of control, the municipality has no responsibility in this field, and no episodes of difficulties between the police and the Muslim associations are reported. The positive relations that Muslims have forged in the city have been described in various studies carried out by the university, the Sesopi research centre and researchers in the framework of international studies (EUMS, 2002; Sesopi, 2004; ECRI, 2006). This research also highlights some episodes of discrimination against migrants in Luxembourg (e.g. in access to housing and entry to the labour market), at both the national and local levels, involving Muslims: it is important to stress that this discrimination was based on ethnic, linguistic and migrant status - not on religion (Fontagné, 2004).

5.3. Good practice examples of concrete activities and measures to improve relations with Muslim groups

To date the municipality has not developed any specific policies aimed at improving relations among different ethnic and religious groups. The lack of negative episodes and problems, due to the coexistence of different nationalities with their own languages, cultures and religions, was the main justification mentioned by city authorities for the lack of policies in this field. The city considers multilingualism and the traditional openness of Luxembourg to the professional contribution of people from abroad as two strong elements which foster positive coexistence and, thanks also to cultural events, integration. This is why, focussing on relations with the Muslim community, it is impossible to cite concrete measures promoted by the city which addresses this community: Muslims are considered to be part of the city just like the other foreigners, with whom there are no difficulties when it comes relations and mutual respect. From the Islamic community's point of view, the aforementioned activities aim to spread knowledge of the characteristics of Islam and how Muslims in Luxembourg practise their religion in Luxembourg.

5.4 Public communication

According to the people interviewed during the field visit, neither the media nor the city has a specific communication strategy with regard to Muslim minorities. In broader terms, the media normally use a neutral tone when referring to Muslims, without any particular attention to or relations with them. As the Raxen report refers, in the press and on television, "no violent attacks or discrimination were reported. Once a week, Luxembourg television does broadcast a special programme, a TOP-THEM about a current event. Since 11 September, Luxembourg's television (RTL) has twice broadcast a report on the Islamic community in Luxembourg. However no facts appear about violence, discrimination or racist attacks on this community" (EUMC, 2002).

5.5 Summary and lessons learnt

Relations between the Luxembourg municipality and Muslim organisations are described as good by both the administration and the representatives of the Muslim community: these relations are not significant in terms of quantity, but this is seen by the city to be a good sign of the generally positive integration of Muslims into city life. In any case, the city is aware that in the case of problems and difficulties relations will have to be improved.

To date, the fact that Muslim associations take part in city life by joining other ethnic or religious organisations to organise intercultural activities has been viewed positively by both the various city departments and the representatives of the City Council and the Government. In the meantime, the attitude of openness is considered strategic for social cohesion, thanks to the fact that the *Centre Culturel Islamique* in Mamer is open for visits and that members are willing to discuss and present their religion to the public, distancing themselves from any form of radicalisation. This is why there are no organised protests among the citizens. At a political level, the idea of stronger management of migration flows, especially those of asylum seekers, has increased: this seems to be the result of the influence of the right-wing party ADR (Alternative Demokratishe Reform Partei - Committeee for Democracy and Pension Justice) which currently has one seat on the City Council. While this party has not yet shown an openly xenophobic attitude, it favours the restriction of immigration (Kollwelter, 2006). It is interesting to note that the discourse of the mainstream political parties combines both the need for and general acceptance of migrants, and the need to restrict their arrival. Midway between these two positions lies the introduction of the criteria of language proficiency and

participation in a course on Luxembourg civic education in order to apply for citizenship (art. 10, law on Luxembourg nationality, 23.10.2008).

In any case, there is no general resentment arising from these issues and there have been no episodes in this regard. Even after 9/11, there were only a few incidents concerning Muslims: three anonymous calls of a fairly racist tone to the national television station after an interview with the representative of the CCIL: these were viewed as irrelevant by the chief editor and they received no media attention. Even in the case of asylum seekers from Africa accused of being involved in drug trafficking, the news elicited a negative attitude towards Africans, but did not spark any radicalisation processes.

The attitude of the city towards minorities continues to be good: in a recent survey on the attitude of nationals towards migrants, over 70% of interviewees considered the contribution of migrants to the city to be positive, while the rest of the respondents, mainly people with a low level of education, reported mixed feelings, worried about the cost of receiving people such as asylum seekers, who are not allowed to work while their application is being processed and are therefore supported by the State. But this concern has not led to resentment or the organisation of groups taking a stance against minorities or using violence against specific ethnic groups and migrants. This is also confirmed by studies showing the lack of radicalisation phenomena in the city of Luxembourg (Kollwelter, 2006).

6.1.2 General approach, policies and measures towards these groups

In this basically positive climate, the city has no policies addressed at groups exhibiting radicalisation-oriented attitudes towards ethnic minority groups. As a consequence of this, there are no specific departments or communal figures (mayor, councillors) responsible for this matter. As mentioned previously, the country's tradition of welcoming incomers and generally respecting all nationalities as contributing to the development of the city (and the country) is a key element when it comes to building positive relations among the citizens.

6.1.3. Relations between groups

All the associations of an ethnic, inter-ethnic or religious nature, are active in combating the emergence of radicalisation tendencies. Their methods vary according to their specific characteristics and membership. On one hand, ASTI and CLAE, the two main associations, work to develop knowledge of the varied make-up of the population and its characteristics, in order to promote awareness of who the migrants are, and their weaknesses and strengths. These goals are pursued by means of projects with schools, activities in their intercultural youth centres, meetings and events where Luxembourgish people and foreigners meet together, such as the *Fête d'été* (summer holiday) and the *Fête des voisins* (neighbourhood party). On the other hand, ethnic associations aim to present themselves to one another (both their own nationals and those from different countries of origin). Only a few associations, specifically refugee associations of Africans and Yugoslavs, organise protests against the discrimination suffered by asylum seekers due to their exclusion from the labour market, their repatriation and, in some cases, detention. Two initiatives in this field can be cited: in 2003, asylum seekers from the Balkans, with the support of ASTI, organised a human chain from the Ministry of Employment to the Ministry of Education as a protest against the repatriation of some of their number who had been living in Luxembourg for years without recognition of their refugee status. The second initiative was held in 2004, when asylum seekers from Africa organised a public protest against the perception of all Africans as drug traffickers. Initiatives such as those mentioned above, and others in the

sector of intercultural events, aimed at fostering dialogue and exchanges among the various nationalities, are sometimes the result of a concerted effort by the various ethnic associations.

The municipality, according to its various departments, is rarely involved in the initiatives organised by the associations. A local representative of Luxembourg City referred that all the activities held in the city and promoted by the numerous associations have to be considered useful for the prevention of groups which can be considered xenophobic, Islamophobic or anti-Semitic (field visit, March 2009).

In this context, according to the data collected during the field visit, no police actions dealing with these issues (for which the city is not responsible) were noted.

6.2 Radicalisation within the migrant and minority population

6.2.1 Radicalisation tendencies: who and what

Focussing specifically on the actions of minority groups and their attitudes towards one another, no evidence was reported during the field visit of radical or extremist tendencies. The generally positive climate in the city favours collaborative relations between the migrant population and the city: this is why episodes of radicalisation have never appeared in the city. Even considering the specific issue of asylum seekers, which some ethnic associations are involved with, both providing help (such as Caritas, ASTI and CLAE) and raising awareness on the issue, e.g. organising debates and other events, no form of extremist tendency emerged. All the information gathered from the interviews during the field visit and the studies examined, confirms this result.

6.2.2 General approach, policies and measures towards these groups

According to the City of Luxembourg, there are no extremist tendencies among minorities. As previously mentioned, this was unanimously acknowledged by all the people interviewed in the field visit. Consequently, there are no specific policies or departments.

6.2.3. Relations between groups

As for the relations between different ethnic groups, once again, according to the city authorities, the practice of collaborative networking overcomes divisions and radical tendencies. As previously mentioned, it seems that many initiatives promoted by ethnic and religious associations can be described as preventive actions rather than a reaction to negative events.

Platforms like AGIR and CLAE, where religious and ethnic associations come together to discuss matters, organise events and promote activities aimed at improving the situation of immigrants and their integration in city life, play a strategic role in supporting good relations among immigrants of various origins. The City is not directly involved in these initiatives, but it sometimes can guarantee financial aid. Due to the lack of radicalisation, there is no police involvement.

6.3 Communication strategy regarding radicalisation

The city has no specific strategy regarding how the media presents news dealing with xenophobia, anti-Islamic feelings, anti-Semitic attitudes and radical groups among migrants. The same is true of the media: in the field visit the people interviewed did not mention any such activities.

6.4 Radicalisation: Summary and lessons learnt

As emerged both from the field visit and the data, reports and studies gathered, to date relations between natives and migrants as well as minority groups have been generally positive. In this context no strategies aimed at reducing radicalism and extremist tendencies have been developed.

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

Since the mid '90s, the migration issue has become increasingly important in political debate. The continuous arrival of asylum seekers has led to greater attention to the questions of welcoming incomers, the labour market and social integration. How to manage this specific situation is one of the key challenges facing the city. Another regards increasing the civic participation of foreigners in city life. Among the foreigners who are entitled to participate in the local elections, the rate of those registered on the electoral roll is extremely low. The language barrier continues to be insurmountable. The last challenge regards the effects of a future agreement between the State and the Shoura, the unified representative of the Muslims.

Coming to the lessons learned for the CLIP project, the Luxembourg case is an example of positive relations among all those involved.

The Advisory Commission for Foreigners is a place where requests and problems can be heard and discussed by representatives of both natives and foreigners.

The ethnic associations are mainly involved in organising cultural activities and, in the case of the main ones – Caritas, ASTI and CLAE – supporting immigrants with welcoming activities (language courses, counselling, information) and integration projects. The Muslim associations are involved in presenting the European face of Islam, where radicalism is not admitted and inter-religious dialogue is pursued. This climate is the result of the country's particular immigration history, something that has contributed to its identity over the years. Indeed the population is composed of over 60% foreigners, mainly of EU origins. Thanks to this, natives (and residents too) are (unconsciously rather than consciously) developing a society in which diversity is a common experience (though it does not become involvement) and mistrust, discrimination and latent racism remain in the background.

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9. Interview partners

Ms Martin, Director of the OLAI (Office luxembourgeois de l'accueil et de l'intégration)

Ms Baltes-Loher, University of Luxembourg

Mr Bettel, Local representative of Luxembourg City and responsible for the CLIP network

Ms Polfer, Local representative of Luxembourg City and president of the Commission Consultative pour étrangers

Round table with representatives of different City departments: Education, Social coordination, Housing, Youth, Culture

Round table with representatives of different religious denominations:

Mr Goerens (Catholics)

Mr Sayagah (Jewish community)

Mr Faullimmel (Protestants)

Mr Radivojevic (Orthodox)

Mr Boden (Muslims)

Round table with representatives of different welfare organisations:

ASTI, Association de soutien aux travailleurs immigrés

Caritas

Clae, Comité de Liason des Associations des Étrangers

SeSoPi, centre de research

Interview with Mr Bouchabib, Moroccan member of the *Commission consultative pour étrangers*, and involved in the CCIL

Contact with Carlos Pereira, representative of OGBL (Confederation of trade unions)