ENGIME
Economic Growth and Innovation in Multicultural Environments

D12- Cross Cultural Communication in Multicultural Cities

Purpose - Overview - Insights of Workshop II

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1. Purpose of Workshop 2

The objective of the ENGIME network is to gain an understanding of the social, cultural and institutional conditions that are favourable to learning and innovation in multicultural cities.

The main objective of this workshop was to provide a multidisciplinary forum that studies the relationship between communication, economic growth, innovation and cultural diversity. The workshop focused on intercultural communication, multiculturalism, identity and diversity in multicultural cities.

This workshop seeks to bridge the gap between theory and practice by bringing together researchers and practitioners from various disciplines. Academic and non-academic actors shared their knowledge and experiences by submitting papers, case studies and experiences on various topics.

This summary report provides first an overview of Workshop II. The program with the different contributions and their abstract are included as well as the list of all participants. Second, the main lessons and insights based on the contributions and discussions throughout the 2-day workshop are being presented followed by a policy letter which reflects on interdisciplinary research and future research questions that are pertinent to understanding communication across cultures in multicultural cities.

2. Overview of Workshop 2

2.1. <u>Programme of the Workshop</u>

Day One : Thursday 7 November*

09:00 – 09:30   Registration & coffee

09:30 – 09:40   Welcome by Drs. Berry Minkman, Principal Institute of Higher
                                European Studies.

09:40 – 10:30   *Cultures, Cities, and Communications. On the Pace and Place*
                                of Cultural Change by keynotespeaker Dr. Henk Vinken,
                                Managing Director, Institute for Research on Intercultural
                                Cooperation, Tilburg, The Netherlands.

10:30 – 11:00   *Communication across Cultures, from Cultural Awareness to*
                                Reconciliation of the Dilemma's by Vincent Merk, Trainer &
                                Consultant in Intercultural Communication, M.A. Eindhoven
                                University of Technology, The Netherlands.

11:00 – 11:30   Coffee Break (ov. 4.47)

11:30 –12:00   *Glocal Dialogue, Transformation through Transcultural*
                                Communication by Dr. Kazuma Matoba, Associate Professor,
                                Institute for Comparative Research in Culture and Economic
                                Systems, Witten/Herdecke University, Germany.

12:00 – 12:30   Discussion in groups

12:30 – 14:00   Lunch in the VIP room (ov 3.37)

14:00 – 14:30   Report of the groups

14:30 – 15:00   *The use of Language in Multilinguistic Brussels* by Dr. Rudy
                                Janssens, Sociologist, Vrije Universiteit Brussel, Belgium.

15:00 – 15:30   Coffee break (ov. 4.47)

15:30 – 16:00   *What is Special about Art/Cultural Projects?* by Ljiljana Deru
                                Simic. Oracle- The network of European Cultural Managers,
                                Belgium.

16:00 – 16:30   *Managing Diversity in Urban Environments* by Roseline Ricco,
                                Research Psychologist, University of Rome "La Sapienza",
                                Italy.

16:30– 17:00   Discussion in groups
17:00 – 17:30   Plenary

| 19:30 – 22:30 | Multicultural dinner in the restaurant "De Catacomben" |

*The chairperson for today is Mr. Rajash Rawal, lecturer of the Law Department at the Institute of Higher European Studies.

Day 2   **Friday 8 November***

09:00 – 09:30   Coffee & Welcome

09:30 – 10:00   *The diversity of Diversity* by Prof. Sandra Wallman, Chair of Urban   Change, Anthropology Department, University College London, U.K.

10:00 – 10:30   *A Biologist's view of individual cultural identity for the study of cities*, by Richard Pearce, University of Bath, U.K.

10:30 – 11:00   *The city as an arena for the expression of multiple identities in the age of globalisation and migration* by Kristine Crane, Psychoanalytic Institute for Social Research, Rome, Italy.

| 11:00 – 11:30 | Coffee Break (ov. 4.47) |

11:30 – 12:00   *Enlightening the dialogue: Antillians in a Multicultural Rotterdam* by Drs. Karoll Kock, Executive Administration Office, Municipality of Rotterdam, the Netherlands.

12:00 – 12:30   Discussion in groups

| 12:30 – 14:30 | Multicultural lunch in the foyer |

14:30 – 15:00   Report of the groups

15:00 – 15:30   *The role of the city in fostering intergroup communication in multicultural environments: the case of St. Petersburg* by Natalja Taranova, School of International Relations, St. Petersburg State University, Russia.

| 15:30 – 16:00 | Coffee Break (ov. 4.47) |

16:00 – 16:30   *Neighbourhood Transformation and Economic Activities: aspects of urban economic activities in segregated areas in the Hague*. Author: S. Santokhi, Program Manager Interculturalisation & Diversity, City of the Hague. Presenter: A.M. Andriol, Chair of the Advisory Council on Multicultural Affairs/City of The Hague, The Netherlands.

16:30 – 17:00   *Immigrants'Entrepreneurial Opportunities: The case of Chinese in Portugal* by Catarina Reis Oliveira, Social & Human Sciences Faculty, SociNova, Lissabon, Portugal.

17:00 – 17:30	Discussion in groups
17:30 – 18:00	Plenary
18:00 – 19:00	Closing & Drinks in the VIP area

The chairperson for today is Dr. Dino Pinelli, coordinator of the ENGIME network.

2.2. <u>Summary of invited speakers</u>

2.2.1 Cultures, cities and Communications: on the Pace and Place of Cultural Change. By Henk Vinken, managing director Institute for Research on Intercultural Cooperation, Tilburg, the Netherlands.

Increasing numbers of social scientists emphasize the problematic nature of contemporary culture. In modern-day buzzwords, culture is more and more complex, diffuse, fluid or multiplicit. Culture in this view is no longer related to basic social correlates, let alone able to function as a set of basic guiding principles for institutional arrangements in society or for behavior, including communication, of members of society. In many cases, at the same time, those involved in intercultural communication and/or training fail to address the nature of culture and its correlates and functions. The very basis of discerning 'cultural others', culture itself, is left indeterminate. This paper aims to counterbalance these postmodern and obscure perspectives by taking a clear stand in the debate on what culture is, or perhaps better, cultures are, and on how cultures are changing. Focus is put on the dimensions and dynamics of cultures. Present-day knowledge on culture shifts is highlighted in a much-needed return to classic sociological thought. Mannheimian theory is emphasized dealing with the pace of change and the emergence and persistence of new cultural forms, new cultural expressions, and new cultural values among the new participants of society, i.e. those individuals growing up in a changing environment and taking up (adult) social roles for the very first time. Furthermore, there is ample reason, both in conceptual terms and in terms of empirical observation, to sociologically pin down the focal point of cultural change in the metropolis, despite the increasing number of discussions on the loss of the value of 'space' and subsequent growth of the virtual. Only by thoroughly interrogating the pace and space of cultural change we may advance the debate on communication across cultures in multicultural cities.

2.2.2 Communications across cultures: from cultural awareness to reconciliation of the dilemmas. By Vincent Merk, Eindhoven University of Technology, The Netherlands

In this globalising world there is a growing need for understanding different types and forms of interaction between people in intercultural environments, i.e. working places, cities, etc. This implies that people refer more and more to various communication models and practices to fully master communication across cultures. These models ultimately lead to applying best practices in intercultural communication. One of the most popular models is the one developed by Trompenaars & Hampden-Turner. This model works with a three-step approach:

1) Cultural awareness, i.e. knowing who you are on the cultural map and being aware of the otherness and hence of the existence of cultural differences in the world;

2) Respect for these cultural differences, i.e. showing respect, tolerance or empathy for the other and for these differences;

3) Reconciliation of these cultural differences, i.e. reconciling dilemmas which feature these differences to which practitioners are confronted in their daily work. This process will ultimately make it possible to find and apply best (communication) practices.

In this presentation we will first review the concept of culture related to this practical model. Second, we will present the 7 dimensions of the model which features differences and the related dilemmas people face in intercultural communication settings. Finally, we will review the reconciliation theory as presented by Hampden-Turner & Trompenaars. This will be a combination of theory with an exercise. Participants will practice the reconciliation methodology in its 6 different steps using a concrete example. This includes starting with Eliciting the Dilemma (step 1) and going all the way to Reconciling the Dilemma (step 5) and Implementing the New Design (step 6).

2.2.3 Glocal Dialogue: Transformation through Transcultural Communication. By Dr. Kazuma Matoba - Universität Witten/Herdecke, Germany.

This paper addresses the role of dialogical communication in acculturation efforts in organizations and regions during periods of transition, merger, technological innovation, and globalization. This communication mode can be achieved through a *dialogue process*, proposed by David Bohm (1996) and developed by Peter Senge, William Isaacs and Freeman Dhority at MIT, Boston. The *dialogue process*, as an integral part of communication training, aims to promote dialogue competence for intercultural communication. In a company situation participants in the *dialogue process* as a intercultural communication training learn how to better deal with their own stereotypes of other cultures and eventually learn a style of communication that is not so stereotypical. A *dialogue process* in a society, that aims to promote dialogical communication between a dominant group and an acculturating group on the local level, could stimulate the acculturation process on the global level, hence *glocal dialogue*. The glocal dialogue has been tried out in Witten, a small city in Germany, since April 2002. About 20 residents of the city are taking part in this *dialogue process*. The participants include Germans (as the dominant group) and people from Arab nations, Turkey, India, Japan, and Croatia (as an acculturating group) who are willing to transform the culture of the city (regional acculturation). The aim of this study is to describe the socio-psychological transformation of the dialogue group.

2.2.4 The use of languages in a multilinguistic Brussels. By Rudi Janssens, Center for the multidisciplinary study of Brussels, Belgium.

Nowadays the term 'globalization' presents itself as a new angle on the study of economic internationalization and its inherent political, social and cultural consequences. However, the phenomenon of migration, one of its main consequences, always had an important impact on society. Primarily boosted by an economic reality,

cities have always been a major pole of attraction for foreigners and people from the countryside. As a result, Brussels, like other European cities, has within its limited confines dozens of different nationalities. After World War II, the lack of local labor forces called for an influx of unskilled foreign workers from poor south European nations, and later from Turkey and Morocco. The growing international importance of Brussels as headquarters of both the European Union and the NATO alliance and international companies and organizations following in its slipstream, has caused a wave of immigration of highly educated West Europeans. Apart from these trends, Belgium's colonial history in central Africa and the developments in Eastern Europe after the fall of the Berlin Wall have also left their traces in Brussels. At the same time, Flanders and Wallonia continued to account for a "regular" influx while there was also plenty of movement within Brussels itself. Migration however did not destroy the culture nor the language of the people involved. In this paper, I will approach the diversity of the Brussels population from a socio-linguistic point of view.

In a multilingual environment, the choice of a particular language in which communication takes place is not evident. On the one hand, language is a carrier and producer of the culture of a given group. In this respect, the use of a language refers to the membership of a specific group or community. On the other hand, language use often expresses complex social meanings and codes of conduct. One person might use several languages, depending on the situation. If one wants to analyze a sociolinguistic situation, one has to unravel these different meanings and codes. Often the theoretical framework is narrowed to majority/minority theories where the minority group slowly adapts to the language of the majority with bilingualism as an in-between-stage. But an urban linguistic environment is often too complex to fit into this majority/minority framework. Different national and immigrant language groups are living together, such that majority and minority became relative notions.

Contemporary sociolinguistics is looking for a new conceptual framework to grasp this diversity. In this respect, the interdisciplinary dialogue on the different aspects of globalization is a fruitful soil. This paper presents some basic research about the linguistic situation in Brussels in order to get some insight into the dynamics of language use in a multilingual environment.

First of all this paper discusses some methodological problems inherent to the operationalisation of linguistic variables. The chief problem introduced here is the operationalisation of language groups within a multilingual area. Three grounds for operationalisation will be discussed: the official/political status of a language, the 'mother tongue' of the speakers and the level of competence. The presentation is based on the experience with survey research in Brussels.

Secondly we will discuss the language use of the immigrant groups: Which groups are involved? To what extend have local languages replaced migrant languages? Does the communicative repertoire of the second and third generation differ from that of their local peers? Afterwards we will have a closer look at the 'local' languages, Dutch and French. How do these evolve in the given circumstances? How does the local

population act within these circumstances? What's the role of the economic situation on these local languages?

Finally the future of multilingualism and multiculturalism in Brussels is discussed: does Brussels evolve towards an anglicized or frenchified city or will we be confronted with a growing diversity? ... knowing that the linguistic aspect is but one indication of this complex process.

2.2.5 What is special about art/cultural projects? By Ljiljana Deru Simic, Oracle – The Network of European Cultural Managers, Brussels, Belgium.

What is special about art/cultural projects?
The present issue focuses on the contribution made by art/cultural initiatives to the development of multiple identity in some of the European cities. The art/cultural projects have a special character to offer because: they engage people's creativity, and so lead to problem solving.

They are dealing with meanings, and enable dialogue between people and social groups. They encourage questioning, and the imagination of possible future actions.
They offer self-expression, which is an essential characteristic of the active citizen.
They are unpredictable, exciting and fun. It is more than evident that social field and economic field are not separated from cultural one beside the tendency which is putting them in opposition as artists and the world rather than artists in the world.

Artists do not aim specifically to produce multicultural work but since they are living in specific time, and since art is rooted in real life problems, the realities of everyday life are transposed into their work and emerge transformed where intercultural dimension reflects certain implementation on social, political and aesthetic levels in the cities.

Renegotiations of multicultural discourses on the arts show a new model of cross-cultural collaboration at work during 'workshopping solutions'. Its the landing of interculturalism in private relationships with proactive engagement far away from official discourses.

Some experience from art/cultural field are shifting this attention towards the people themselves: their imagination, their shrewdness, motivation, demands, fantasies and the city that is becoming a cultural product, a community construction.

Recyclart – Belgium
Recyclart is a dynamic, multi-discipline project attempting to get a grip on the problems in the desolate centre of Brussels.

De Valigia – Holland
European train heritage project - De Valigia was exposed in Holland, Italy, Germany, Denmark and Greece collecting around 200 artworks. De Valigia train was travelling

through Europe making several stops stages in between, keeping on collecting city's suitcases to represent the European cultural heritage.

AES – Russia
The Moscow based art association AES has change the landscape of the contemporary world by producing a series of imaginary postcards of well-known cities in the world (in the future?).AES has pushed forward one of the main characteristics of contemporary visual art - ambiquity.

Life stations – Austria
The Installation Life Stations was a topographical installation, which documented various historical and emotional aspects of the living past and present of a particular urban microcosm. It was a collage of life experiences of a particular district of Vienna - the Second District – called 'Leopoldstadt'. It is a district with a very high proportion of foreigners.

Collective Distribution - alter globalisation arty collectives (United Kingdom, France, Spain, Belgium, Holland, Yugoslavia) during the Brussels's Summit 2001.
Although they tackle global political and economic problems, their links and loyalties belong primarily to their local communities 'artist residencies'- it represents the laboratory of exchange between artists of different disciplines and nationalities on one hand, and artists and local population from Brussels.What is their desire for new intercultural policy and practices in the cities?

2.2.6 Managing Diversity in Urban Environments. By Roseline Ricco, University of Rome "La Sapienza", Italy.

The events of the last century, in particular World War II, have resulted in European societies being affected by widespread feelings of insecurity and instability. Ce siècle sera l'un des plus étranges que la terre ait porté. On l'appellera le siècle de l'homme, mais ce sera le siècle de toutes les pestes. [E-E. Schmitt, Le Visiteur, ed. Actes-sud, pg 45]. The main characters in this scenario, where uncertainty, danger and social transformation are rife, are above all the "foreigners", who feel this insecurity more than most. For the West, immigration evokes the fear of losing its wealth. Racist feelings emerge in all European countries, with variations determined by the different historical backgrounds. However, it is possible to detect some common elements in this respect; the fear of diversity which is part of the makeup of human beings, social transformations which erupt in 'cultural' conflicts, and changes in migration patterns.

The fear of strangers is part of our 'social unconscious'. The multiplicity of existing races, with all its implications, provokes a crisis in individual and social identities. Man is afraid when he no longer knows who he is and why he is. Diversity is the concrete representation of the possibility of his not being what he is [S. Gindro, Il mondo delle diversità, pg 25]. The insecurity which characterises modern society, particularly in the world of work, and the consequent fear of foreign competition, have increased this fear of diversity, generating prejudices and stereotypes. Nevertheless - considering as a premise the theories of Jean Piaget's - 'stereotypes' are also the first level of learning. A 'stereotype' could be defined as a collective image

concerning another group. It is based on a process of categorisation, in the measure in which a representation always implies assigning certain characteristics to a defined whole, in a process of differentiation between the self (or one's own group) and the other (or others). For this reason we must consider 'stereotypes' to be the result of a social construct, where social identity is derived from the comparison between the representation of one's own group and those of other groups, thus generating two distinct and 'diverse' identities.

'Prejudice' and 'interethnic relations' are therefore essentially two communication constructs which should be analysed in their structure, in the relationships with social-economic and power dynamics. The interpretation of reality would thus occur through the use of suitable interpretation models, which are developed through communication and in everyday life; in this sense 'prejudice' can be considered to be a whole comprising dialectical forms which a given community uses to describe the relationship between different groups in a coherent fashion, using a more general system of interpretation of reality. 'Stereotypes' and 'prejudice' viewed in this light, as the first attempts at learning, in this way lose their negative connotation and become essential stages in reaching for deeper knowledge. They become dangerous only when, through these primary considerations, the individual or group display discriminatory behaviour or ascribe a hierarchical classification to peoples according to their 'race'. In this case a person tends to always bear such a classification and social comparison in mind, and relates to others, even individually, as representatives or their own group rather than as individuals endowed with particular characteristics and personalities.

In order to better understand the management of diversity, certain theories have looked for the causes of conflicts and attempted to identify those cultural stimuli which facilitate integration. Comparative studies of immigrant and local populations which go beyond the concept of a presumed racial superiority have produced interesting theoretical explanations which allow us to better understand the problems which may arise in the construction of a multicultural society. In the 30s, starting from the conception that values and rules of behaviour are transmitted from parents to children, and serve as guidelines for them, Sellin noted that this transmission is interrupted by migration, where there is an overlapping of diverse cultural systems (that of origin and that of the host country) and original values lose strength while the host values are still weak, resulting in conflicts linked to integration. Conflicts can derive from processes of social discrimination and from the modification of the original culture as influenced by the new social context, generating factors of insecurity which result in deviant behaviour. Studies on immigration have analysed the fracture with one's origins and family context, showing how it results in a feeling of grief and loss because the person thus loses his/her reference points and his/her external 'containers'. In this case a positive reception and a family network are helpful factors in allowing immigrants to accept their diversity more easily, and prevent damage to their identity which could result in destructive and/or self-destructive behaviour.

Both immigrants and local inhabitants encounter difficulties in the construction of a multicultural society and the greatest conflicts arise particularly in cities. This is

because cities are where cohabitation between diverse cultural groups mostly occurs, where different groups compete for the same public spaces. The place one lives in is a complex dynamic system of social relationships and the more civil a society the less conflict is generally experienced in a city. Cities are continuously evolving, with a tendency towards multiculturalism, and for this reason require constant attention and renovation, so that they can be adapted to the needs of their inhabitants, whether local or immigrants. In an urban context the management of diversity is born of a will to resolve cultural conflicts where diversity should be considered to be a source of richness, rather than a problem and a cost, as is often the case.

In this complex situation diversity is a challenge which needs to be met by the member states of the European Union through a common approach to the migration impact. This requires an effort on the part of cities on various levels, such as in healthcare, education and services. New intervention strategies are now being activated for conflict management in multicultural environments, with the creation of new professional figures such as cultural mediators, spokespersons, etc.

2.2.7 THE DIVERSITY OF DIVERSITY – towards a typology of urban systems. By Sandra Wallman, University College London, UK.

Preamble [1]
? 700,000 people migrate legally into the European Union every year.
? Officials estimate that 500,000 more enter the area illegally each year.
? Without immigration, by the year 2050 the ratio of pensioners to workers would increase from 1.81:1, to 6.97:1 – i.e. from 2 to 7 pensioners per worker.

Summary
? Urban areas have different capacity to incorporate incomers or deal with diversity. Whether migrants seek work or asylum, whether they place themselves or are officially placed, and largely regardless of cultural profiles, they find certain parts of any large city more adaptable and more amenable to their presence than others.
The variation is important for policy and for personal choice. Politicians, the media and ordinary people grapple with the same contradictions, even if not with the same agenda. "Fortress Europe", for its purposes, needs to keep migrants out; demographic Europe, for other reasons, desperately needs to bring them in.

? These national/global and personal/strategic concerns combine, in each local arena, in the characteristic local style.[2] The form of migration is structured by local context.[3] So is the force of it; constraints on and opportunities for communication among migrant groups and between migrants and hosts vary from one area to another, even within a single city.

? A succession of field studies in different cities and parts of cities has indicated a systematic logic which broadly accounts for these better or worse outcomes. As local

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[1] Source: *The Independent,* April 25, 2002
[2] Wallman, 2001 Global Threats etc
[3] Wallman, 1998 Migration experience

systems, some areas are relatively more open and more heterogeneous than others. These are routinely more adaptable in the face of change or incursion, with more fluid, more "open" inter-cultural communication.

? The open/closed character of each system is consistent throughout the system and resistant through time. A simple ideal type model of this open/closed contrast is useful as a first level classification: it makes the acceptance/rejection of outsiders intelligible, and confirms that local problems cannot be cured by blanket solutions.

But the model in its present form has limited application. It takes comparative, multi-layered study over many months to place a given area on the open: closed continuum, still longer to analyse its specific emergent properties. The procedure takes too long and the data are too complex for practical policy or urban planning.

? The justification for this next phase of work is the need to classify faster, and to convey the implications for intervention more directly. The goal is a practitioner - friendly typology of localised urban systems. Two obstacles stand in its way:
How to achieve polythetic classification of urban areas without long and detailed fieldwork? How to convey complexity without simplifying it out of existence ?

? These questions imply parallel research aims. One is to identify indicators of diversity, or style of diversity, that might be flagged in observation, broad brush survey or relatively short term research in a designated area. The other is to assign numerical values to the indicators so that diversity scores can be calculated, and a qualitative numerical index on which to base the typology set out.

2.2.8 A biologist's view of individual cultural identity for the study of cities
By Richard Pearce, University of Bath Department of Education, UK.

To a biologist life is a state of continuous chemical activity, which has the key property of persisting by selecting conditions which do not vary too much from the optimum. The latter process is called homeostasis, the maintenance of the constancy of internal conditions. In animals the maintenance of constant external conditions is the job of the nervous system, which gets sensations from the outside world, evaluates them, and makes decisions for appropriate reactions so that it will never stray into danger.

In a sense this is true of all human societies. They persist as long as they maintain conditions within a tolerable range. Cities will only function in a survivable way as long as their societies stay within certain limits, and within societies there are mechanisms to ensure members can coexist. Our problem is to understand how they may work when people follow diverse and possibly competitive or conflicting systems of behaviour.

I am studying the development of children who move between countries, and looking at what happens, not seeking particular solutions to specific defined problems. As a

biologist I can accept that some individuals and some systems fail, and that homeostasis may not succeed in maintaining the internal conditions.

With this freedom from commitment to solutions (or problems) in mind, I looked for a model of cultural identity in terms of the value-system which guides human actions, to try and understand better how the human unit of society works. Since homeostasis is the adjustment to changed conditions, we need to know why some adjustments are easy and some difficult.

The chosen model is based upon Social Psychology (notably a branch of Personal Construct Psychology called Identity Structure Analysis), Cultural Anthropology, and Neurology, which I believe triangulate consistently.

Humans have a huge capacity for remembering and associating sensations, so that our problem becomes one of reaching decision in a practical time. Values are seen as being agents of bias in the nervous system, such that certain sensations will be likely to lead to certain onward connections and quickly produce certain actions. The actions may be physical or mental, such as memory, interpretation of perceptions, classification and recognition of sensations, coding or decoding into language, evaluation of the strength of sensations. The effect is that throughout life we acquire a tendency to react in certain ways to certain stimuli from the environment or from our memories and imaginations (syntheses of past events into possible future events).

This pattern and these values are acquired through experience. The most effective transmission is through social contacts with whom we have an emotional bond, whom I call validators. The strongest is the mother or principal carer, but later validators vary in salience. The bonding, the convention of communication we develop through this contact, and the material transmitted during life, will tend to be inherited to ensure that we pass the benefit of our experience .

There are three important consequences of this system:

- absorbing values into a system with which they must be consistent gives the individual a coherent set of values which will direct actions; substantially, this is the identity (Cognitive homeostasis)
- acquiring values from those in the immediate and salient social environment gives people raised together a similar set of evaluations; substantially, this is a culture or a Cultural Meaning System (Social homeostasis)
- since an historically accumulated set of values is a precious means of survival, there will be a tendency for such a set to be passed only to kin, and not to competitors; this results in the innate need to discriminate between in-group and out-group.

Returning to biology, there are parallels with the body's immune system. Using the model, and the somewhat fanciful metaphor of the immune system, we can ask some fundamental questions about what level of flexibility we can expect of citizens. We can see concentric cultural identities, some suited to coexistence, some not. And we can see in ourselves attitudes which filter our sensations and make us formulate questions and seek solutions in terms of our own values, not those of the citizens.

2.2.9 The City as an Arena for the Expression of Multiple Identities in the Age of Globalisation and Migration. By Kristine Crane-IPRS (Istituto Psychoanalytic per le Ricerche Sociali), Rome, Italy

This paper explores the expression of multiple identities that is taking place in cities as a result of two global phenomena: globalisation and the migratory influxes that the first has also generated. In this context, it is necessary to revisit the concept of toleration, in light of its centrality to diversity. As political theorist Michael Walzer writes: "Toleration makes difference possible; difference makes toleration necessary."[4]

Identity has been asserted primarily in two different ways: In one process, citizenship and individual rights as the basis of a national political identity are more important than group rights: Citizens of a given nation identify themselves more strongly with that nation insofar as it protects their rights, rather than with the individual communities to which they may belong within that nation. This process also posits state intervention in group practices in defence of individual rights.

The other process privileges group identity, and groups are characterized by internal unity and well-defined borders, as expressed by poet Robert Frost, "good fences makes good borders." (R. Frost, cited by Walzer)[5] This is exemplified by the persistence of hyphenated identities, and moreover, group practices that conflict with the nation.

The juxtaposition of these two processes has characterised contemporary society in general and the socio-political sphere in cities in particular. As Walzer writes, "The co-existence of strong groups and free individuals, with all of its difficulties, is an enduring feature of modernity."[6] In other words, cultural pluralism and a common citizenship go hand in hand in strong democracies.

Some of the limits of toleration are explored: Toleration may be limited by taste, political preference or political correctness. It may be "limited" by international law or human rights treaties in the context of relations between states.

The challenges of cultural pluralism and toleration are explored with particular regard to US society, studied in light of its historical development as an "immigrant nation." The "Americanization process" encouraging immigrants to conform to an Anglo-Saxon cultural framework limited the toleration of the cultural expression of the various ethnicities of the immigrants. This idea gradually changed, eventually reversing itself in having resulted in the contemporary discourse on multiculturalism, wherein ethnic background is celebrated and the rights and special needs of ethnic groups asserted.

In this context, however, a certain tension has developed between the strong expression of these group identities and the national identity privileging individual

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[4] Walzer, Michael, *On Toleration,* Yale University Press, New Haven and London, 1997, p. xii.
[5] *ibidem,* 86.
[6] *ibidem,* p. 87.

rights. At the same time, a 'post-modern' model has emerged in which the sphere of rights has expanded and is a conceptualized trans-nationally. Walzer writes: "In immigrant societies...people have begun to experience what we might think of as life without clear boundaries and without secure or singular identities."[7] The multiplication of identities thus implies a weakening of them, and an inevitable acceptance of the increasingly 'hybrid' nature of social and personal identification.

To summarise, this paper explores the changing concept of 'toleration' in the context of the multiplication of identities, which is a consequence of the changes brought about by globalisation and migration, whose dynamics are specifically played out in the context of the city.

2.2.10 Enlightening the dialogue: Antillians in a multicultural Rotterdam. Description of Rotterdam's municipal programme Lus di Trafiko. By drs. Karoll J. Kock

1. Background: massive immigration

Eighteen thousand Rotterdam residents are originally from the five islands in the Caribbean, the Netherlands Antilles. Antillians are the city's fourth largest migrant group, after the Surinamese, Turks and Moroccans. The country's largest Antillian population lives in Rotterdam. Until 1998, there were about twelve thousand Antillians living in the city. Only in recent years have Antillian migrant numbers increased appreciably. The major reason for this is the socio-economic crisis in the Netherlands Antilles, particularly in Curaçao. A large proportion of new migrants comes from that island. In fact, 12% of Antillian population now lives in Rotterdam.

The general background of Antillian migrants to the Netherlands has changed considerably in recent years. Whereas previously most Antillians arriving in the Netherlands came to study and to develop themselves professionally, the majority now entering the country lacks education and work experience. Many of these new Antillian migrants have difficulty finding work, drop out of educational programmes, and make little use of the city's facilities. Youths in this category are markedly over-represented in urban crime figures.

The relationship between the Antillians that immigrated recently and the Rotterdam society is difficult, as these Antillians have not been able to make an independent living in Rotterdam. It is remarkable that these Antillians score high on all negative statistics; e.g. unemployment, crime rate.

2. Efforts to cope: building bridges

First the city government reacted to this situation by investing in short term projects. Two years ago the city council of Rotterdam, together with government departments and Antillian institutions concluded that these projects did not have the expected

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[7] *ibidem,* p. 87.

results. They decided that the solution would lie in a new municipal executive programme that co-ordinates all projects and initiatives for Antillians.

This idea resulted in the installation of Lus di Trafiko in 2001: a four-year programme that operates under the direct administrative responsibility of the Alderman for Integration, Social Affairs & Education.

Lus di Trafiko focuses on the relationship between (governmental) services and the Antillians that have a problem in making a living in Rotterdam. The basic idea behind this programme is to narrow the gap between the offer of public services and the demand/needs of the Antillians.

3. Intercultural communication

At different levels there is communication with members of the Antillian community, as this is a key factor for Lus di Trafiko's success:

- ✍ The Strategic Antillian Council played a major part in developing the Lus di Trafiko programme. This body operates as an antenna to developments within Rotterdam's Antillian community, and is an advisory body to the City Council. Lus di Trafiko shapes its plans according to the views of the elected Board of this Council.
- ✍ Lus di Trafiko works in close collaboration with various Antillian organisations in implementing its programme. Apart from two professional organisations – the SWA (Antillian welfare organisation) and FORSA (support organisation at the provincial level) – there are a number of voluntary organisations active in Rotterdam. Many of them rely on the energy and enthusiasm of Antillians who have been living in Rotterdam for many years.
- ✍ Nos Rais, the Antillian Radio and Television Station, is an important partner in communicating with the target groups. Information and publicity broadcast by the station help Antillians to find their way in Rotterdam.

Last but not least, Lus di Trafiko stresses the importance of communication between Dutch and Antillians, but also between Antillians and the other communities in Rotterdam. It is difficult to live Rotterdams' multicultural reality as these are turbulent times in which integration and immigration are high on the political agenda. While Rotterdam acknowledges its multicultural identity, diversity policies are implemented, programmes are developed for the integration of immigrants, there is a (local and national) political debate on the restriction of immigration flows, the effects of the current integration laws and the possibilities to increase the safety measures.

2.2.11 The role of city in fostering intergroup communication in multicultural environment: Saint – Petersburg's case. By Natalia Taranova, St. Petersburg State University, Russia.

Saint-Petersburg enjoys the image of "The Window to Europe". Ask residents of Petersburg what is meant by this expression and, besides answers of comparatively

democratic orientation and the historical purpose of the city, they are sure to mention the atmosphere of tolerance and respect in relation to different cultures and religions.

St. Petersburg, a nearly 5 millions city where representatives of more than 50 nationalities live, is an interesting example and suitable object when we discussing the role of city in fostering intergroup communication in multicultural environment. Developments and trends having place in St. Petersburg have broader implications and not only because the city often serve as a kitchen of political thinking for Russia. What is more important in this context is the symbolic role of St. Petersburg for Russia and, to a certain degree, for (Northern) Europe.

Multiculturalism may be seen as the asset. Taking into consideration (post)modern economic, social, and cultural tendencies, multiculturalism seem to offer the only way to provide economic growth and innovation. In multicultural context interaction of two interdependent dynamics take place: enriching and further development of each culture and forming of the supranational culture qualitatively different from the simple sum of represented cultures.

The cultural space of St. Petersburg is broader than any boarders and overcome dividing lines between cultures, religions, nations, etc. The city was created as multicultural by the founders of different nationalities and cultures.

In the case of St. Petersburg I find it possible to speak about two aspects of the issue. On the one hand we should discuss the role of city in face of city authorities, public institutions and nongovernmental organizations in shaping the way people interact in multicultural environment and in forming the multicultural environment in the city with cultural diversity. On the other hand, the city as the social context, the image of the city determines to a certain degree discourse on the problem of multicultural interaction and influences the behavior of individuals and groups in multicultural city.

I will start with the latter - what may be regarded as "the symbolic technologies" - as the images and myths of St. Petersburg influence the cross-cultural communication and conducting the policy of multiculturalism in the city. These myths of St. Petersburg are often employed by the officials in connection with outlining the main characteristics of the city image on the eve of 300-years anniversary. Then, after describing the historically shaped image of the city, employment of city's myths and symbols in discourse and policy of multiculturalism, and role of city's institutions in fostering inter-group communication, in this paper will be discussed what I determine as the most important in influence of the city on multicultural interaction, - the inclusive culture of the city, shaped by the networking interaction, which blurs the distinction between «insiders» and «outsiders», and determined by the discourse on the issue.

In the paper I find it possible to extrapolate the trends of (post)modern inter/trans-national relations on the trans-cultural interaction in the multicultural city, taking into consideration that network interactions build up not between the territories, but in the space, where logic of borders overcomes.

2.2.12 Immigrants' Entrepreneurial opportunities: the case of Chinese in Portugal, By Catarina Reis Oliveira, SociNova, Lisbon, Portugal.

As in other receiving countries, in Portugal immigrant minorities are more likely to be self-employed than natives. However some groups are more likely to become entrepreneurs than others. Chinese do not stand out in this respect in relation to other foreigners with residence permits, but they are more likely to be independent workers than the majority of non-European foreigners.

In this context which factors explain the tendency of some immigrants to work on their own account? Would cultural factors explain the concentration of some ethnic groups on entrepreneurial activities, when abroad, and not others?

Can the specific context of the receiving country (e.g. immigration history, governmental legislation on foreigner access to labour market) explain some of the differences? Or does the Portuguese economic structure of opportunities force a specific economic adaptation of immigrants? Is it that the formation of an ethnic enclave, traditionally built by Chinese immigrants entrepreneurs abroad (e.g. New York Chinatown - Zhou 1992), is context independent?

We believe that to understand the main characteristics of Chinese immigrants mode of incorporation in Portugal, both in its similar and different tendencies with other host societies, we must consider the institutional framework (related to the different forms of state organisation, namely through their welfare states – neo-American and Continental Europe models – as Kloosterman 2000 put it.); the reasons that generated the migratory flow, which are linked to the history of the co-ethnic community in the country and its economic incorporation; the operation of social networks in the host society and throughout different countries, whether or not it is possible to raise capital from within the ethnic community; and the extent to which the host society market is truly open. And that is to say that opportunities connected with immigrants co-ethnic resources (as Portes suggests in the 'enclave model') and with structural factors of the host society (as Rath and Kloosterman 2000) must be considered.

The specific context cannot be the only explanation, since as several researchers found the same immigrant group shows common entrepreneurial activities in different host societies. This is the Chinese case across the world, namely, in the ethnic restaurant sector.

This case study is important to highlight that immigrants also contribute to the definition of the host society market opportunities. The Chinese case brings to light the ability of immigrant entrepreneurs to draw on the inner group resources, transforming them into opportunities to their economic success. And so cultural factors that drive immigrants into certain segments of the labour market are not to be understood as a need of network or psychological protection, rather as a rational economic opportunity creation strategy in itself.

However Portugal specific structural opportunities, affect the formation of an enclave. In Portugal, as in Southern Europe, the informal economy can be an opportunity to

self-employment - not so easy in North European countries where institutional control its stronger and competition is higher.

On the other hand, the Chinese population is still very recent and small when compared with other countries. Nevertheless, the specific Portuguese context show that Chinese entrepreneurs use the opportunity of the free circulation in the European market to compensate for the short comings.

In other words, Chinese immigrants in Portugal searched for the host society opportunities, combining local, regional, European and transnational connections, drawing on the inner-group resources. During the last twenty years Chinese entrepreneurs have spread throughout the country and have been developing new ethnic strategies – revitalising shopping streets, with new products and new marketing strategies; opening up trade links with co-ethnic entrepreneurs, residing in other host societies (mainly in Europe). These strategies illustrate the new alternative form of immigrant economic adaptation that Portes et al (2001) called 'transnational entrepreneurs'. In this case showing how immigrants take advantage of the opportunities related with Portugal participation in a single space as the European Union.

We believe that more important than to consider the physical borders of Portes' model, which is linked to a specific urban context of the USA, one should highlight the ability of Chinese entrepreneurs to draw on the inner resources of the ethnic group in order to achieve success in economic competition (as Portes also suggests). A spatial concentration of the co-ethnic group would, therefore, not be a necessary condition of the model.

2.2.12 Neighbourhood Transformation and Economic Activities. "Aspects of urban economic activities in segregated areas in The Hague". By S. Santokhi, MA MBA PhD-researcher. Program manager Integration Policy City of The Hague, The Netherlands.

The city environment of The Hague has changed radically during the last two decades. Three developments immediately come to mind. First the change in the economic structure. The second change is the select migration of inhabitants of the city. The third change is the increase in social and economic differences between neighbourhoods which are evident in the segregation of incomes, the composition of ethnic groups, educational background, long-term unemployment, dependence on social security, criminality and the feelings of insecurity and unendurable surroundings. Statistics of The Hague reveal a division in both the physical and the social economic side of the city. This division is sharpest in the inner city. The city policy of The Hague is reacting to these trends with a coherent and integrated social, physical and economic policy which is based on four master plans which also form the four investment angles of The Hague.

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3. Main Lessons and Insights

A number of interesting lessons and insights into communication issues in multicultural cities emerged from the 13 papers presented at this second ENGIME workshop.

The first lesson underlined how defining contemporary culture seems to be a complex task. The dimensions and dynamics of existing cultures are continuously changing and new cultural expressions are consequently emerging. The concepts of *pace* and *space* prove to be useful in the understanding of the generation gap in a cross-cultural

analysis. At the same time, they help to concretely place, in time and space, "real" interaction (as opposed to "virtual" interaction) between real people.

In addition, as a result of globalisation and migratory influxes multicultural cities are increasingly characterised by the existence of *multiple identities*. These multiple identities are the challenge when dealing with tensions resulting from cultural pluralism, thus increasing the complexity of defining culture. *Tolerance* has proved useful in analysing and understanding the managing of these tensions. The degree of tolerance itself depends on tastes, political preferences and political correctness.

Tensions arising in multicultural cities also reflect the complexity of their cultural problems: social stratification, economics, politics and governance. The (social) *participation* of citizens in these different areas is a necessary start for a better understanding of the dynamics of communication.

The second lesson concerns available methods or *models* that could possibly be used to foster communication between diverse cultures. Cultural awareness, respect for cultural difference and reconciliation of cultural differences are the three pillars required for the *three step approach* to the understanding of different forms and types of interactions among individuals in multicultural environments. Dialogue or *'dialogical communication'* is another method that could be used to stimulate the acculturation process at global level. Dialogical communication seems to have been useful in acculturation efforts in cities during periods of change. We also underlined the need to advocate any form of communication aimed at creating, or helping to create, *inclusive culture* in the city: the establishment of trans-cultural inclusive networks brought about through the everyday activities of interacting and communicating members of society.

We also discussed the role of language in communication between diverse cultures. The *language choice* in multicultural/multilingual environments is not clear. Language use is linked to group membership as well as to complex social definitions and behavioural norms. One important fact that emerged was that a multilinguistic city should no longer be analysed only by taking into consideration the dominant vs. the minority languages. Language can also represent a barrier in multicultural cities, particularly where a mediator's role is involved. However, depending on the contact strategy with certain ethnic groups, *mediators* can bring together different populations in a particularly effective cross-cultural form of communication.

From a more sociological and biological point of view, we tried to understand how diversity could stimulate or hinder communication. For example, fear of strangers is part of our social unconsciousness. In spite of the implied negative connotations, forging *stereotypes and prejudices,* often is a first step in the process of learning more about "the others". It is an essential stage into a deeper reading of knowledge. The level of *flexibility* in individuals has also been questioned. In biology, one can say that some cultural identities are suited to coexistence whereas others are not. Insecurity and stability are therefore the consequences and managing diversity seems again to be crucial for finding feasible solutions. Managing diversity means the ability to effectively manage conflict, where diversity is an advantage rather than a

threat or weakness. For this, intervention strategies at different levels should be implemented in multicultural cities, thus creating room for *cultural mediators*.

Finally, two insights into the role of art projects and urban systems in the management of cultural diversity were considered:

1. Cultural/art projects are instruments that seem to be useful in expressing diversity and encouraging dialogue. *Cultural/art projects* involve creative ways of expressing multiculturalism, proactively and individually, drifting away from official paths.

2. Urban areas have been characterised by their different approach to the incorporation of in-comers and to dealing with diversity. Some areas are indeed more open and more heterogeneous than others, resulting in both improved inter-cultural communications and increased diversity. *Diverse urban systems* or multicultural cities are characterised by areas that are open/closed. These systems could be analysed by an open/closed model that can help us understand the acceptance or rejections of outsiders in established in-groups.