

MAPPING DIVERSITY UNDERSTANDING THE DYNAMICS OF MULTICULTURAL CITIES

Papers Abstracts

Bio-ecological diversity versus socio-economic diversity: A comparison of existing measures

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The aim of this paper was to propose a set of indices of cultural diversity along those dimensions (e.g., language, race, religion, etc.) that are potentially relevant for economic performance in terms of productivity and innovation. In the first part of the paper, the authors drew from biology and ecology where diversity (and related concepts) plays a central role, the reason being that diversity as such is considered an asset for species and ecosystems. The crucial information that bio-diversity measures must deliver was discussed. Bio-diversity indices were then surveyed and their pros and cons were evaluated in terms of informative content.

In the second part of the paper the authors turned to measures of diversity in economics. They started with presenting the most frequently used indices. Then they discussed whether the informative requirements of economic indices should be (partially) different from those of bio-ecological measures. Since diversity is much less central in economics than in biology and ecology, the existing literature is much patchier. Again, they evaluated pros and cons in the light of the chosen informative requirements.

The authors found that the types (alpha, beta, gamma) and dimensions of diversity (richness and evenness) discussed in bio-ecology are also relevant in socio-economic analyses. With one difference: socio-economic analyses not only deal with qualitative not-rankable variables (such as religions, languages, and races). It often deals with quantitative variables (such as income, wages, and consumption levels), that can be measured and ranked. The possibility of ranking and measuring adds a new dimension of diversity: the distance between each class or type or individual.

Theories of diversity within organisation studies: Debates and future trajectories

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Theories on diversity and diversity management within the field of Organisation Studies started to develop in the 80s, mainly under influence of managerial reports pointing towards the increasing diversity of the future workforce. The purpose of this paper was to 1) review the existing studies on diversity identifying their main purposes, 2) identify the current debates in the field, and 3) point towards possible future directions.

Studies on diversity seem to have a two-fold purpose. A first purpose is to identify discriminatory practices in the workplace. Several studies have examined the working experiences of minority groups, inducing our attention to phenomena such as the glass-ceiling effect (e.g. Cox & Nkomo, 1990; Wirth, 2001), wage differences (e.g. Ashraf, 1996; Blau & Beller, 1988), segregation (e.g. Anker, 1998; Ibarra, 1995). A second purpose is to examine the effects of diversity on work-related outcomes. For instance, studies (Milliken & Martins, 1996) have examined the relationship between value diversity and conflict, or between cognitive heterogeneity and problem-solving capabilities.

The authors discussed these two strands of studies by summarising their main findings and conclusions. Wanting to achieve one (or both) of the two purposes, the domain has mainly focused on the consequences of diversity and seems to have neglected theoretical reflections on the notions of 'diversity,' 'difference,' or the 'other.'

This need for theorising has been indicated by well-known scholars in the field (e.g. Cox, 1995; Nkomo, 1995; 2000; Nkomo & Cox, 1996), concerned about the continuation of the diversity domain. Within these current debates, the authors identified mainly four issues: a narrow or broad definition of diversity, a stable or dynamic conception of identity, the role of power, and the importance of the socio-historical context. With the discussion of these four issues, the authors indicated the implicit 'theoretical' choices prioritising the concept of 'identity', turning the issues of diversity into a managing of individuals and 'their' identities. They concluded by pointing towards possible future directions of theorising and researching diversity.

A Stage Model of Developing into an Inclusive Community

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The Community Inclusion model described in this paper characterises the stages through which a diverse group of people living in the same part of a city develops into an inclusive community. The model is useful for assessing a community's current stage of inclusion and determining the interventions for further development. Examples from cities located in different parts of the world, such as Gothenburg, Sweden (EU) and San Diego, California (USA), were used to demonstrate how the model works. Particular focus was on the relationship between stage of inclusion and collective community action for economic development.

Community inclusion refers to the outcome of actively utilising the wide range of cultural perspectives, knowledge, and skills of different identity groups in the service of collective interests. The model is based on the assumptions that (a) a community of people becomes inclusive by virtue of constructing a shared sense of purpose, (b) inclusion is the result of creating an intentional, goal-directed activity system that capitalises on the rich cultural practices available in a diverse society, and (c) a diverse community goes through a set of developmental stages in achieving inclusion. The stages of Community Inclusion are (a) Monocultural, (b) Symbolic Difference, (c) Critical Mass, (d) Acceptance, and (e) Inclusive.

The remainder of the paper describes how the developmental model of Community Inclusion is used as a framework for understanding the conflicts certain communities experience with increased diversity, and what other communities have gone through in reaching higher stages of inclusion. It concludes with describing general, practical steps that EU countries may find useful in inner city strategic diversity and inclusion planning.

Post-communist city on its way from grey to colourful: Case study from Slovakia

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The paper is a case study of the city of Banska Bystrica in Slovakia in the light of political, socio-economic and cultural changes. It discusses urban diversity and integrity from an anthropological qualitative perspective. On the example of three different historical periods (1918 – 1948: the democratic Czechoslovakia; 1948 – 1989: the communist Czechoslovakia; 1989 up to the present: building new democracy in a new state) the study shows transformations of the city and urban life. The research results show how political systems influence conditions, in which urban diversity and heterogeneity develop. During the democratic period of the first Czechoslovak Republic (1918 – 1948 with the exception of the World War II), Banska Bystrica was a multicultural city with a rich ethnic, religious and social differentiation of the inhabitants who communicated without any problems in three languages: Slovak, German and Hungarian. The small city had almost two hundred associations and clubs where different groups were meeting according to their ethnicity, religion, hobby, profession, age, etc. Diverse social and cultural life was flourishing in tolerance until the World War II. After the communist coup in 1948, the situation dramatically changed. Within a few years the city became a grey, dull place with no or strictly limited social life. Totalitarian regime was systematically suppressing any diversity or pluralism in public spaces for fear of a mass protest against the regime. It tried to break all diversified contacts and networks of the inter-war period. Diversity in public spaces was replaced by homogeneity that does not tolerate any difference. After the 'velvet revolution' in 1989 and the 'velvet divorce' in 1993 dramatic political, economic, social and cultural changes transformed the face of the city completely. Reconstruction of the city centre area revitalised urban life and brought colourful diversity to the streets of the city. For the inhabitants diversity and plurality is a symbol of 'Western' democracy, which is in contrast to uniformity of the communist past. Yet, although the change from homogeneity to diversity has been welcome by most citizens, everyday life in heterogeneous society asks for more tolerance and understanding. After

living in grey for fifty years, too much colour, too much diversity is not accepted by everyone. Old ghosts of nationalism and intolerance come hand in hand with diversity and pluralism. The study demonstrates that diversity can grow and flourish only in democracy, which allows differences and pluralism leading to richer and diversified urban life.

Lithuanian cultural origins and transformation of cultural values while transformation to market economics

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Macroeconomic processes of last years, determined by course of economic transformations in post-socialistic countries, had an influence on the culture, people life-styles of these countries. Since 1990, after 50 years being in the command economy system, Lithuania making efforts to create market economy based on principles of democracy, private property and private initiative. Economic reforms and opening doors to the west have not only changed the social landscape, but also reshaped the value system, moral ideals and preferences, structure of relations between people and etc.

The objective of this paper was to summarise and analyse dimensions of Lithuanian culture and to discuss about peculiarities and adaptability of Lithuania for the economic development in the market economy system. Various nations live in the territory of Lithuania from the old times. Nowadays it's almost impossible to imagine state that would be homogeneous ethnically. An interaction between ethnic groups is deeply influenced by so-called "ethnic stereotypes". The Lithuanian nation is comprised of four major ethnic groups, who historically had existed within their own areas: the Aukštaičiai (known as "highlanders", living in the south and east), the Dzukai (south-eastern part, influenced by Polish), the Suvalkiečiai (south-west, further subdivided into Kapsai and Zanavykai) and the Žemaičiai (known as "lowlanders", living in the western parts of Lithuania). The Dzukai are the most expressive, the Žemaičiai are the most reserved and most archaic. The pure ethnic culture exists basically in countryside and settlements of Lithuania. In the main cities all the ethnic sub-cultures are melting and reforming.

San Lorenzo market between diversity and mutation (Florence, Italy)

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There are two ways to approach the ethno-cultural question in the spatial dimension: the first, more in general use, is to focus on a particular group and to bring to the fore its characteristics. The second, used here, consists of coming from a public space of labour to study the present groups in terms of their differences and inter-relations. An original inquiry was undertaken in the summer of 1999 in the market of San Lorenzo in Florence with 198 moving stalls, bancarelle. 233 persons were approached, of which 183 agreed to respond to a list of questions. Foreigners represent the two-thirds of the workers, and Florentines comprise three quarters of the Italian third. 43 % of these migrant workers in the Market are Latin-Americans, especially Mexicans and Brazilians. The Middle East is also well represented (30 %) by Iranians and Palestinians. The remaining foreigners show an eclecticism of geographic origins. There are more men than women, except for Mexicans who are all women. The motivations of coming to the Market are logically linked to economic opportunity. However for the migrants, above all the employees of the stalls, this activity is only temporary. San Lorenzo Market is often the only opportunity of work for foreigners because the possession of a work permit is not required. However their duration of work, shorter or longer, is related to social, economic and historical characteristics of the migrants. The presence of many Latin-Americans is explained above all by their status of students in Florence; the Market provides them with an income. Prized like employees for their English spoken, their arrival has been recent and massive. They stem from the middle and high social classes of their respective countries. Iranians, a group with a higher level of education, distinguish themselves for their will of ingress to stabilise in the Market where they are increasingly important. On the other hand, Palestinians remove dependant on economic needs that make them migrate more frequently. Their capacity for international mobility is in relation to the diffusion of their trade Diaspora. The presence of Western Europeans and North Americans is more linked to individual questions (study, life choice, travel). The presence of certain groups of national groups is due to the international geopolitical context (Iranians, Palestinians, and Eastern Europeans).

These groups of migrants have a rather precise relation with property and social division of work, and the division of labour in the Market is based on ethno-cultural specialisation with, in some cases, a division of gender. The inquiry shows that one-third of respondents was a business owner and two-thirds were employees. All the Iranians own of their stall while all Mexican women are employees. And some groups count more employees either for Iranian owners (Jordanians) or for Florentine owners (Brazilians). This specialisation is also obvious concerning the sold products: Iranians are specialised in selling more lucrative leather products, whereas Florentines are more specialised in selling more traditional goods (clothes, Florentine paper) or are more diversified goods (souvenirs, sun glasses, etc).

A long-term analysis on populations working in the San Lorenzo Market would show flows of foreigners of various geographic origins and its stabilisation. For example, before the rush of Brazilians and women Mexican, Romanians were a numerous group of employees. Their substitution took place whereas they were entrusted activities with less precarious, as in the bakery trade or pizzerias.

San Lorenzo Market is a multi-cultural public space made so by the workers who animate it. It reproduces to its scale social divisions of labour, which is very important in terms of ethnic, cultural, and gender rift. Florentines and other Italians are among the oldest, and their number is decreasing. Their importance is progressively shifted to other ethnic groups. Processes of mutation (conquest and substitution) are shown at the two levels of social division of labour, both for the owners and the employees. The impacts in terms of complexity of globalization and internationalisation are not only affecting the national and the regional scales (well documented) but also the intra-urban space and in our case the symbol of the San Lorenzo Market.

Diversity in Entrepreneurship: Ethnic and Female Roles in Urban Economic Life

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The aim of this paper was to investigate ethnic female entrepreneurs who have a dual character, ethnic and female, in urban economic life. Ethnic entrepreneurs and female entrepreneurs which can be identified as having an untapped job-creating potential and, which reflect different cultures and open-ended capacities for economic growth creation in cities, constitute two special groups in urban economic life with their growing numbers and also their contributions to economic diversity. There are many similarities between these two special groups in terms of opportunities; their business features, management styles, networks and associations and niches that they obtained in cities. Both of these groups tend to find opportunities for their creative economic roles in big cities and metropolis and offer different approaches and different management styles to urban economic life, which reflect their cultural diversities. They have also common specific barriers and problems in setting up and running businesses. On the other hand, there are some differences in terms of the problems and needs, management styles and networks. However, a number of problems and issues that they face are common to both of these groups regardless of the gender or ethnicity. Moreover, ethnic and female entrepreneurs tend to suffer from some problems more intensively than small businesses in general do. The most important common point of these two groups is to be “minority” in urban economic life. While ethnic groups are “minorities” as non-natives, females are another kind of “minorities” with often a lower participation level in urban economic life in a male dominant business world. However, each of the groups is itself heterogeneous, with a wide variety of qualifications, experiences, resources, problems and needs, operating within a variety of social contexts.

This paper discussed the entrepreneurial behaviour and processes of ethnic female entrepreneurs while discussing the similarities and differences of two special groups, viz. ethnic entrepreneurs and female entrepreneurs on a comparative basis. The special focus was on ethnic female entrepreneurship that is combined the characteristics or indicators of ethnic entrepreneurship and female entrepreneurship. Are ethnic female entrepreneurs special ethnic entrepreneurs or special female entrepreneurs? This paper aimed to provide an answer to this question while synthesising ethnic entrepreneurship theories on the one hand and female entrepreneurship theories on the other hand. It also aims to identify characteristic indicators of ethnic female entrepreneurship on a conceptual level. Moreover, ethnic female entrepreneurial behaviour and processes were examined on the basis of case study research

on Turkish female entrepreneurs in Amsterdam. The paper discussed the “place” of Turkish female entrepreneurs seen from the perspective of the effects of ethnic and gender opportunities and barriers in urban economic life.