



Exploratory Workshop Scheme

Scientific Review Group for the Social Sciences

ESF Exploratory Workshop on

Interrogating Interculturalism as a new paradigm: Assessing foundations and policies

Barcelona (Catalonia, Spain), 29th-30th May 2014

Convened by:

Ricard Zapata-Barrero and Tariq Modood



SCIENTIFIC REPORT

The scientific workshop report should include the following sections:

1. Executive summary (approx. 2 pages)

On 29th and 30th May the ESF Exploratory workshop “Interrogating Interculturalism as a new paradigm: Assessing foundations and policies”, convened by professors Tariq Modood (University of Bristol) and Ricard Zapata-Barrero (Universitat Pompeu Fabra) in Barcelona (Catalonia, Spain). The workshop took place in the Art Nouveau Building in which the CaixaForum [cultural centre led by the Foundation Obra Social la Caixa] is situated. This place was convenient given that the Foundation had a special interest on intercultural policies and develop it as one of its priorities social programs and the hosts attended some of the debates with interest (see http://obrasocial.lacaixa.es/laCaixaFoundation/home_en.html)

The event gathered 13 scholars from nine different countries and institutions, and from different disciplines ranging from Political philosophy to Sociology and Political Science (see the list below).

It was disseminated via distinct channels, such as the GRITIM-UPF distribution list (reaching more than 1500 subscribers) and other social media, namely twitter (reaching up to 2000 followers).

The aim of the workshop was to identify the main contours of interculturalism. As a policy concept and assess its foundations and policy implications. The goal was to interrogate whether Interculturalism marks a policy paradigm shift or whether it is simply a variant within the existing repertoire of diversity policy concepts and approaches. To do so, established and emerging scholars were put together in form of coupled debates on the normative foundations (day one) and policy applications (day 2). The first day sessions revolved around conceptualisations, and comparisons between both paradigms during the morning, and the role of majorities and minorities. There was also room for categorisations, and the nationalist dimension, linked to concerns about identity and cultural protection also emerged. The second day started with examinations of the politics of interculturalism, from different perspectives such as creativity or economy. More concrete actors and issues emerged during the afternoon session, ranging from women organisation, citizens’ perceptions around immigration, to the creation of a governance index.

Despite some of the scholars are well-established defenders of either multiculturalism or interculturalism, debates took place in a very passionate and at the same time calm manner, giving room for agreement rather than disagreement. An important conclusion of most debates was that at the end, interculturalism and multiculturalism are more similar than different. Discussions also tackled other issues related to cultural and territorial diversity, and especially on nationalism and the balance between minorities and majorities. Here, the need for defining some concepts that still remain vague in literature was also highlighted.

Participants presented very diverse contributions, from a more theoretical perspective on day one, to more applied perspective on day two, where policy analysis and evaluations were presented. Multidisciplinarity was also present in methodologies, which included both qualitative and quantitative methods, as well as diverse perspectives (from elites to civil society). Furthermore, participants presented contributions that were on different stages, and there was room for commentary at all levels, from research design to conceptual refinement.

Despite the intensity of the workshop, the convenors had organised three dinners. Each of them was held in emblematic places of Barcelona: the first one was in the Raval neighbourhood, one of the boroughs with a higher proportion of new immigration in Barcelona, particularly Philippines and Pakistanis, therefore a symbol of the multicultural dimension of the city. The second one was held in a roof terrace next to the workshop venue, in the neighbourhood of Sants. This working class borough is characterised by the confluence of old immigrants (arrived to Catalonia from the rest of Spain in the 50s) new immigrants and the so-called Catalan gypsies, a well established community that gave birth to the "Catalan rumba", a music style born out of different styles. Finally, the closing dinner was held behind the old University of Barcelona, at the heart of the bourgeois Eixample district. Concretely the neighbourhood of this area is called Gayxample, as it has become the neighbourhood of many sexually diverse citizens in Barcelona. In spite of a very relaxed atmosphere during the dinners, most discussions of the workshop informally continued, showing that the contents of the workshop are crucial to the future European political agenda.

One of the things that was most pleasing about the workshop was that people were trying to reach out across the interculturalism-multiculturalism divide and willing to rethink their position; moreover we were offering each other conceptualisations of each other's positions that seemed to suggest that there was indeed a lot of common ground and the possibility of more. It seems then that the most obvious way to build on the learning process of the workshop is to bring the theoretical papers or presentations from the workshop into a volume together with other external contributions

The conclusions of the workshop also revealed a high interest in continuing the relationships between participants in two main forms: first, in the idea of keep contact and even creating an academic network on interculturality issues, and second, and most important, in getting involved in several publication projects (see below).

2. Scientific content of the event

The ultimate objective of this Exploratory WS was to map out a European research agenda in relation to discourses of interculturalism. The WS brought together researchers in the field of post-immigration diversity that did not necessarily shared the same approach to these issues. They were grouped in

several thematic debates in the fields of normative theory (day 1) and public policies (day 2).

After the presentation by the convenors, the host and the ESF rapporteur, the **morning session (29th May)**, was aimed at assessing the foundations of interculturalism under the umbrella question « is interculturalism a successor of multiculturalism ». The first paper, presented by **Nasar Meer** (Northumbria University, United Kingdom) and **Tariq Modood** (University of Bristol, United Kingdom) examined interculturalism through the prism of multiculturalism. The authors defended that most features highlighted by interculturalism (recognition of identity, communication, or the relationship between recognition and liberalism) are not new and have already been fundamental to multiculturalism. In contrast, **Ted Cattle** (ICoCo Foundation, United Kingdom) presented an approach to interculturalism based on the idea of interconnectedness and intercommunity relationship as the basis of living together. After both presentations, a discussion was held, especially on the issues raised by the first presentation and the idea that interculturalism might not be as new as it is supposed to be. The idea that interculturalism was a depoliticised version of multiculturalism was raised. The conclusion was that multiculturalists and interculturalists have more points of convergence than points of divergence.

The **afternoon session (29th May)**, seek to tackle *interrogations, traditions and assumptions*. In the first debate, *Diversity and the National* **Ruby Gropas** (European University Institute, Italy) was discussing the issue of under what conditions a plural form of nationalism might be possible. Her presentation was putting the emphasis on the necessity to pluralize nationalisms given the increasing diversity within nation states. The construction of such a plural nationalism has to take into account the reconfiguration of constitutional arrangements, institutional forums as well as pragmatic practices adapted to migration related diversity. Gropas underlined that it needs a multilevel perspective to tackle this challenge, including the national, as well as the sub-national level. An interesting question to explore which might produce interesting findings in relation to plural nationalism, she highlighted, is to study the question of immigrant accommodation in the framework of competing nation-building projects: In how far are sub-state nations inclusive towards migrant-related diversity? To what extent is migrant diversity presenting challenges as well as opportunities for minority nationalists? The contribution of **Geoffrey Levey** (University of New South Wales) in turn focused on a conceptual discussion about multiculturalism. It discussed the fact that there is no single multiculturalism, but different versions of it. A special emphasis was put by Levey on parity multiculturalism, which is a multiculturalism advocating for the political recognition of minorities on a par with the majority.

In the discussion of Levey's paper, it was highlighted that what is farmed in Europe as interculturalism is actually very similar to the multiculturalism practiced in Australia. The panel, hence, draw attention to the fact that although labels differ from each other, practices might be more similar than these labels

would suggest. The discussion also raised the idea that the concept of “parity multiculturalism” explained by Levey wants to deconstruct something that has been “naturalized” with time (nation?) and maybe this links with Gropas’ idea of plural nationalism. In the discussion of Gropas’ paper it was said that sub-national polities, which have rival national projects, might be especially inclusive to migrant related diversity in order to challenge and highlight potential domination of minority cultures by the nation state, which raises the question of power constellations.

The **third debate** examined the relationship between Interculturalism and the Majority. Professor **G rard Bouchard** (Universit  de Quebec   Chicoutimi, Canada) opened the discussion re-emphasising that, from his perspective, interculturalism, just as multiculturalism, is a form of pluralism. He initially outlined the principles upon which interculturalism

is based, namely the protection of civil rights and the practice of reasonable accommodations of minority rights in particular; the acceptance that minorities are fluid and members can chose their identity; the necessity to provide various forms of assistance so that minorities can perpetuate their culture if they so wish; the need for a national memory that reflects the diversity of the entire society; and the formation of a national identity that is perpetually approached as a ‘work in progress’ that feeds on the majority and minorities. Bouchard drew examples from Quebec to argue in favour of the intercultural model to manage diversity and underlined that State cultural interventionism can be legitimate, as well as sociologically necessary at times. He identified the criteria that need to be met for state interventionism to be legitimate and also accepted that at times, the State can accord privileges to the majority culture since it is associated with the formation of the symbolic foundation of the country. Professor Bouchard presented a critical reading of the rise of political populism in Europe and in Quebec underscoring the powerful role that public intellectuals and political elites have in building powerful and lasting myths that are part of the national imaginaries. Professor **Tariq Modood** (University of Bristol) in turn discussed the relationship between Interculturalism, multiculturalism and the dominant culture. He discussed the direction of recent scholarship on interculturalism in both European settings and Quebec to examine the extent to which the differences with multiculturalism are indeed substantive or not. By drawing examples from the field of education, Modood argued that, the national must not aspire at being ‘difference blind’ but rather at being genuinely inclusive. In effect, national history ought to narrate the way in which the majority culture has developed and has been affected by the encounters it has had with differently peoples. Just as national history should show how identity has become multi-stranded and has expanded or contracted over time, so too it should aim at producing citizens for a multicultural nation of tomorrow. As regards the role of religious instruction, Modood positioned himself in favour of appropriately adding new faiths alongside older ones noting that essentially, multiculturalism is about opening up and pluralising national identity. The vivid and critical debate that followed was chaired by Ruby Gropas (European University Institute, Italy). The discussion

focused in particular on the role of majority cultures and foundational cultures; on the ways in which nationalism is indeed being pluralised on the ground; and on the ways in which multiculturalism ought to further engage with majority culture and identity from a normative perspective. Again, both participants and authors agreed that Bouchard and Modood were not so far from each other. A conceptual concern was also raised: there are important concepts that appear on discussions about multiculturalism and interculturalism that are not well defined, such as nationalism, national identity or ethnicity, or even integration and the need for the elaboration of a conceptual framework was put on the table. Interestingly, there was a comment on how scholars normally pose examples that are always related to religious pluralism. Although issues related to religion are the most salient, one must keep in mind that we are speaking about interculturalism, and not accommodation of religion.

The **morning session on day 2** (30th May), from Foundations to Policies, tackled the politics of interculturalism and the debate was carried out by **Leila Hadj-Abdou** (Johns Hopkins University, Washington, United States) **Marco Martiniello** (Université de Liège, Belgium) and **Patrick Loobuyck** (University of Antwerpen, Belgium). **Leila Hadj-Abdou** provided a critical reading of how intereculturalism can function as a mode of governance in comparative municipal settings. Theoretically informed by the literatures on capital accumulation, exploitation and gentrification, her argument was that interculturalism is often utilized in a way that supports the prevailing interests of city administrators. Focusing on the Irish example, she elaborated how intercultural and intraclass practices in urban deprived neighborhoods served the objectives of gentrification by city planner, but not facilitating a critical space in which to discuss inequality and racism. **Marco Martiniello** offered a grounded account of aesthetic cultural production in post-industrial Liege, centring on the political participation of young people (mainly men) as football supporters. We need to grasp how intercultural and intraclass practices in urban deprived neighborhoods can engender solidarity, he argued, and how this is connected to space and location, but differs from the kinds anticipated in some of the normative literature. Marco's core thesis is that his case-studies point to the ways on which integration and identity can emerge in authentic ways that are too often over-looked in the normative literatures. Finally, **Patrick Loobuyck** exposed a defense of interculturalism based on the idea that it is not an anti-multiculturalism approach but rather an additional strategy next to e.g. liberal nationalism and constitutional patriotism, to create a sense of belonging together as a necessary condition for solidarity and deliberative democracy in multicultural societies. Patrick defended that these two approaches are not contradictory at the theoretical level, although the ideas of protection of minority cultures and interaction may enter in tension. The long discussion took in questions of instrumentality, gender and residential segregation: Firstly, there was a healthy debate about how there may be more space for city planners than the objectives of the market might allow e.g., anti-racism is something that requires incentives as well as sanctions and places like London and Rotterdam illustrate how this might work. Secondly, does class and masculinity obscure the audibility of women in the kinds of intercultural solidarity and resistance in post-industrial settings outlined by Marco Martiniello? Thirdly, what of the issue of segregation and how much do settlement patterns have to do with choice? Participants discussed what might account of population dispersal and how this might be accounted for less by the activities of minorities, but by the ability of majorities to move out of poorer areas.

In the **afternoon**, a session on *theorising intercultural policy applications* was held. The first debate, on *interculturalism and multiple diversity* confronted **Schirin Amir-Moazami** (Freie Universität Berlin, Germany) and **Eléonore Lépinard** (Université de Lausanne, Switzerland). **Schirin Amir-Moazami** gave a critical presentation of how intercultural dialogue is implemented by establishing the DIK – Deutsche Islam Konferenz (<http://www.deutsche-islam-konferenz.de>). Such kind of dialogue never happens in a societal vacuum or in a powerless environment. For her it is clear that the DIK initiative started from suspicious attitude toward Muslims, rather than from an idea of inclusion or recognition. The discussion focused on the question how a government can do better and what organizers of such kind of intercultural dialogue initiatives should take into account to establish “real” dialogue based on freedom and equality. **Schirin Amir-Moazami** asked in particular to pay much more attention on presuppositions and pre-existing power relations. **Eléonore Lépinard** gave a presentation of her research with women organizations in Quebec and wondered if the Quebecois intercultural paradigm/discourse was used by them as a point of reference in their work with cultural and ethnic minorities. She made an analytical difference between several kinds of women organization and their discourses about inclusion and cultural difference. One of the main distinctions is between groups who were politizing ethno-cultural difference (as a part of the struggle for equal rights) and other groups used the issue of cultural difference in an apolitical way (e.g. as a pragmatic instrument to reach women of different ethno-cultural backgrounds). Most of the women organizations were in favour of open secularism (and multiculturalism) and preferred this perspective above strong secularism (and interculturalism). The discussion focused on the following issue. In concrete it seems on the one hand that such kind of (women) organizations do not use the official/national model (i.c. of Quebec: interculturalism); while on the other hand the civil society movements in Quebec are much more open (and less secularist) than the movements in France. Also, Amir Moazami was suggested the concept of “formatting” of Islam, which could fit in her framework. The importance of looking at the genealogy of concepts was also raised. For example, the notion of Euroislam was coined by the first islamologue in Germany.

Finally, the last debate on *interculturalism and urban governance* grouped **Keith Banting** (Queen’s University, Canada) and **Ricard Zapata-Barrero** (Universitat Pompeu Fabra). **Keith Banting** offered an overview of attitudes among individuals in Quebec (Canada) the Rest of Canada (ROC) and the United States towards integration policies, diversity and identity. The results that were presented shown that there are no significant differences between these three groups of citizens, although in the United States one could appreciate the importance given to religion in certain questions, that differed for example from Quebec, where extreme religious symbols are worse seen than US citizens and ROC citizens. In his turn, **Ricard Zapata-Barrero** presented an overview of the Intercultural Governance Index (IGI) which has been designed in order to explore issues of governance on intercultural policies and politics. This dimension

was the weakest one in the Intercultural City Index (Council of Europe and European Commission) not only in terms of construct, but also in terms of results for all cities of the Intercultural Cities Network. This questionnaire was implemented among Spanish Intercultural cities and results already suggest differences between policy makers and experts at the level of priorities. Given the empiric character of these two presentations discussion took a less theoretical shape, and methodological questions were raised. First, on the samples and interpretation of numbers for Keith Banting's contribution, and suggested further research on, for example, examining why US and ROC present such similar attitudes. Second, on the justification of the relevance of a new and so concrete index, as well as the sample that fulfilled the questionnaire.

3. Assessment of the results, contribution to the future direction of the field, outcome

During all the sessions, an idea that was repeatedly raised was that Interculturalism and Multiculturalism divide share more in common than substantial differences. This has been the case both in the theoretical and conceptual discussions of the day 1 and the practical and policy debates of the day 2. Thus, the debate is relevant, and participants consider that the workshop served at bridging the two perspectives. That is why although the debate should not be set aside, the need for giving shape to similarities, as a contribution, was agreed. In this sense, participants considered that at first there is need for elaborating a paper that establishes these points of convergence and divergence as a clarifying tool.

Afterwards, participants agreed that there is a need for moving from discussing differences and similarities, to bridging normativity and practice. Introducing a transatlantic perspective was an idea highlighted by some participants (for instance professor Bouchard (from Quebec) and professor Banting (from Canada)).

In the discussions there were some issues that repeatedly appeared and will therefore need to be addressed:

1. Dualism of society between then/us and Majority-minority relations
2. Specificity of religion? How do Interculturalism and secularism interact?
Differences and similarities between Europe and North America
3. Need for conceptualising interaction and specifically positive interaction.

With regards to more practical steps, participants agreed that the creation of an academic network on intercultural issues was necessary. In terms of dissemination strategy there were two proposals on the table:

- 1) Edition of a handbook on interculturalism: Many participants thought this is too much ambitious and on a long term, as a handbook can take around 6 years to produce. This suggestion has been temporarily abandoned.
- 2) Convenor Modood explained that there is a publisher currently preparing a work and that they could be interested in the relationship between

interculturalism and multiculturalism, so some presentations could be included. That would be a minimum.

- 3) Creation of two special issues in a peer reviewed and indexed journal. This idea was more widely supported for the most practical contributions (day 2) .

The workshop finally decided that they would take some time to digest the presentations and debates and come up with a proposal on the basis of all these suggestions.

4. Final programme

Wednesday 28th May:

Afternoon *Arrival*
20:30 *Welcome Dinner*

Thursday 29th May 2014

- 9:30 – 10:00 **Welcome by the Convenors and host**
Ricard Zapata-Barrero (Universitat Pompeu Fabra, Barcelona, Spain) and **Tariq Modood** (University of Bristol) and **Hernan Crespo** (Fundació 'la Caixa')
- 10:00 – 10:15 **Presentation of the European Science Foundation (ESF)**
Marie Fleck (Scientific Review Group for the Social Sciences)
- 10:15 – 12:30 Morning Session: Assessing the Foundations of Interculturalism**
- 10:15-12:15 Debate 1: Is Interculturalism A Successor to Multiculturalism?
Interculturalism with multiculturalism: observations on theory and practice
Nasar Meer (Northumbria University, Newcastle upon Tyne, United Kingdom) and **Tariq Modood** (University of Bristol, Bristol, United Kingdom)
The era of interculturalism – responding to globalisation and super-diversity
Ted Cantle (ICoCo, Nottingham, United Kingdom)
- 12:30 – 13:30 *Lunch*
- 13:30 – 18:30 Afternoon session: Interrogations, traditions and assumptions**
- 13:30-15:30 Debate 2: Diversity and the National
Plural nationalism - a normative or a pragmatic approach to diversity?
Ruby Gropas (European University Institute, Florence, Italy)
Diversity, duality and time
Geoffrey Levey (The Univeristy of New South Wales, Sideny, Australia)
- 15:30 – 16:00 *Tea/Coffee Break*
- 16:00 – 18:00 Debate 3: Interculturalism and the Majority
Illustration and defense of interculturalism
Gerard Bouchard (Université de Québec à Chicoutimi, Chicoutimi, Canada)
Interculturalism, multiculturalism and the dominant culture
Tariq Modood (University of Bristol, Bristol, United Kingdom)

18:00 – 18:45 **Conclusion of day 1 and Next Steps**

20:30 *Conference Dinner*

Friday 30th May 2014

10:00 – 14:30 Morning session: From Foundations to Policies

10:00 -13:00 Debate 6: The Politics of Interculturalism
Interculturalism a "corporate style multiculturalism"? Potential opportunities and pitfalls of economic perspectives on immigrant integration
Leila Hadj-Abdou (SAIS/Johns Hopkins University, Washington, United States)
Intercultural and intraclass practices in urban deprived neighborhoods
Marco Martiniello (Université de Liège, Liège, Belgium)
Are multicultural and intercultural policies compatible with each other?
Patrick Loobuyck (University of Antwerp, Antwerp, Belgium)

13:00 – 14:30 *Lunch*

14:30 – 19:30 Afternoon session: theorizing intercultural policy applications

14:30 – 16:30 Debate 5: Interculturalism and multiple diversity
Intercultural dialogue and the management of the 'Muslim question' in Germany
Schirin Amir-Moazami (Freie Universität Berlin, Berlin, Germany)
Québécois interculturalism on the ground: how women's organizations approach the challenges of diversity
Éléonore Lepinard (Université de Lausanne, Lausanne, Switzerland)

16:30 – 17:00 *Coffee Break*

17:00 – 19:00 Debate 7: Interculturalism and Urban Governance
Interculturalism, multiculturalism and the public attitudes: Public attitudes towards immigrants and integration policies in Quebec and the rest of Canada
Keith Banting (Queen's University)
Intercultural governance Index: assessing impacts
Ricard Zapata-Barrero (Universitat Pompeu Fabra, Barcelona, Spain)

19:00 – 19:45 **Conclusions and Next Steps**

19:45 *End of workshop and departure*

21:30 *Closing Dinner*

5. Final list of participants (name and affiliation is sufficient; the detailed list should be updated on-line directly)

Schirin Amir-Moazami (Freie Universität Berlin)

Keith Banting (Queen's University)

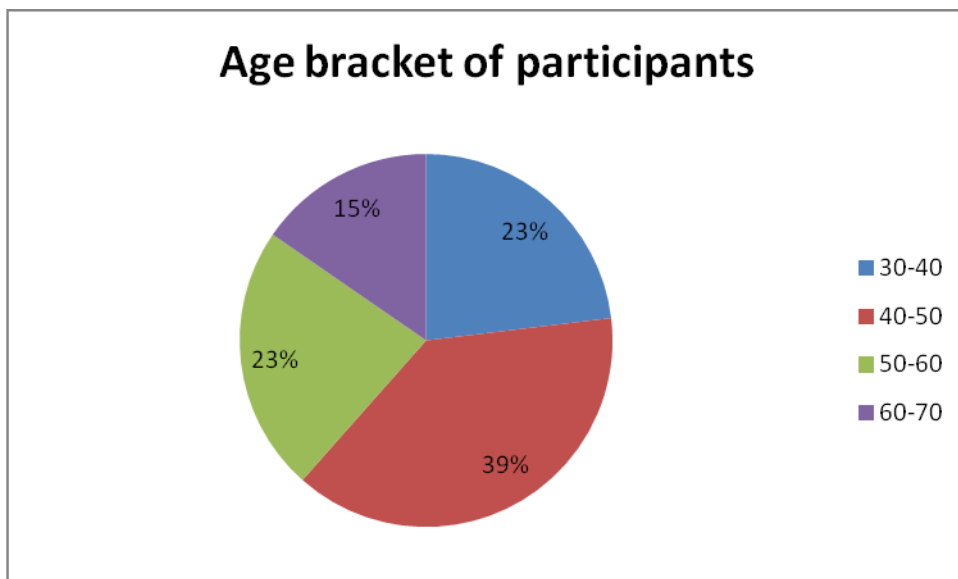
Gérard Bouchard (Université du Québec à Chicoutimi)

Geoffrey Brahm Levey (Univeristy of New South Wales)

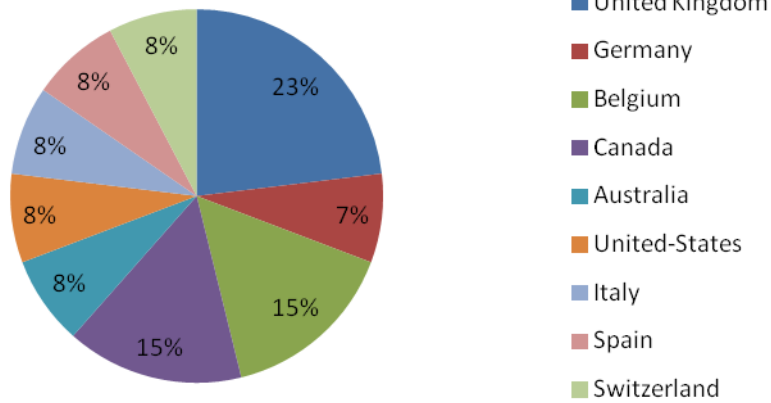
Ted Cattle (ICoCo, Nottingham, United Kingdom)
Ruby Gropas (European University Institute)
Leila Hadj-Abdou (Johns Hopkins University)
Eléonore Lépinard (Université de Lausanne)
Patrick Loobuyck (University of Antwerp)
Nasar Meer (Strathclyde University)
Tariq Modood (University of Bristol)
Marco Martiniello (University of Liège)
Ricard Zapata-Barrero (Universitat Pompeu Fabra)

6. Statistical information on participants (age bracket, countries of origin, M/F repartition, etc.) The statistics to be provided under section 6 can also include repartition by scientific specialty if relevant.

The following graphs contains the aggregated statistical information on participants, which pictures an overall balanced composition of the workshop at the level of age, territorial distribution and gender [although initially this last dimension was more balanced, two female participants, due to personal reasons had to cancel their participation]



Countries of origin of participants



Gender balance of participants



The Scientific Report will be submitted to the relevant ESF Scientific Review Group(s) and will also be published on the ESF website for public information.

If you choose to also provide the ESF with abstracts (cf. above under section 2) of the workshop papers (Appendix to the Scientific Report), please indicate whether the ESF may publish these on the website, or whether they should only be provided in confidence to the relevant ESF Scientific Review Group(s).