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Social Cohesion



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Social Cohesion

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Societies and governments in many developed countries have grown more accustomed to immigration, even within the past ten years. Although many such countries have pursued policies to prevent the entry of immigrants, many of these same countries now accept the futility of trying to prevent all entry and have substituted policies of managed entry for policies of prohibition. This acceptance of immigration as a potentially valuable economic and demographic contribution has allowed these countries to broaden their attentions beyond an exclusive interest in border controls to a concern over the integration of immigrants within their economies and societies. This change in perspective has brought a significant shift in how these societies regard the presence of immigrants, a presence that now must be seen as a permanent feature of social life and not simply a temporary feature. This permanent presence of immigrants, who now often constitute significant proportions of national populations, is prompting people to examine the nature of their societies in so far as their populations are now inherently, and not merely contingently and temporarily, diverse.

Past integration failures, manifest as segregated and economically polarized populations, are now seen to present social problems that must be attended to, not only to achieve a stronger measure of social justice but to prevent social instability. The suburban riots in France in 2005, for example, prompted calls not for reduced immigration or deportations, but for measures to strengthen social order among the citizens of France, including those of immigrant origin. Many countries of Western Europe are paying considerable attention to immigrant integration and are going well beyond the conditions that support their entry into the workforce to conditions that foster a cohesive society. Accepting that immigrants are full members of one's society goes hand in hand with recognizing the potential that immigrants have to alter the nature of the society, perhaps to the point of affecting social cohesion.

This issue of the *Metropolis World Bulletin* focuses on social cohesion and brings you articles by a number of experts from within the network of the International Metropolis Project. Social cohesion is, furthermore, among the dominant themes of the 12th International Metropolis Conference. The concept itself is controversial, implying as it does something stronger than what we tend to use the term

'integration' to refer to. Social cohesion implies a concept or set of concepts in relation to which the members of a society cohere. The specification of this concept and the means by which social cohesion is to be achieved are difficult waters to navigate. The articulation of the concept might be strongly definitive of a nation and prescriptive of its citizens' characteristics and beliefs. Alternatively, it may be weakly definitive of a national identity, substituting for this a set of values. Examples include multiculturalism, which puts a premium on diversity and pluralism, or a set of expectations regarding loyalty and respect for the constitution and other aspects of a framework of social order. Furthermore, the orienting concept might be cast in terms of support for what might be called 'national projects,' which might include a way of conducting political life (democracy), of managing an economy (capitalist or welfare state), specific projects such as warfare, major sports events, major capital investment projects, or projecting a set of social values throughout a society.

How to achieve social cohesion is exceptionally complex, both from the point of view of effectiveness and social justice. Achieving social cohesion requires that members of the society adopt certain behaviours, attitudes, or beliefs that conform to the concepts through which social cohesion is defined. Such social engineering is not only controversial, but in a modern society marked by strong and diverse transnational communities, can simply be difficult to achieve. The search for core values often ends up as a search for the values that determine the historic identity of a population, something that flies in the face of the diversity of populations that arise through immigration. Achieving social cohesion in a diverse society is not likely to be achieved effectively in 2007 in the same manner as might have been possible 50 years ago because of this very diversity. The features of transnational life that we associate with globalization create challenges to the development of homogeneous societies that were simply not present in the past.

Our thinking about social cohesion must seriously take into account the actual nature of diverse societies and the disparate influences on the beliefs, attitudes, and behaviours of their members. Otherwise, our thinking will be naive and our actions counter-productive. Achieving social cohesion is a different enterprise now than it was in the past, but not for that reason any less important to pursue.

Social Cohesion: What Works?

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Incidents of terrorism, public disorder and community tension have led to a plethora of new initiatives in Britain to promote community ‘cohesion.’ Despite a burgeoning academic literature and a series of official inquiries, the meaning of ‘cohesion’ and the goals of policy intervention nevertheless remain unclear, as are the target populations to whom intervention is directed.

Britain has had a ‘race relations’ policy since the 1960s, reinforced in 2000 when public bodies – from local authorities to police forces and schools – were given a statutory duty to promote ‘good relations’ between people of different racial groups. The shift in terminology to ‘cohesion’ followed disturbances in northern towns in 2001. An inquiry concluded that residential segregation had led to ‘parallel lives’ lacking any meaningful interaction; thus a broader strategy was needed (Cantle 2001; 2005). Accepting its analysis, the Government sought to promote cohesive communities in which there is a common vision and sense of belonging; diversity is valued; and people from different backgrounds have similar life opportunities (Department of Communities and Local Government 2006).

Five years on, a further inquiry has advised that the definition of cohesion stress attachment to neighbourhood and city as well as to country; emphasize the importance of rights, responsibilities and trust in political institutions (not least to allocate resources fairly); and to articulate what binds communities together in mutual respect: “prioritizing a shared future over divided legacies” (Commission on Integration and Cohesion 2007).

For local authorities, this is an ambitious agenda, and it is not quite clear to what lengths they should go. The avoidance of conflict, evidently, is insufficient; an emphasis on civility and mutual respect suggests positive social interaction when people meet. But need this go further, to friendships that cross ethnic and faith

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divides? Should we be concerned if people, on a Saturday night out, want to ‘keep themselves to themselves’?

Compass’ research on East European migrants in low wage jobs has highlighted the relevance of this question. Many had social contact with British people but one in four, after two years in the United Kingdom, had none. Significantly, this was not by choice. The migrants either did not meet British people at work or found them polite (usually) but distant. As one migrant put it, “they do not let you into their circles.” This might explain the ignorance among British people that some migrants

encountered, as in: “Do you have electricity in Lithuania?” (Spencer et al. 2007)

Research by Hewstone suggests that lack of any social contact does matter. His study in Northern Ireland found that meaningful contact between Catholics and Protestants reduces distrust and increases empathy. Merely living in a mixed neighbourhood did not have that effect (Hewstone and Schmid 2007). This is interesting given Putnam’s recent conclusion that in ethnically diverse areas in the United States there is less trust and civic engagement, leading him to advocate “more opportunities for meaningful interaction across ethnic lines” (Putnam 2007). Recognizing the reality of modern life, Vertovec nevertheless suggests that we need to consider how to foster positive relations “amid the fleeting and superficial kinds of contact that are the daily stuff of urban existence” (Vertovec 2007).

Hewstone’s research is a salutary reminder that ethnic diversity is not the only or first cohesion challenge to face the United Kingdom. Few expected, however, that the East European migrants allowed to work in the United Kingdom since May 2004 would be an addition to that agenda. Anticipating that they would be white, in employment and in the United Kingdom temporarily, the Government had no strategy for their social integration. Compas’ research suggests that was short-sighted. After 18 months in the United Kingdom, many planned to stay longer than the two years they originally intended, some to settle permanently. However, the greatest difficulties they experienced were in the early months; these including lack of practical information, limited English and a shortage of suitable accommodation. In the absence of any national strategy, local agencies had to develop their own solutions. The Commission on Integration and Cohesion has recommended a national integration agency to support and coordinate those initiatives. It is not yet clear whether the government will agree.

Local solutions

Evidence supports the Commission’s view that the focus of initiatives to promote cohesion should be local and reflect the differing histories, demography and challenges faced in different localities. Emerging findings from another Compas study, for instance, show that Muslims and non-Muslims are as one in their concerns about neighbourhood problems such as anti-social behaviour, providing potential for collaboration in initiatives to address these (Jayaweera et al. forthcoming). Research in the United Kingdom and abroad has also shown the extent to which members of minorities may identify with their neighbourhood (Alam and Husband 2006), in some

cases much more strongly than with the country itself (Phalet et al. 2000).

Nevertheless, the Compas study on Muslims also confirms that local initiatives can be undermined by a national discourse that portrays migrants and minorities as the problem, reinforcing negative stereotypes of the ‘out-group’ at the very time that local agencies are trying to foster their acceptance and inclusion.

Negative public attitudes cannot simply be dismissed as racism or xenophobia, although they do play a part. There can be real and perceived conflicts of interest over access to resources such as school places, health care and social housing, where the fairness of decisions is questioned. Yet the solution for local managers is not always straightforward. Should a new migrant’s greater need for social housing trump that of a long-term resident, who believes her entitlement greater because she ‘belongs’? National leadership of a constructive, inclusive debate will undoubtedly be needed if local initiatives to foster cohesion – however we finally define it – are to succeed.

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Social Cohesion and Ethnic Diversity: Are They Compatible?

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In spite of much current talk about the close links between social cohesion and belonging, the two notions are not connected with one another in any necessary way. Social cohesion is a collective phenomenon, nourished by a combination of national ideas about cultural sameness and institutional structures promoting egalitarianism. Belonging, on the other hand, is basically a question of individuals' psychological and historical attachment to places, people, traditions and so on, an affective sense of "homeness," which may or may not align itself with societal interests or dominant values in any given polity.

It is true, no doubt, that part of the standard paraphernalia of national discourse is that cohesion and belonging are indeed wrapped within the same cultural and historical package and that active citizenship in national communities implies, first, the acceptance that the two practically merge or at least define each other, and, second, that both are circumscribed by shared values and common goals – whether cultural or political. In this way, collective and individual dimensions, participation and attachment, society and community, citizenship and identity often come to be seen as one and the same thing.

It is also true that all societies – or at least those which merit that label – require a certain degree of unity and a practical sense of common purpose. However, what globalization generally, and global migration processes in particular, have done over the past years is if not to explode then at least seriously question the myth of monolithic mono-culturalism, which bases itself on notions of total cohesiveness, nationally specific, non-negotiable values, and unidirectional belonging to only one political space. They have demonstrated the extreme

relativity and malleability of cohesion and belonging taken separately as well as the ideological nature of their inevitable connection.

They have further contributed to placing new and alternative concepts on the political and academic agenda. Whatever else we might think of "multiculturalism,"

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"diversity management," "multiple citizenship," or "hybrid identities," they and similar practices testify to the fact that belonging is fragmented, cohesion partial, and identities multi-layered, much more often than not.

They have also made us more aware that imagined mono-cultural societies – many of which currently see cultural mixing, immigration, and diversity of belonging as a threat to their national uniqueness and hard-earned solidarity – like all other social structures are the result of a long history of politically and socially motivated construction, having over the years successfully welded their disparate parts into a perceived homogeneous entity.

It is particularly interesting to observe and analyze the new patterns of discursive and political interaction between cohesion and belonging which in such small-

or medium-sized mono-cultural societies follow from attempts to maintain loyalty to handed-down national structures in a context of cross-border processes and cultural mixing.

In Denmark, for instance, where immigration has generally been met with varying degrees of scepticism, anxiety, or open resistance, the pervasive tenor of debates and policies has been to stand firm on the need for immigrants to conform or “integrate” in order not to jeopardize the social and cultural cohesiveness of the Danish welfare state while hopefully promoting their sense of belonging to Danish society. Closer inspection reveals, however, that there are at least three very different notions at play concerning what constitutes Danishness and successful adaptation to its alleged

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values: a normative notion, a functional notion, and a pragmatic (minimalistic) notion. And even more interestingly, the three notional modalities are often embraced and applied by the same public figures and institutions, depending on context, audience, or changing interests.

The *normative* notion demands from immigrants that they totally accept and internalize “Danish norms and values” in both the public sphere, at work, and in their private lives. This is tantamount to full assimilation – culturally, linguistically, and socially. However, whereas assimilation has traditionally been seen as a question of conforming to specific norms of socially accepted behaviour, this discourse now centers on more intangible ideas of diffuse values that are somehow imagined as uniquely Danish (democracy, welfare, freedom of speech and so on), though in most cases they are clearly shared by larger cultural or civilizational contexts, whether European, Scandinavian, or even global. This was the modality within which the (in)famous cartoon

controversy was conducted and from which most of its paradoxes and unresolved tensions (particularly between libertarian principles and cultural uniformity) arose.

The *functional* modality is much less ideological, emphasizing the importance of active citizenship and civic participation (for instance, in different types of social, cultural, or political organizations) as the central benchmark of adaptation. Here the focus lies on socially beneficial behaviour, on practical efforts and solidarity, rather than on demands for evidence of value-based belonging and attitudinal loyalty, and this modality is therefore more open to forms of diversity and, especially, to recognizing the liberal distinction between public and private worlds. Most parts of the three-year state-sponsored introduction programs for refugees and immigrants are based on this way of coping with “integration.”

Finally, the *pragmatic (minimalistic)* approach is concerned with one thing and one thing only: that immigrants find jobs, fend for themselves, contribute to the national economy, and thus unburden the state of any significant degree of responsibility or expenses related to their stay in the country. This is why a former Minister for Integration in 2002 cited the Chinese – an ethnic community cultivating its cultural uniqueness – as an example of successful integration, surprisingly at a time when he, the entire government and its parliamentary support party were otherwise vehemently pushing the normative notion. This approach – which has recently been boosted by the more and more apparent need to attract foreign workers to the labour market and the Green Card arrangements that have followed suit – gives no attention to identity and belonging, and cohesion only figures to the extent that many foreign labourers are now needed as social careworkers in public welfare institutions. Most, however, are wanted to ensure the continued expansion of a booming economy – and when they have done their stint, they are free to leave.

At the end of the day all three discourses, but particularly the last two, obliquely testify to my initial proposition that neither are cohesion and belonging (separately or together) essential to the national functionality and prosperity that we have become used to hearing in current debates about the “limits of multiculturalism” and the capacity of states to absorb migrants, nor are diversity and multi-ethnicity the menace to states they have been made out to be. This may be easier to accept in larger and more liberal states than in small, relatively close-knit states like Denmark, but even that difference too underlines the spirit of relativism and notional elasticity in which we need to address and resolve such issues.

Mediating Social Relations in Complex Societies: Mass Media and Social Cohesion

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As the global environment becomes more saturated with instantaneous communication, the media are ever more implicated in the many emerging challenges to social cohesion. The acceleration of media convergence foregrounds the interplay of traditional and new media, with their dense networks of information, investigation, rumour, propaganda, and opinion.

Social cohesion is a highly controversial concept (Holton 1997), with some theorists suggesting that the ‘social’ – the life-worlds of individual societies – requires a singular set of values or mores to survive. Other theorists argue rather that complex societies are always plural in their values, and indeed it is the creative friction of different world-views and orientations that produces the energy for innovation and change (Berger and Bertelsmann Stiftung 1998). Cutting across these perspectives are those who analyze societies as structures of power, in which social groups – classes, ethno-political blocs and so on – seek to impose their desires and world-views on marginalized or subordinated others in pursuit of their own interests (Jakubowicz 1995). The European Commission has appropriated social cohesion as a key political objective for ‘multicultural Europe,’ arguing that its major test – exclusion – stems from ineffective social policy, immigration policy and issues of employment and nationality status (Council of Europe 2006; Vertovec 1999). Not surprisingly, the media are embroiled in these debates, as commentators and as participants.

In recent years, media interventions have had profound “real-world” effects, whether through the acceptance and reproduction of political claims (as in the rationale of weapons of mass destruction used to support the invasion of Iraq by the United States and its allies), the publication

in Denmark of satirical cartoons of Mohammed (which prompted a political campaign of boycotts and violence against Danish and other European businesses in the Middle East), or the use of the Internet to promote murderous jihadism through the on-line publication of ‘how to’ guides. There have also been innumerable events within nations, such as the media promotion of inter-ethnic violence in Sydney, Australia, in December 2005, the role of the media in intensifying the 1994 Los Angeles riots, and the impact of the “yellow press” in the United Kingdom in relation to negative stereotyping of religious and immigrant minorities.

In discussing these sorts of issues, Charles Husband (Husband 2000) has argued that the media most fails the challenges to equality raised by demands for social cohesion (a term he does not endorse) when they undermine the “right to be understood.” Societies with significant levels of social and economic inequality, where these are experienced directly in terms of cultural politics, contain media organizations geared to the defence of the current social order, especially where government media bodies are directly constrained by political elites. The media in a commercial environment often owe their first allegiances to their shareholders or owners and are less concerned, for the most part, with insight and reflective understanding than they are with the magnification of social unease, thus attracting larger audiences (and sales to advertisers) – and the reinforcement of the values and interests of the dominant elites. Established and powerful media institutions tend then to be aligned broadly with the interests of dominant social groups, and thus are more concerned with social conformity than with critical understanding.

Complex societies have become more culturally diverse as a consequence of immigration and resurgent Indigenous populations, so issues of exclusion and participation have become more important. Media engage with these realities in a number of ways: as proponents of what they declare to be the public interest, through narratives of normalcy and identification and stigmatization of deviance, through the comedic satirization of dominant, subordinate and deviant norms and values, and through perceptions of threat to the core culture within which they are set. As John Downing has demonstrated (Downing 2001), the surge in activist alternative media over the past 40 years, magnified now

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through the opportunities of the worldwide web, has been directly stimulated by the failure of so-called ‘mainstream’ media to reflect the diversity and debate within societies.

Many of these issues will be canvassed at the 12th International Metropolis Conference in October 2007. In a forum titled Communicating Hope and Fear: Media, Cultural Discourses and the Alien Presence, participants from universities, government bodies, and community take social cohesion as a central problem and address case studies of how media engage with it. Social cohesion is shown to be a complex and contested idea, more an ideological than a social science concept. Even so, it foregrounds social and cultural conflict and inequalities in power and resources, thereby allowing the day-to-day dynamics of diversity in situations of cultural friction to be laid out. One case will examine the second Australian

national broadcaster – the Special Broadcasting Service – with its multicultural charter as a producer and publisher of contested meanings, which will be placed against a Canadian analysis of ethnic minority media. Another presentation will examine racism and anti-racism in cyberspace and the role that government and community organizations are increasingly called upon to play in the unregulated terrain of the web. How these contested meanings are viewed lies at the heart of how government engages with the dangers of terrorism while protecting minority rights, a difficult line in most poly-ethnic societies where inequalities of power match patterns of ethnic difference. Very different perspectives will shine light, in the first instance, on attitudes in Vietnam and Bulgaria to “intruders” and, in the second, on writing by new immigrants and older settlers in Canada. Thus political, institutional, cultural and psychological dimensions of analysis all play a role in comprehending the relations between media and the social cohesion of culturally diverse societies.

Contemporary research demonstrates that mainstream philosophies increasingly locate social cohesion as a fundamental anchor for the challenged governance of poly-ethnic or multicultural states. However, the realities of community lives suggest that friction and conflict are endemic and the more natural condition in complex metropolitan societies. Media in both real world and cyberspace situations can and often do contribute to the intensification of social unrest, and yet they have the most often unrealized potential for generating a greater equality of opportunity to communicate and be understood.

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Social Cohesion and Indicator Frameworks in New Zealand

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The New Zealand Government has only recently sought to explore the possibility that social cohesion might provide a high policy goal in relation to immigrant settlement (Peace et al. 2005). Social cohesion provides a policy ambition for the New Zealand Government that encompasses much more than immigrant settlement, and the policy work on this specific aspect has developed a momentum, with significant resources having been devoted to policy development and implementation. It follows from the National Immigration Settlement Strategy (2003) and a growing recognition that on-shore services and policies are critical to ensuring successful outcomes for immigrant settlement and community cohesion.

This approach was endorsed in a Cabinet statement prepared by the Department of Labour and the Ministry of Social Development, which provided a definition of social cohesion as an outcome statement: “New Zealand becomes an increasingly cohesive society with a climate of collaboration because all groups have a sense of belonging, participation, inclusion, recognition and legitimacy” (POL Min 03 27/3). This statement has provided the basis for policy discussion across the government sector subsequently.

A conceptual framework

The five key intermediate outcomes – belonging, participation, inclusion, recognition and legitimacy – provided the basis for a framework of elements of a socially cohesive society (definitions are provided in Peace et al. 2005; Spoonley et al. 2005). Further indicators were developed for host communities alongside those for immigrants.

These elements and the indicators are represented in the following figure. The emphasis in this conceptualization is to ensure that there are equivalent data for both immigrant and host communities to reflect the two-way

processes necessary for social cohesion, as well as a distinction between individual- and community-level considerations, national and societal dynamics, and broad demographic indicators that contextualize more specific indicators. Although it is not apparent, the report also emphasized trend or longitudinal data and the need to ensure quantitative data are accompanied by qualitative data where appropriate.

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Refining the indicator framework

Since the initial work in 2005, various government departments have looked to develop indicator frameworks that relate to their areas of responsibility. The Ministry of Social Development has invested further resources in indicators that reflect its role as the lead agency on community welfare, and a new report is scheduled for publication in late 2007 (see www.msd.govt.nz). The Office of Ethnic Affairs, which is concerned with the welfare of non-Pakeha/Polynesian¹ communities, has sponsored a report on ethnic diversity and indicators (Spoonley, Chapman and Young 2006; see also www.ethnicaffairs.govt.nz). The third agency

Figure 1. Indicator framework

High level Outcome	New Zealand becomes an increasingly socially cohesive society with a climate of collaboration because all groups have a sense of belonging, participation, inclusion, recognition and legitimacy.	
Intermediate Outcomes	Individuals and groups exhibit elements of socially cohesive behaviour: belonging and participation. Conditions for a socially cohesive society are demonstrated through: inclusion, recognition and legitimacy.	
Migrant / Refugee Community	Host communities	
Elements of socially cohesive behaviour		
Belonging <ul style="list-style-type: none"> sense of belonging frequency of intimate/family friend contact/networks social involvement index membership of groups telephone and Internet access unpaid work outside the home Participation <ul style="list-style-type: none"> participation in tertiary and adult education participation in pre-school education participation in arts and cultural activities involvement in sports teams and leisure percentage of immigrants voting civic engagement 	Belonging <ul style="list-style-type: none"> sense of belonging frequency of contact in intimate networks social involvement index membership of groups telephone and Internet access unpaid work outside the home Participation <ul style="list-style-type: none"> participation in tertiary and adult education participation in pre-school education participation in arts and cultural activities involvement in sports teams and leisure percentage of individuals voting civic engagement 	
Conditions for a socially cohesive society		
Inclusion <ul style="list-style-type: none"> market income per person paid employment rate labour market participation rates English literacy skills unemployment rates education and qualification recognition welfare receipt occupational distribution home ownership Recognition <ul style="list-style-type: none"> racism and discrimination representation in local/national government own language media own language use Legitimacy <ul style="list-style-type: none"> confidence in key societal institutions perceptions of safety service delivery to refugee and migrant groups health levels and access to health services appropriate representation in the mass media 	Inclusion <ul style="list-style-type: none"> market income per person paid employment rate unemployment rates welfare receipt occupational distribution home ownership education and qualifications numbers of support programmes Recognition <ul style="list-style-type: none"> racism and discrimination resourcing for media Legitimacy <ul style="list-style-type: none"> surveys on racism and discrimination confidence in key societal institutions credential and qualification verification position in relation to New Zealand's bi-cultural commitments 	
Broad-based demographic knowledge about migrant and refugee communities		
<ul style="list-style-type: none"> numbers of overseas immigrants numbers of returning migrants migration status (business, family reunification, refugee, returning resident) length of time in New Zealand first time or return previous knowledge of country existing links to family or friends education level qualifications health status languages spoken 	<ul style="list-style-type: none"> occupation labour force participation industries worked in personal income population distribution location in New Zealand on arrival mobility within New Zealand over the first 5 years home ownership household size household composition telecommunications vehicle ownership religious beliefs 	

Source: Peace, Spoonley, Butcher and O'Neill, 2005.

to develop indicators that impact on social cohesion is the Human Rights Commission, which is the agency that deals with complaints of racism and discrimination as well as having an educative function. A report on the relevant issues and indicators will be available in late 2007 (Spoonley, Young and Peace 2007; see www.hrc.co.nz).

Social cohesion: A concluding comment

As the above indicates, there is a considerable investment in measuring the various elements of social cohesion. What is less obvious is the quality and availability of the required data. This is a significant issue for a number of reasons, including:

- the varying definitions of ethnic and immigrant identity used by different data collective agencies;
- significant information and statistical gaps in the required data;
- alignment between the different data collection agencies and the departments responsible for measuring and monitoring social cohesion;
- consensus about the unit of measurement and the level of aggregation;
- the development of new data collecting activities to fill information gaps;
- the balance between quantitative and qualitative information on key social cohesion issues.

An assessment of these issues is provided in Peace et al. (2005; see appendices A and B). These technical and policy challenges have yet to be resolved in the New Zealand context.

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¹ Pakeha is the name given to members of the majority ethnic group who are made up of descendants of European settlers. Polynesian encompasses the indigenous Maori and those from the Pacific Islands – Samoan, Tongan, Cook Island Maori, Tokelauan and Niuean, the majority of whom are now New Zealand-born.

Multiculturalism Through Thick and Thin: Social Cohesion and Identity in the Shadow of Terrorism

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On June 30, 2007, two men drove a Jeep Cherokee loaded with propane canisters into Glasgow's international airport. One was a British doctor working out of nearby Paisley; the other was a PhD student in engineering at the University of Cambridge.

The attempt was depressingly familiar. Since 9/11, successful (London, Madrid) and failed (Toronto, Glasgow, Germany, London several times) terrorist plots have had three characteristics: the terrorists have been Muslim fundamentalists, they have been educated and sometimes wealthy (any professor knows that one does not ensure the other), and they have established contacts with the countries they wish to destroy (born there, raised there, or studying there).

In Canada, much debate – equally passionate on both sides – has centered on the role of multiculturalism in encouraging such extremism. For critics, there is a more or less clear line between the early 1970s embrace of multiculturalism and mutilated bodies on the streets of Amsterdam, Madrid, and London. For progressives, the attacks had nothing to do with extremism or, curiously, Islam. The truth lies somewhere in the middle, and it depends in large part on the definition of multiculturalism that is adopted. A 'thin' version of multiculturalism holds that religious and cultural rights flow from and are subservient to liberal individual rights. According to it, people can join churches, lobby for religious causes, join cultural associations, and wear traditional dress in public because these and other forms of expression are basic liberal individual rights. There

could thus be no liberal tolerance for opposition to individuals who, within the law, purchase or rent property for the building or operating of a mosque. On the other hand, when there is a conflict between liberal individual rights and cultural claims, individualism wins. Thin multiculturalism flows from liberalism; in this sense, we are all multiculturalists now.

'Thick' multiculturalism is very different. It elevates group identity above individual rights and holds that, in the event of a conflict, group rights win. A particularly egregious example of this sort of logic is a decision by the British government to allow religious organizations to refuse to hire a known homosexual if such a refusal is in line with religious script; the decision circumvented European Union directives against discrimination on the grounds of sexual orientation.

In Canada, multiculturalism is thin, almost rhetorical, and it is – rightly – embedded in an integrationist settlement policy. Thick multiculturalism was only ever found on the other side of the Atlantic: in the Netherlands, and, to a lesser extent, the United Kingdom. The Netherlands taught migrant children in their home-country languages; supported home-country radio and television stations; and encouraged migrants and their children to organize themselves through ethnic associations.

It is very difficult to link Islamic (or any other) radicalism with Canada's (thin) multicultural policies. They are few in number, have limited funding, and are largely aimed at helping people to settle within local

communities. We do not know the exact origins of radical Islam, but what we do know suggests that foreign, hate-mongering imams and Internet chat lines are the source of radical Islamic paranoia and anger. Canadian multiculturalism has not stopped it; conversely, it did not create it. Its only sin is failing to encourage a more profound attachment among migrant communities to Canada. The case against thick multiculturalism is clearer, though indirect. Because the Netherlands was so indifferent to migrant communities' integration, they took a *laissez-faire* attitude toward the recruitment and training of imams, to the educational choices and achievements of migrant children, and to the attachment of migrants and permanent residents to liberal democratic values. The result was a fertile environment for extremism. The current overreaction among policy-makers reflects deep disillusionment with the world's most complete experiment in multiculturalism.

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Does this mean that all is well in the constitutional monarchy? It does not. There is a dark side to Canadian multiculturalism, though one that is at best tangentially linked with extremism. Multiculturalism makes an implicit distinction between, on the one hand, 'white, real Canadians,' those who live along Toronto's affluent, main thoroughfare, the Yonge Street corridor, who are neither of concern to nor affected by multiculturalism, and, on the other, visible minorities, who are by definition not white, who are expected – indeed encouraged – to be different, who must be coddled,

tolerated and, because they are at base different, not expected to meet the same intellectual and moral standards as others. One of the many perverse effects of this is that people are reduced to and trapped in their ethnic and, particularly, their racial identity. To cite one example, I have an Iranian student whose parents left Iran for Sweden at a young age; she is secular and thinks of herself as Swedish. In my classes at the University of Toronto, people treated the suggestion that she was Swedish with bemusement and, despite the point being made several times, she found herself appointed the class's expert on Islam and all things Muslim.

Such ethnic reductionism has two further consequences. First, it has led well-meaning liberal academics and commentators to adopt an indulgent attitude to demands for special treatment articulated by (often unrepresentative and self-appointed) spokespeople who define (an often conservative version of) a minority's cultural and religious requirements. A trivial but revealing example of this was the *Globe and Mail's* self-righteous editorial over a reasonable decision by a Quebec Taekwondo club requiring the removal of *hijabs* (along with, of course, rings, scarves, crosses, headbands and many other items that are unlikely to cause injury) before tournaments. The *hijab* is at best a disputed Islamic requirement and, more to the point, one does not have to practice Taekwondo to be Muslim. It is a curious reversal of the principles underpinning monotheistic religions for centuries to suggest that religious requirements dictate not personal sacrifice on the part of the religious themselves but accommodation on the part of the non-religious.

Second, it encourages ethnic minorities themselves to fall back on their culture, history, and language as foundations of their identity. The *Toronto Star* recently conducted large numbers of interviews with recent migrants to Canada. The respondents consistently expressed a great fear of losing their identity. When reporters posed the obvious question – what about acquiring Canadian identity – the most common response was: 'there isn't one.' What has been lost is a vision of Canada in which undifferentiated Canadianism is the overarching goal and in which our unity – as bearers of liberal rights and supporters of a common political project – matters more than our diversity.

Will the Real Europeans Please Stand Up

RICHARD LEWIS

Vrije Universiteit Brussel

European society is far more complex and difficult to define than meets the eye of the casual observer. It is obvious, for example, what an American or a Canadian is: they are people who are citizens of those countries and who, by and large, live there. Most North Americans arrived on the continent to become citizens of one of its countries, or they are the descendants of those who did. You might think that this same dictum applies to individual countries in Europe and, to an extent, this is correct in that people who carry German passports are German. But if you ask a German how he defines his national identity, he will probably shrug his shoulders in incomprehension or mutter something about his family being Bavarian or Westfalian for hundreds of years. This is the main difference between the traditionally immigrant nations, which have constructed their societies by admitting immigrants on a large scale, and European nation-states which, for the past 50 years, have become *de facto* immigrant societies with 8% of Europe's population being foreign-born. In effect, onto these "old" societies have been grafted significant immigrant populations, some – or perhaps many – of whom, unlike their North American counterparts, have not the slightest intention of becoming citizens. When they do, it is simply to facilitate residence and mobility rather than because they "feel" German, French or Dutch.

In addition to this, there is an identity crisis in Europe on a wider scale. With the clear exception of the British, a significant segment of the European population identifies not just with their city, region or country, but considers being European as part of their persona. This has a little to do with the public projection of the political aims of

the European Union (EU), but perhaps more with accessible travel and business contacts than was the case in the past. The question then arises: what does being 'European' mean? We have a tendency to talk about having 'European values.' Grudgingly, it is admitted that we might share these values with our cousins in the 'New

The formulae that have been tried in Europe and elsewhere are well known and have all failed in their own way: the assimilationist model (France), the jus sanguinis model, modified in 2004 (in Germany), and the multicultural model (United Kingdom). The truth is that, in spite of the efforts of policy-makers and pundits, there is no set of easily applied principles that make an immigrant feel that he or she belongs.

World' and, even more grudgingly, that other cultures' sets of values may have as much, and sometimes more, to offer than our own supposedly superior set. When you consider how western societies treat the elderly and compare this with Asian cultures as one example, it sets

the mind wondering. It is nevertheless true that there are certain core principles that run through our nations. The most commonly cited are the rule of law, an equitable and independent judicial system and equality of the sexes.

Aside from that, if you travel the length and breadth of Europe, it is hard to know where its borders lie and to find common threads between, say, northern Sweden and Sicily, to take but two cultural examples and, on the political and economic side, Denmark and Bulgaria. In addition, in spite of efforts to the contrary, the EU has been singularly unsuccessful in persuading its member states that a common system of immigration and common standards should apply throughout. The result is a hotchpotch of law and practice. To be fair, even within these legal constraints, EU institutions have been attempting to make the process of immigration more transparent with ‘one-stop shops,’ job clearinghouses and the like, but the effect is minimal compared with the tide of immigration seen over the last two decades.

Against this backdrop, what is the immigrant to make of this? He only sees the golden door beckoning from across the Mediterranean or the Black Sea. In his mind he will deal with the formalities and cultural adjustment in due course. And this adjustment must never be underestimated. There are numerous accounts of how migrants have difficulty leaving behind their old lives even if this means leaving persecution or famine. As Eva Hoffman, en route to Canada from Poland writes, in her autobiographical *Lost in Translation*: “When the brass band on the shore strikes up the jaunty mazurka rhythms of the Polish anthem, I am pierced by a youthful sorrow so powerful that suddenly I stop crying and try to hold still against the pain.” (1998).

So how can immigrants in Europe be helped over their pain and their adjustment? What kind of society are we trying to build? Let us first admit that we have made mistakes in the past. The German *gast arbeiter* [guest worker] programme, whilst expedient under the economic circumstances, ultimately backfired as a one-sided arrangement that left thousands of migrants – mainly Turks – stranded between two lives. We can also think of the French experience with North African immigrants or the British who, in the wake of their own Empire, imported cheap labour in the post-Second World War boom. Many of the immigrants either had citizenship or, as in the case of the British, a restricted version of it. In none of these cases was much thought given to how these people might be accepted as German, French or British – let alone an overlay of adopted European – culture.

The formulae that have been tried in Europe and elsewhere are well known and have all failed in their own way: the assimilationist model (France), the *jus sanguinis*

model, modified in 2004 (in Germany), and the multicultural model (United Kingdom). The truth is that, in spite of the efforts of policy-makers and pundits, there is no set of easily applied principles that make an immigrant feel that he or she *belongs* in a society, that they feel *accepted* and that people do not “look through them” (as one British immigrant put it recently) because they have a different colour of skin.

To be sure, there are things that can be done by government, private industry and, above all, at local level; this has been termed ‘integrational engineering’ by some writers. The key element must almost certainly be making employment, education and advancement available to all; in other words, the creation of opportunity and a stakeholder society. That has been the secret of success, at least up until now, of the American system: one language, one educational system (religious instruction can take place during weekends) and the principles of one legal system.

In the current economic climate, EU countries will create 5.5 million jobs in 2007, and some will be filled by migrants. It is not an impossible task to make them feel that they belong in the Europe of today. However, attitudes, the educational system and the media must all change for this to come about.

PME-Metropolis Research Initiative

Call for Proposals on the Impact of the Migration of Highly Skilled Workers

The Population, Migration and Environment Foundation (PME) and the International Metropolis Project are once again collaborating to support internationally-comparative research. In October 2007, the fourth call for proposals in the PME-Metropolis Initiative will be launched. It will provide financial support to researchers to aid in the development a fundable research proposal that could be submitted to other research funding bodies.

Two research themes have been identified for this call:

1. **Brain drain**
2. **Re-immigration of skilled workers**

Studies that include a cross-national perspective are strongly encouraged.

For more information, including proposal guidelines, deadlines and fundable activities, please visit:

➡ www.international.metropolis.net

Project and Partner Updates

Eurosphere

YNGVE LITHMAN

International Migration and Ethnic Relations (IMER) Norway and University of Bergen

Europe is in search of its future. The transformation of Europe from a collection of states into something that stands for ‘the European,’ most expressly evident in the work of the European Union (EU), is now in something of a holding pattern. ‘The European’ is an expression that now commonly describes both what binds Europe together and what Europe should express and stand for in the future. It is a vague concept but useful in its imprecision because it can encompass a variety of possibilities of what Europe ‘is’ and what it should strive to be. Nonetheless, there are many tensions inherent in the idea of ‘the European’. Some of these came to dramatic prominence in the debacle surrounding the recently failed attempts to create an EU constitution. If the European nation-states in large measure were built on a desire for unity, both culturally and linguistically, as well as a notion of shared history and fate, then it is self-evident that the idea of ‘the European’ must be built on an understanding of diversity.

The diversity manifests itself in virtually all realms of social, political and economic life. In spite of this diversity, the EU and other Europe-wide institutions, such as the Council of Europe, have known some impressive achievements, from the ‘three freedoms’ (of capital, people, and goods) to human rights, from a central European bank and the Euro to serious efforts in the direction of creating a European research agenda. At the same time, and perhaps even causally linked, there are now few areas where strong efforts to enhance the European dimension in Europe can be seen. Institutional efforts to strengthen the EU through an expansion of its powers are off the table. Moreover, in spite of its achievements to create ‘the European’, what may be seen as the vision of the EU’s founders – a Europe freeing itself from the myopia, or short-sightedness, of the nation-states – is at the very least in a holding pattern.

This is the backdrop for Eurosphere, which is an integrated research project initiated and coordinated by IMER/UiB, the research centre for International Migration and Ethnic Relations at the University of Bergen in Norway. Eurosphere is supported by €4.2 million in EU research funding, as well as by contributions from each of its 17 partners in 16 countries. It will examine how the ‘European’ fares in four

particular case areas. These are: the European constitution, or the EU polity more generally; European citizenship and identity; EU enlargement, where the Turkish case will be given particular attention; and mobility, migration and asylum. Four types of actors, as well as their actions, motives, and effectiveness, will be examined. The actors are the mass media, political parties, social movements (including those involving immigrants), and think tanks.

Theoretically, Eurosphere starts out from a diversity perspective. This means, among other things, that structures devised to accommodate or undermine diversity are important to our analysis. Eurosphere is designed to investigate a number of different types of spaces with a focus on the actors within these spaces. These space studies are central to the empirical work, and have been divided into five categories: 1) ‘essentializing’ public spaces, such as those based on ethnic, religious, or other features; 2) nationalizing public spaces, which are primarily linked to state and state territory; 3) transnational public spaces, such as those occupied by de-territorialized diasporas and social movements; 4) globalizing public spaces, which include varieties of the ‘one world’ perspective; and 5) Europeanizing public spaces, which include those where the EU provides the borders of the public space.

‘The European’ should not necessarily be understood to manifest itself with the features that we would recognize from national public spaces. Rather, we will be looking at how ‘the European’ emerges – or not – in a variety of arenas, and how such different manifestations and arenas may come together to create ‘the European.’ Attempts to understand ‘the European’ in nation-state terms, which involves a search for common European history and identity, as well as ‘the European’ as ‘nothing but’ a pragmatic confederation of nation-states are just two varieties of ‘the European.’ Eurosphere’s researchers, who largely bring expertise in minority and migration issues, will strive to provide a picture of where ‘the European’ is heading, a picture that takes into account the actual diversity that now characterizes Europe.

Eurosphere is a five-year project, and it is presently in its first year. To follow our progress or to find out more:

➡ www.eurosphere.uib.no.

Project and Partner Updates

Centro de estudios migratorios latinoamericano

ALICIA BERNASCONI

Centro de Estudios Migratorios Latinoamericanos

The Centro de Estudios Migratorios Latinoamericanos (CEMLA) is a private, non-profit institution based in Buenos Aires, Argentina. It initiated its activities in 1985. Member of the Confederation of Centers for Migration Studies Battista Scalabrini, CEMLA focuses on questions related to migration, whether to, from or within Latin America. In addition, it publishes a journal, *Estudios Migratorios Latinoamericanos*, which contains scholarly works by historians, demographers, anthropologists, and others; contributions are largely in Spanish, but occasionally, some are published in Portuguese as well. Director Mario Santillo (cemla@cemla.com) and General Secretary Alicia Bernasconi (abernasconi@cemla.com) are available for correspondence in English, French, Italian and, of course, Spanish.

CEMLA works to preserve and develop immigration history in Argentina, to improve our knowledge of current migration processes, and to help with immigrant adjustment. This is in the context of a society that offers notably fewer opportunities than it did 100 years ago when the foreign-born amounted to 30% of the total population and unemployment was a short-lasting, temporary circumstance. In those times, free public education provided a passport to upward mobility and social integration.

Today, with immigrants in part spatially segregated and racially discriminated against, inclusive social cohesion is hard to achieve. Much of CEMLA's work is aimed at achieving gains in these areas. In cooperation with other organizations in Argentina, CEMLA took part in decade-long discussions with parliamentary representatives and government, which finally passed a new immigration law through Congress in 2004. This law guarantees migrants a right to health and education regardless of their migratory condition, establishes as essential and unalienable an individual's right to migrate and sets upon the Argentine state the obligation to guarantee equal treatment to foreigners abiding by the country's laws.

In an effort to fight discrimination, CEMLA produced an educational video on children's right to health, education and identity, which is provided to schools and other institutions together with an activity booklet: *Todos*

somos distintos, todos somos iguales [We are All Different, We are All Equal]. It combines interviews with children and animated cartoons. Children explain how they were denied access to health services, were ill-treated at school because of their nationality or were refused regular admission at school because of a lack of documentation. After each section, the relevant text of the International Declaration of Children's rights is reiterated.

The deep crisis Argentina underwent between 2001 and 2002 following a decade-long economic transformation caused many Argentine citizens to be excluded from the job market and to consider emigration to the European Union, mainly to Spain and Italy, which in many cases led to frustration as a result of employment in low-skilled jobs well under their actual qualifications. Some Italian regions implemented specific programs to assist potential emigrants of Italian descent in acquiring the means to set up new activities in Argentina rather than emigrating. This was facilitated through the provision of training, credits or knowledge that might enable them to develop new activities in their country of birth. CEMLA collaborated with Osservatorio ITENETS, Reti Istituzionali per formazione e lavoro to produce research on the emigrants from Basilicata and their descendents.

Child abuse is another area of concern, especially along border lines, where children are exploited, abused and smuggled from one country to another and are often victims of sex trade. CEMLA recently commenced a project to prevent trade, traffic and commercial sex exploitation of boys, girls and teenagers at the Argentina-Brazil-Paraguay border. The program involves the production of an educational video, a booklet with stories on trafficking, and information on schools that can be used by children and teenagers, which are provided to local volunteers specially trained through this program to carry out permanent preventive action. Similar programs are envisioned in other border areas.

For more information: ➡ www.cemla.com

New Initiatives in Australian Social Cohesion Research

JOHN NIEUWENHUYSEN

Monash Institute for the Study of Global Movements, Monash University

Australia, as a nation of immigrants, has a rich tradition of research on the consequences of the movement of millions of people to its shores.

One of the newest initiatives is the Scanlon Social Cohesion Research Project. Its mandate is to 1) map ethnic distribution in Australia; 2) define social cohesion and, as far as possible, measure it; 3) analyze the different components of social cohesion; and 4) review aspects of minorities in Australian and international societies. The work, generously funded by the Scanlon Foundation, is being undertaken through a partnership between Monash University and the Australian Multicultural Foundation.

The rationale for the Scanlon investment in this research is that a sustained high immigration intake for Australia's skill-hungry and strongly performing economy requires a socially cohesive society to enable its continuance. Understanding the components of social cohesion, and threats to them, as well as measuring changes in their levels, is therefore important in the post 9/11 world.

A special advantage of the timing of the national survey of attitudes to – and tendencies in – social cohesion is that it comes just as the British government is embarking on a much larger national survey on similar issues. There is therefore hope that comparisons will be possible.

Australia is a highly cohesive society, but there are two special features in the current debate that mark a turning point from the past. The first is an ever more rapidly globalizing world, including a much freer movement of people. The second is the violent attacks on civilians in various countries, in response to which the 'war on terror' has been joined by the Australian government. Security and other legislation have ensued, casting suspicion on the Muslim community (which numbers 300,000, of which one-third are locally born). Riots in the Sydney suburb of Cronulla in December 2005 unleashed scenes that shocked Australia. This led to much activity by governments and Muslim and other community leaders, engendering public discussion and plans to alter federal multicultural policies.

One of the Scanlon projects is a book, entitled *Social Cohesion in Australia*, which will be published by Cambridge University Press and edited by James Jupp and John Nieuwenhuysen with Emma Dawson. Its essays describe a mixture of the overall success of the immigration program over recent decades under multicultural policies, and some problematic questions for the future. Australia's

cosmopolitanism has grown apace but without some of the problems (for example, ghettoization) experienced in other immigrant-receiving societies. The inflow of people to Australia has been supported by settlement services, in particular English language training facilities, which have assisted employment opportunities and economic mobility for new arrivals. And on some key indicators of social cohesion, for example greater community engagement of young second-generation migrant groups, the omens are good.

Nonetheless, there are several question marks raised in various chapters of the book. These include:

- issues of marginalization of the overseas-born in the workforce;
- the consequences of security legislation for interethnic relations;
- the media's proclivity to devalue minorities who appear not to conform to core cultures;
- the social estrangement and exclusion of Indigenous people from the prosperity and degree of economic participation of the broader population;
- the difficulties which some mainstream religious organizations and the population generally have in coming to terms with new, less familiar groupings, and the reduced capacity of the older religious structure to deliver social cohesion;
- the feelings of marginalization and alienation among young people, in the face of hostility and vilification, which can lead them to affirm their social presence and validate their lives by joining a gang.

These conclusions will strike a chord in several other immigrant-receiving countries, especially those (unlike, for example, Australia, Canada and New Zealand) which do not possess a formal, well-regulated intake and settlement support scheme. It is therefore appropriate that *Social Cohesion in Australia* be launched at the 12th International Metropolis Conference in Melbourne, Australia, in October 2007.

Initiatives such as the Scanlon project are of special value when debate based on good information and impartial independent analysis is crucial to ensuring that Australia maintains its outstanding record as a country of high, diverse immigration coupled with social cohesion.

Project and Partner Updates

Norway's Action Plan for Integration and Social Inclusion of the Immigrant Population¹

EVA HAAGENSEN

Department of Integration and Diversity, Ministry of Labour and Social Inclusion

Norway's plan of action on the integration and social inclusion of the immigrant population, which was introduced in January 2007, is the government's response to challenges related to labour, welfare and social inclusion in segments of the immigrant population. Higher unemployment levels, higher welfare dependency, less civic participation and school dropout among parts of the immigrant population are documented in the plan, and steps to address these issues are outlined.²

Overall policy goals

The government's overall goal is to ensure that everyone living in Norway, regardless of origin and gender, should have equal opportunities, rights and duties to participate in society and make use of their skills. Indicators of participation on equal terms include the absence of discrimination and equal access to public services and institutions. The objectives of the policy and of the integration and social cohesion measures outlined in the plan are to prevent disparities in living conditions along ethnic or class lines and to ensure that immigrants participate in the labour market and society as a whole as early as possible after arrival.

The plan of action was presented as part of the 2007 state budget and contains 28 measures worth a total of

400 million Norwegian Krone (approximately €50 million). It focuses on four fields that are central to successful inclusion: *employment, childhood, education and language, and gender equality and participation*. These are outlined briefly below.

Participation in the labour market is regarded as the most important tool to fight poverty and exclusion. In this area, the action plan focuses both on individual qualification and labour market programmes, on measures like immigrant entrepreneurship activities and on initiatives created to encourage employers to recruit individuals of immigrant background.

A major measure involves increased state funding to cover municipalities' costs related to the introduction programme to integrate refugees and their families. The aim of the programme is to provide basic skills in the Norwegian language, insight into Norwegian society, preparation for participation in working life or further education, thereby increasing financial independence. The programme, run by local municipalities, combines an introductory programme with an economic benefit to which participants are eligible. Women participate on an equal footing with men.

New Chance is a qualification programme providing more immigrants a more permanent contact with the labour market. The target group is persons who have been in Norway for some time, but who have no permanent ties to the labour market and thus depend on welfare benefits. The programme is based on the introductory programme for refugees; many of the participants are immigrant women.

¹ See www.regjeringen.no/en/dep/aid/doc/rapporter_planer/planer/2006/Action-Plan-for-Integration-and-Social-I.html?id=271538 for the full text of the Action Plan for Integration and Social Inclusion of the Immigrant Population and Goals for Social Inclusion

² See www.ssb.no/innvstat for statistics on demographics and living conditions of the immigrant population in Norway. The 'immigrant population' consists of first-generation immigrants (persons born abroad with two foreign-born parents) and persons born in Norway with two foreign-

In order to promote equal opportunities for all, including women of immigrant background, there is a focus on measures that ensure financial independence for women and that counteract actions and traditions that take away the right of young people to make decisions on their own, such as forced marriages and genital mutilation.

Dialogue and contact with civil society and organizations representing immigrants are deemed important in developing relevant policy. The plan contains increased funding for NGOs and voluntary activities that promote participation and inclusion in local communities.

Moreover, the government believes that all children born in Norway should be able to speak Norwegian before they start school. There is also a desire for a larger proportion of children of immigrant background to attend daycare centres. Several measures are aimed at achieving these goals, including free core time in day-care centres for *all* four- and five-year-olds in areas in Oslo with high proportions of minority-language children, as well as additional resources for schools where more than 25% of the pupils have a minority language.

The Minister of Labour and Social Inclusion has coordination responsibility for the Plan of Action for Integration and Social Inclusion of the Immigrant Population, but the 28 measures involve seven other ministries. To facilitate the implementation, concrete and measurable objectives on integration and the inclusion of immigrants and their descendents have been developed. The involved ministries will report on results by the end of 2007.



G8 Experts Roundtable on Diversity and Integration

On October 4, 2006, representatives of the G8 countries – which include Canada, France, Germany, Italy, Japan, Russia, the United Kingdom and the United States – as well as from the European Union and Portugal, convened in the context of the 11th International Metropolis Conference for a roundtable on Diversity and Integration. Forty participants, including senior government officials, elected representatives, academic researchers and members of civil society, engaged in discussions on four topics: integration and economic benefits; diversity and integration; the role of civil society in integration; and diversity and security. Within the context of these discussions, the circumstances of the children of immigrants emerged as a fifth, cross-cutting topic.

A report summarizing the discussions and principal conclusions can be found at:

➡ www.international.metropolis.net/publications/G8_Report_Eng.pdf

Project and Partner Updates

The Institute for Immigration and Social Integration at the Ruppin Academic Center

MOSHE SHARIR and **AVIVA ZELTZER-ZUBIDA**

Institute for Immigration and Social Integration, Ruppin Academic Center

Since its inception, the State of Israel has comprised a multicultural fabric that includes a Jewish majority, consisting of groups of different cultural and ethnic backgrounds and a variety of religious affiliations, living side by side with an equally complex minority of Arab and other non-Jewish citizens. Currently, about one-half of Israel's Jewish population is comprised of immigrants, and most others are children of immigrants. The various groups and the issues they face in the incorporation process are illustrative of the cultural, social and economic challenges with which Israeli society will grapple for years to come.

Since its founding 50 years ago, the Ruppin Academic Center has focused on core values of social responsibility and the integration of academic and applied knowledge across its curricula and organizational activities. Creating the Institute for Immigration and Social Integration (IISI), the first of its kind in Israel, demonstrates the commitment of the Ruppin Academic Center in developing academic knowledge and professional expertise in an area that is central to Israel's most vital social and economic challenges. The Institute is multidisciplinary and consists of scholars from a variety of disciplines, including sociology, anthropology, psychology, economics and business administration, who have joined forces to explore the multifaceted process of immigrant incorporation in Israeli society.

In the two years since its creation, the IISI has launched several unique and innovative endeavors. These include:

- *A Bachelor's program in management, immigration and inter-cultural mediation*, which was launched in October 2006 with 30 students from the Ethiopian community. This is the first academic program in Israel that focuses on management, immigration and inter-cultural mediation and which is targeted at particular students who have been selected on the basis of their academic and leadership capabilities and motivation. It is expected that another cohort of students will be admitted to the program in February 2008.
- The establishment of a framework, by the Ruppin Academic Center, for *social entrepreneurship and community involvement* wherein teachers and students become proactively involved in community outreach programs in new immigrant communities, as well as in community integration projects in culturally diverse communities.
- An *annual conference and a series of seminars*, hosted by the IISI, which provide opportunities for academics and professionals working with immigrants, whether in Israel or abroad, to meet, exchange ideas and best practices, and develop new initiatives and research projects.
- *Seed research funds*, provided by the IISI to encourage scholars from the Ruppin Academic Center to explore topics related to immigration and integration. The studies conducted so far include: "The role of social networks in the decision to emigrate from developed countries: The case of North American immigrants in Israel;" "Attitudes of veteran Israelis and new immigrants towards affirmative action for immigrants;" "Funding businesses owned by immigrants;" and "Use of mental health services among immigrants from Ethiopia compared to other groups in Israel."



- *An international comparative research* project on the Economic Integration of Skilled Migrants in four countries – Canada, the United States, Germany and Israel – which was launched this year and funded by the Population, Migration and Environment (PME) Foundation through the Metropolis-PME Research Initiative. The receiving countries that are the focus of this study each represent a different immigration regime, both in terms of selection into the host country and the type and magnitude of aid and support provided to the immigrants. The focus on integration of immigrants from one origin into different countries of destination provides us with a unique opportunity to examine the impact of immigration policies and the context of reception on economic integration of highly skilled immigrants.
- *The Ruppin Index of Immigrant Integration in Israel*, which was developed by the IISI's academic committee and includes the leading immigration and integration scholars in Israel. It provides much needed long-term, systematic knowledge comparing five immigrant groups to three native groups on several indicators of social, economic and cultural integration. The index was presented to the Knesset (the Israeli parliament), and provides a useful tool with which to inform politicians, policy-makers and administrators as they develop policies and practices related to immigration and integration.
- The first *Annals of Immigration and Immigrants in Israel*, published by the Institute in May 2007. The information in the annals includes 330 tables gathered from various sources, and provides a central unified database on a range of topics including demographic characteristics of immigrant populations, immigrant employment, immigrant education, distribution of immigrants across municipalities, social integration and social networks.

These ongoing and combined efforts create a platform for researchers and academics, particularly those with expertise in immigration and community integration in multicultural societies, to enter into dialogue and exchange ideas and knowledge. In addition, the IISI is committed to working with and providing assistance to state agencies and organizations who wish to improve their work with immigrant communities by drawing upon academic knowledge.

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Dr. Sharir serves as the Director of the Institute. Dr. Zeltzer-Zubida is a staff member and the coordinator of the index.

Project and Partner Updates

IMISCOE:

International Migration, Integration and Social Cohesion in Europe

International Migration, Integration and Social Cohesion in Europe (IMISCOE) is a Network of Excellence funded by the European Commission for a five-year period (April 2004-2009). Its three main aims are to: 1) build a European research infrastructure in the areas of migration, integration and social cohesion; 2) establish an infrastructure for training; and 3) establish an infrastructure for dissemination. The Network is now in its fourth year and has extended its rank and file to bring together more than 450 researchers from 23 institutes in 13 European countries, as well as a strong international organization. Research activities are organized into nine clusters, which focus on the research gaps outlined in initial State of the Art Reports; joint proposals for new research projects have been developed, along with several publications. In addition, three teams of researchers are examining the feasibility of new strategic lines of research, and a structure has been put in place to enhance the mobility and exchange of researchers, particularly PhD students. Instruments to facilitate internal and external communication have also been developed. This article provides a brief overview of some of IMISCOE's results to date.

Building a joint programme of research activities

In 2006, a publication entitled *The Dynamics of International Migration and Settlement in Europe: A State of the Art* appeared in the IMISCOE-Joint Studies series; it was based on the nine State of the Art Reports from IMISCOE's first phase. It was, in essence, a stock assessment of existing research in Europe and provided direction for future research, which IMISCOE Clusters are implementing through a number of initiatives. The work of the Clusters is guided by one-year Cluster Work Packages, which may include preparing joint research proposals for research for external funding, working on joint publications, or developing new methodologies.

In addition, there have been intense discussions on new, strategic lines of research, which highlighted the

need for an instrument to stimulate theory-building and the development of methodologies; these are viewed as necessary ingredients in the development of a common research programme. A special call for conferences, aimed at fulfilling this mandate, was thus launched in December 2006.

We have also witnessed an increase in cross-Cluster activities and Work Packages that bring together researchers in more than one Cluster. Some of these initiatives aim to bring researchers from sending countries together across the Cluster themes. Some intend to develop research proposals that cut across Clusters. Still others seek to develop a theme not yet adequately covered by one of the nine Clusters.

This has resulted in a rich harvest of publications and proposals (see the publication series (www.aup.nl) and the Working Papers Series (www.imiscoe.org)).

Establishing an infrastructure for training

IMISCOE has focused on three means of enhancing training. The first facilitates the participation and mobility of IMISCOE members, either by co-funding the tuition, travel and accommodation costs of PhD candidates in training events, or by providing travel grants to encourage students to visit IMISCOE partner institutions. In addition, PhD conferences are now a regular feature of IMISCOE. Secondly, IMISCOE has developed a plan for an approved training programme for joint PhD (a European PhD label for IMISCOE), which sets quality standards and requirements, as well as capitalizing on existing expertise from within the Network and outside. Finally, the Training Committee has prepared an Erasmus Mundus application for a joint research Master's programme in Migration and Ethnic Studies. Six IMISCOE partners with existing Master's courses on this theme have joined forces to create a common IMISCOE Master's programme that combines their strengths and special expertise.

Establishing an infrastructure for communication and dissemination

IMISCOE Newsflashes and Newsletters have appeared on a regular basis to inform the public on developments and results. An important service is DEMI, a Database of Experts on Migration and Integration, which was launched in January 2007. DEMI contains information on 680 researchers and experts in the field, spanning not only Europe, but also the United States, Canada and Australia.

The Editorial Committee has developed a publication programme that includes: the Online Library with more than 600 publications and references; Working Papers and Policy Briefs published on the IMISCOE website; and the IMISCOE-Amsterdam University Press Book Series, which has so far published twelve volumes (one in the area of Joint Studies; four on research; two reports; and five dissertations).

Finally, IMISCOE has implemented a number of initiatives to strengthen the research-policy nexus and to enhance the communication of research to a broad public. The first results of these efforts are now being reaped, in the form, for example, of research projects that explicitly engage policy-makers in an early stage, such as the Cities for Local Integration Policies (CLIP) and The Integration of Second Generation Immigrants (TIES). Furthermore, special workshops have been organized to discuss research results with policy-makers.

Continuity of the network

Internal evaluation has shown that IMISCOE has been able to mobilize the research field: the participating institutes report enthusiasm and engagement, particularly from PhD students and young researchers, and they greatly appreciate the facilities and opportunities that IMISCOE creates. Frequent requests for membership – from outsiders, institutes and individuals – confirms IMISCOE's established reputation. As such, the Board of Directors has unanimously expressed its desire to

maintain the Network after the expiration of the European Commission's funding period. Options are presently being explored to ensure that IMISCOE pursues its activities past April 1, 2009.

Between 'Parallel Lives' and 'Community Cohesion': Toward New Models of Immigration, Integration and Multiculturalism

2007 Compas Annual Conference

On July 5 to 6, 2007, the Centre on Migration, Population and Society (Compas) hosted its Annual Conference, which this year examined new models of immigration, integration and multiculturalism. The event brought together leading academics, civil servants, NGOs and other key players.

The conference examined the existence of so-called 'parallel lives' and the separation – real or perceived – of some immigrant and minority groups from larger society. For some, residential concentration, religious schools, and ethno-specific organizations are evidence of these 'parallel lives,' and critics suggest that multicultural policies have fostered patterns of self-segregation or community isolation. In response, new models have been developed, such as Britain's focus on 'community cohesion,' while existing models have been revisited. How successful have various models been? Is the notion of 'parallel lives' over-stated or is this a problem to which increased research and policy attention should be devoted? Can new models be developed to foster better research and analysis in this area, as well as to aid the development of appropriate policies and services?

For a detailed overview of the conference and copies of the presentations, visit:

→ <http://www.compas.ox.ac.uk>

Publications

Integration of Newcomers



Integration of Newcomers: International Approaches

The Winter 2006 edition of *Canadian Diversity* / *Diversité canadienne* provides a comparative perspective on international approaches to the integration of newcomers.

The issue includes profiles of Australia, Austria, Belgium, Canada, the European Union, Finland, France, Israel, Italy, the Netherlands, New Zealand, Norway, Poland, Portugal, Spain, Sweden and Switzerland.

There are also thematic articles on civic discourse, challenges to integration, the “second-generation,” and a debate on the Danish cartoon controversy.

This issue is the latest in a series of international comparisons on migration and diversity topics. Past issues looked at National Identity and Diversity, International Approaches to Pluralism, and Negotiating Religious Pluralism.

To obtain a copy: ➡ canada@metropolis.net

National Identities

A recent special issue of *National Identities* (Vol. 9 No. 3) examines questions related to national identity and diversity. Guest edited by John Biles (Metropolis Project) and Paul Spoonley (Massey University), it explores the ways in which states have sought to overcome the challenges posed by increasing ethno-cultural, racial, religious and linguistic diversity, largely driven by migration. Articles include examples from Australia, Bosnia, Germany, and Mexico, as well as a theoretical interrogation of many of the approaches pursued by major immigrant-receiving nations.



To order a copy, please visit:

➡ www.tandf.co.uk/journals/journal.asp?issn=1460-8944&linktype=5

Refuge

Special Issue of *Refuge*: Informing Integration

Although the majority of the world's refugee population (more than 70%) is offered protection in protracted, camp-based situations, a number of northern states continue to accept significant numbers of “spontaneous arrivals” by facilitating access to refugee status determination procedures and delivering settlement services to those granted refugee status. There is a growing recognition that the settlement needs of these two refugee populations – those resettled from protracted, camp-based situations and those who arrive in countries as refugee claimants – are generally quite distinct. Protracted displacement has a direct impact on refugees' mental, social and cultural well-being, and refugees resettled from such situations may have unique needs. At the same time, research underlines the particular settlement and integration challenges that successful refugee claimants may face. With evidence suggesting that refugees have poorer economic outcomes than other immigrants, there is a critical need to develop a better understanding of the source(s) of this disparity and potential strategies for improving both economic and social outcomes.

In this context, the Metropolis Project has partnered with York University's Centre for Refugee Studies to produce a special issue of *Refuge*, which will explore refugee integration. It will be released in Fall 2007 and is guest edited by Catherine Dauvergne (University of British Columbia). It explores host society practices with respect to the settlement and integration of refugees; international and comparative studies on the migration and settlement experience of successful refugee claimants, how this differs from that of other immigrant categories and how they may impact longer term social and economic outcomes; the range of issues refugees resettled from protracted situations may face and strategies developed by resettlement countries to address these issues; as well as costs and benefits of providing settlement services during refugee status determination.

For more information: ➡ refuge@yorku.ca

Special Issues of the *Journal of International Migration and Integration*



The *Journal of International Migration and Integration* (JIMI) is a multidisciplinary scholarly journal that highlights recent research in the fields of migration and diversity. The journal regularly features special issues on key policy-research questions.

Immigration, Race and Criminal Justice

Guest edited by Jock Collins (University of Technology, Sydney), Scot Wortley (University of Toronto), Austin Lawrence (Department of Justice Canada) and Steven L. Morris (Metropolis Project), this special issue examines immigration, race and criminal justice. Articles explore the links – both real and perceived – between immigrants and racial minorities and criminal activity. There are those who argue that immigrants and minorities pose a serious security threat to immigrant-receiving countries; on the other hand, there are those who suggest that immigrants and racial minorities are frequently the target of racial profiling, police

brutality and other forms of discrimination within the criminal justice system. This issue explores policy-relevant research questions on both sides of the debate.

Attracting New Arrivals to Smaller Cities and Rural Communities

A second special issue will examine immigration to smaller cities and rural communities. It will focus on Australia, New Zealand and Canada, where most new arrivals choose to settle in major metropolitan areas. Increasingly, however, all orders of government have worked to encourage new arrivals to settle outside of the major cities; this represents a substantial re-direction of immigration policy and program initiatives. Articles in this special issue will examine policies and program initiatives that aim to attract immigrants to regional areas, the longer-term impacts, and the factors that may influence both attraction and retention. The journal will be guest edited by Tom Carter (University of Winnipeg), Maryann Wulff (Monash University), Rob Vineberg (Citizenship and Immigration Canada) and Stephen Ward (Australia's Department of Victorian Communities). Articles will be contributed by researchers and policy-makers from all three countries.

To order a copy of either special issue:

➡ jimi@ualberta.ca

For information on submissions or subscriptions:

➡ <http://jimi.metropolis.net>



Multicultural Futures? Challenges and Solutions

This special issue of *Canadian Ethnic Studies* focuses on multiculturalism and several of its serious challenges and potential solutions. Co-edited by Chedly Belkhodja (Université de Moncton), John Biles (Metropolis Project), Ian Donaldson (Canadian Heritage) and Jennifer Hyndman (Syracuse University), this issue covers a wide range of topics related to multiculturalism, including: approaches to multiculturalism adopted by Canadian provinces, federal multiculturalism and interculturalism in Quebec, ethnic accommodation in New Brunswick, the experience of recently arrived Portuguese-speaking Africans in Toronto, multicultural life in a Toronto school, public debates in other immigrant-receiving countries, and a content analysis of francophone media post-9/11. In addition, Kamal Dib, Multiculturalism Program, Canadian Heritage, offers an insightful perspective on the implications of Statistics Canada's 2017 population forecasts for Canadian multiculturalism.

To order a copy, please visit

➡ www.ss.ucalgary.ca/ces/

Publications

IOM's World Migration Report 2008: Managing Labour Mobility in the Evolving Global Economy

GERVAIS APPAVE and **RYSZARD CHOLEWINSKI**

Co-Editors, World Migration Report 2008 and International Organization for Migration

The World Migration Report 2008 will be the fourth in the International Organization for Migration's series of biennial reports on international migration. The aim of the series is to contribute to a more comprehensive understanding of the phenomenon of international migration and to the development of effective, pragmatic policy responses to migration challenges.

World Migration Report 2008 will focus primarily on labour-related mobility in today's evolving global economy, analyzing current migratory patterns and advancing policy options with a view to making labour migration more effective and equitable and to maximizing the benefits of labour migration for all stakeholders.

These findings and options will be drawn from IOM's policy and programme experience, the most recent work of leading scholars and researchers, government officials working on immigration policy and practice, the private sector, and civil society.

A brief introduction

The task of formulating a workable global approach to the management of international migration remains a formidable challenge for the community, one that will require both time and effort over the coming years. In what terms ought the international community develop a comprehensive migration management strategy, one that will enable it to achieve coherence of action? What organizing principles should be adopted? Is there, in conceptual terms, a point of leverage to move the debate forward?

Part of the problem lies in the difficulty of coming to a consensus about the fundamental nature of migration and its outcomes. Underlying the current and welcome inclination to acknowledge the potentially beneficial outcomes of migratory phenomena is a discourse that is still laden with doubt, with inconsistencies and outright contradictions. Should, for instance, migration be considered entirely "natural," seen as a constituent part of human behaviour, and occurring throughout human history, or profoundly "unnatural" since it is about the (painful) uprooting of individuals from their places of birth and their (equally difficult) relocation in other countries? Does it lead to the enrichment of countries of origin through the flow of remittances and the transfer of skills and technology, or to their impoverishment through loss of talent?

In the midst of that uncertainty, there are suggestions worth exploring, such as the idea that *contemporary* migration – as opposed to whatever its historical antecedents may have been – is uniquely related to and defined by those processes of economic and social integration collectively known as globalization. The argument is that, whether by design or not, these developments are largely responsible for the creation of an unprecedented context in which *human mobility seeks to find expression on a genuinely global scale*.

In recent international consultations on migration, many governments and private sector representatives have recognized the need for a more effective and efficient global labour market. Existing mismatches between the demand and supply for labour are projected to increase in coming years, with aging and declining populations in much of the industrialized world, and growing populations in much of the developed world. Wage and opportunity disparities between the developed and developing worlds – but also within them – are expected to continue and will provide a continuing impetus for mobility between and within all regions. Missing, however, are clearly formulated strategies to better match supply with demand in safe, humane and orderly ways.

The World Migration Report 2008 tackles this issue in two ways. In the first part of the volume, the emphasis is on the description and analysis of current patterns of labour-related mobility. It consists of a collection of independent studies of highly skilled migration, low- and middle-skilled migration, student movement, tourism and short-term business travel, family migration, internal migration and irregular migration. The second part of the Report then lays out for discussion a wide range of available policy responses with a particular focus on cooperation between stakeholders, including countries of origin and destination, and on the need for coherence in international collaboration. A final section will update data and analyze migration flows, stocks and trends since the last World Migration Report (2005) and survey current migration developments in the major regions of the world.

The Report will be published in English, French and Spanish.

Reference

International Organization for Migration (IOM). 2005. *World Migration 2005: Costs and Benefits of International Migration*. Geneva: IOM.



Foreign Credential Recognition

The Spring 2007 issue of *Canadian Issues/Thèmes canadiens* looks at foreign credential recognition, including the impact of non-recognition, best practices in various fields and occupations, and the interplay between governments, industry, regulating bodies, unions and foreign-trained workers themselves. This issue is guest edited by Leslyanne Hawthorne (University of Melbourne) who, in her introduction, provides an overview of some of the key debates in the field. Articles were contributed by researchers, policy-makers, and those in the non-governmental sector; they draw on examples from a range of professions and occupations, including medicine, engineering, construction, the environment, nursing, and pharmacy.

To order a copy: canada@metropolis.net

10th National Metropolis Conference Expanding the Debate: Multiple Perspectives on Immigration to Canada

The Atlantic Metropolis Centre will host the 10th National Metropolis Conference at the World Trade and Convention Centre in historic Halifax, Nova Scotia, from April 3 to 6, 2008. The conference is an opportunity for national and international delegates to discuss issues related to immigration, integration and cultural diversity while considering the direction of policy-relevant research associated to these topics.

Conference delegates will participate in plenary discussions, workshops and roundtables focused on the six policy-research priorities that will guide the Canadian arm of the Metropolis Project over the next five years. The policy-research priorities are:

1. Citizenship and Social, Cultural and Civic Integration;
2. Economic and Labour Market Integration;
3. Family, Children and Youth;
4. Housing and Neighbourhoods;
5. Justice, Policing and Security; and
6. Welcoming Communities: The Role of Host Communities in Attracting, Integrating and Retaining Newcomers and Minorities.

Researchers, policy-makers, community stakeholders, and members of non-governmental organizations are invited to submit workshop proposals for three types of sessions:

- Presentation Workshops – workshops involving formal presentations followed by question-and-answer sessions on specific topics related to diversity, immigration and settlement;
- Training Workshops – workshops that introduce specific programs, datasets or educational tools to those who work in diversity, immigration and settlement fields;
- Roundtable Workshops – informal discussions organized to explore or debate major issues and controversies, with no formal presentations, in the diversity, immigration and settlement field.

The deadline for workshop proposals is November 1, 2007.

For more information, please visit:
www.metropolis2008.net



12th International Metropolis Conference Migration, Social Cohesion and Economic Growth

The 12th International Metropolis Conference will take place from October 8 to 12, 2007, in Melbourne, Australia. This is the first time that a Metropolis Conference will be held in the Southern Hemisphere, and special attention will be paid to this region's immigration history, present-day diversity and response to the realities of migration. The conference will also serve as an opportunity to discuss broader migration and diversity issues, including social cohesion, religious pluralism, security and the economic consequences of immigration, as well as to showcase results from a number of recent research projects. It is being organized by Monash University and the Australian Multicultural Foundation, and support has been provided by the Department of Immigration and Citizenship, the government of the State of Victoria, the City of Melbourne, and the Scanlon Foundation.

Plenary sessions will look at a range of topics, including:

- Migration and the Global Economy
- Skilled Migration and its Effects on Developing Countries
- Social Cohesion, Identity and Belonging
- Return Migration: New Developments, New Responses
- Mayors' Roundtable on Social Cohesion in Diverse Societies
- The Diversity Advantage: Experts Roundtable
- Minorities and Security
- Immigration and Settlement Outside Major Urban Centres
- Faith and Social Cohesion
- The Asia-Pacific Region
- The Migration of the Unskilled



In addition, the Scanlon Foundation will launch a research project on Social Cohesion, and a panel of senior policy officials will deliver a session Migration and Diversity Directions in Australia, New Zealand and Canada.

There will be more than 75 workshops, which were selected by an adjudication committee from more than 130 submissions. These will provide delegates with an opportunity to discuss key issues in greater depth and to benefit from comparative perspectives on policy, research and practice. Topics will include citizenship and multiculturalism, border controls and security, migration flows and mobility, social and economic integration, diaspora and transnationalism, and policy responses to immigration and diversity. Study tours will showcase Melbourne's diversity and settlement programming, as well as allowing for an understanding of the local context. Themes include culture and community, faith and the community, the Indigenous community, and the Migrant Resource Centre.

For information:

➡ www.international.metropolis.net/events/index_e.html

Metropolis Plus: Perspectives from New Zealand

The annual International Metropolis Conference is widely recognized in academic, government and non-governmental circles as an important forum for sharing innovative ideas and best practice relating to research, policy and service delivery in the area of immigration and the social transformation of cities in more diverse societies. The 12th International Metropolis Conference will take place in Melbourne, Australia, from October 8 to 12, 2007. The conference and a number of associated events offer participants from the northern hemisphere, and indeed the Asia-Pacific region, an opportunity to experience the distinctive immigration contexts of countries that have a long history of policies which attract both settlers and temporary migrants. In New Zealand, the Department of Labour and the Office of Ethnic Affairs are hosting a one-day forum in the capital city, Wellington, on October 15, 2007. The forum is entitled *Metropolis Plus: Perspectives from New Zealand*.

The organizers encourage delegates from the International Metropolis Conference – especially those who have travelled long distances – to take advantage of their “southern sojourn” and participate in a forum that will feature innovative aspects of immigration policy and settlement experience in a country that has the highest per capita rates of both immigration and emigration among those who belong to the Organization for Economic Cooperation and Development (OECD).

Metropolis Plus: Perspectives from New Zealand features several distinctive elements of society and culture in a very dynamic migration system. For example, the indigenous Maori population, which comprises around 15 percent of the population, is quite ambivalent about large-scale immigration. They lost most of their lands and their sovereignty following the signing of the Treaty of Waitangi with the British Crown

in 1840 and the subsequent massive influx of settlers from the United Kingdom and Europe. For some Maori, this raises concerns of further potential marginalization as a result of new waves of settlers, especially settlers from diverse cultural backgrounds.

The neighbouring peoples from the eastern Pacific Islands have had very different access to New Zealand than to Australia, and their place in New Zealand’s contemporary migration system is recognized in some distinctive immigration policy initiatives. These are examined in the forum with reference to what are now well-developed transnational communities of Pasifika in New Zealand, communities that have a voice in New Zealand’s parliament through a Minister of Pacific Island Affairs and an associated policy Ministry.

The recent immigrants from countries in Asia, Africa, the Middle East – increasingly important source countries of migrants for New Zealand following a major review of immigration policy in the mid-1980s – have different stories and experiences, and these are featured in voice, film and creative performance to demonstrate the diverse identities of contemporary New Zealand.

“Metropolis Plus: Perspectives from New Zealand” is being held in Te Papa, the National Museum, home to a rich display of New Zealand’s history as a “country of immigration.” There is no registration fee; the forum is offered as New Zealand’s contribution to the 12th International Metropolis Conference. This is an opportunity to venture beyond Australia to Aotearoa New Zealand, to experience something of this country’s distinctive immigration history and contemporary situation, and to enjoy some of the scenery and hospitality that have made New Zealand one of the most popular destinations for tourists in recent years.

For more information: www.metropolis2007.org/plus.php

“Facilitating Migrants’ Participation in Society”: A Seminar at the United Nations

AMY MUEDIN

Office of the Permanent Observer to the United Nations, International Organization for Migration (IOM)

The integration of migrants figures high in the political debate in both “traditional” and “new” countries of immigration. For countries that have neither seen nor called themselves immigration countries in the past, there is an added sense of urgency and uneasiness in searching for effective models and approaches for the integration of migrants. The process of mutual adjustment by migrants and their new host community is today one of the biggest and most sensitive challenges to governments and societies everywhere. Yet, issues related to migrants integration and social cohesion have remained somewhat peripheral to the recent UN intergovernmental debates on international migration, usually obtaining a marginal reference within a broader human rights agenda.

To help fill gaps in this area, and as part of a on-going cycle of seminars on key migration topics entitled the *Migration and Development Series*, the United Nations Institute for Training and Research (UNITAR), the International Organization for Migration (IOM), the United Nations Population Fund (UNFPA) and the MacArthur Foundation organized a seminar on *Facilitating Migrants’ Participation in Society* on May 3, 2007. This seminar, as well as the entire series, is intended to assist the representatives of Permanent Missions at the United Nations that deal with economic and social issues to enhance their analytical thinking on emerging migration issues. These sessions are designed to be key follow-ups to the United Nations General Assembly High-Level Dialogue on International Migration and Development of September 2006 as well as inputs for preparing the Brussels Global Forum on Migration and Development of July 2007.

The specific objectives of this particular seminar were to foster a better understanding of different concepts of migration integration as well as to better reflect on the potential complementarities between the objectives and efforts of host and origin countries with regard to migration integration. Presenters included academics, administrators from municipalities and national government representatives, civil society and non-governmental organizations, and the IOM.

This seminar provided a forum for an interactive discussion between participants and presenters. It was acknowledged that integration was not simply a matter of migrants adjusting to their host societies, but rather an ongoing mutual adaptation between migrants and the host community to enhance their cohesion. Integration consisted of the engagement of migrants

in the various spheres of society, including social, economic, cultural and political. Though some might perceive successful integration as employment or political participation, presenters emphasized that integration in social and cultural spheres were just as necessary. The challenge for policy-makers is to enable a balance between the original cultural identities of migrants and a sense of belonging based on an acceptance of the core values and institutions of the new society. Detrimental to integration are negative public perceptions and stereotypes about migrants perpetuated through the media and general public discourse, which represent major policy challenges to host governments.

Local government services available to migrants were highlighted, often using New York City as a model. The availability of free primary school education, health care and other services in numerous languages were cited as good examples of local government policies that help foster cohesion between the local community and migrants. It was underlined that national immigration policies could have an adverse impact on local policies and services when they were not consistent with one another. The participation of local governments in developing national immigration policies was emphasized as valuable and essential.

At the global level, the recent launching of the Alliance of Civilizations was recognized as a useful initiative that could help advance broader respect for cross-cultural pluralism through a credible and viable attempt to diminish the dangerous tensions between diverse societies, in spite of continuing disturbing extremism trends in the world. The Alliance of Civilizations has aptly identified education, media, youth and migration as key areas that can help foster social cohesion and cross-cultural dialogue.

Overall, the seminar highlighted that integration is not a simple approach, but a tailored multi-dimensional and multi-stakeholder approach that is specific to the relationship between immigrants and nationals. Ultimately, integration can help promote protection of the human rights of migrants, reduce their marginalization, realize their full potential, and foster social cohesion and harmonious coexistence. A regular debate on these issues at the UN is in its infancy but the interest and participation of the presenters and attendees at the seminar may help stimulate much needed discussion on this crucial migration topic at a time of enhanced intergovernmental attention to international migration and development.



13th International Metropolis Conference Mobility, Integration and Development in a Globalised World

The 13th International Metropolis Conference will take place from October 27 to 31, 2008 at the World Conference Center in Bonn, Germany. It will be hosted by the Ministry for Intergenerational Affairs, Family, Women and Integration of the State of North-Rhine-Westphalia in cooperation with the City of Bonn. The Conference is an opportunity for delegates from the research, policy and community sectors to engage in high-level plenary sessions, upwards of 75 focussed workshops, and studytours that highlight approaches to immigration and settlement in Germany. Plenary sessions will look at issues related to integration, migration and development, the mobilization of diaspora groups, and new migration realities. An open call for workshop proposals will be issued in October 2007.

For more information:

➡ www.international.metropolis.net/events/index_e.html

Gender in Migration Metropolis Inter-Conference Seminar

GORAN NOVAKOVIC

Municipal Department 17, City of Vienna

For the second time, the Departments for Integration and Women's Issues in the City of Vienna hosted a Metropolis Inter-Conference seminar, this time examining "Gender in Migration." The seminar took place on December 11, 2006, and involved 253 participants, including researchers, politicians, civil servants, and integration and equal opportunities commissioners from Austria, Germany and Switzerland. The conference looked at migrant women's diverse life situations, while examining the following questions: What do women need? What can the City of Vienna contribute? What role do non-governmental organizations, as well as those in business, the arts and the media, play? Where should research be focussing?

The seminar was officially opened by Executive City Councillor Sonja Wehsely, who welcomed Felicitas Hillmann, Professor of Human Geography at the University of Bremen, who delivered the keynote address on "gender-specific geographies of migration." Professor Hillmann pointed to the increase in the population of migrant women, as well as changing public perceptions of migrant women. She noted that migrant women are more likely than migrant men to be victims of forced labour and sexual exploitation and are more likely to accept precarious working conditions. This could be due to lower levels of education, traditional gender roles, fewer financial and material resources, violence, and the feminization of poverty.

The seminar included a number of panels and workshops. A city panel focussed on "Migrant women and everyday life in the city" and included participants from Vienna, Berlin, Basel and Stuttgart. Each panellist provided some background on migrant women in their jurisdiction and outlined the fields of action that they deemed most important. Language acquisition, labour market integration, violence prevention classes, programs for elderly women, and the achievement of immigrant girls in school were all underlined as key issues.

Nine workshops followed, and each proposed a number of measures that could be taken to address key issues. The workshops were:

- Arrived as a Physicist, Stayed on as a Charwoman: The Labour Market for Migrant Women
- Growing up in Two Cultures: Opportunities and Potential for Young Migrant Women
- Caught in Handed-Down [Traditional] Roles: Empowerment as a Key to Independence
- Migrant Women and Health: How Many Languages Does Our Health System Know?
- Without a Network? Older Women in Migration
- Women are Not a Commodity: Measures to Combat Trafficking in Women
- Forced to Marry: Girls and Women Threatened by or Victims of Forced Marriage
- Diversity and Business: Migration Experience as a Skill, Multilingualism as a Resource
- Creative Input: Migrants in Culture and Science

For a full report on this inter-conference seminar, visit:

➡ www.international.metropolis.net/events/index_e.html



13th International Metropolis Conference

Mobility, Integration and Development in a Globalised World
27. – 31. October 2008



For more information: www.international.metropolis.net