

cAIR10

**Conference on
Applied Interculturality Research**

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Conference on Applied Interculturality Research

Graz, Austria, 7-10 April 2010

Conference handbook

Hosted by
Center for Systematic Musicology
University of Graz, Austria

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Introduction

The first conference on Applied Interculturality Research is taking place in Graz, Austria from 7 to 10 April 2010. This handbook presents background information about the conference and summaries of talks and poster presentations.

The handbook is organized in three main parts: general information, summaries of the eight keynote presentations, and summaries of all other presentations (talks in parallel sessions and international posters). In each section, the contributions are arranged in alphabetical order of first author. The conference program is printed in a separate document.

Why cAIR? The visibility and impact of intercultural issues is steadily growing. Technological developments are facilitating intercultural communication and mobility. Urban life and news media are increasingly dominated by intercultural issues, which in turn are influencing political strategies and election campaigns (e.g. in Austria right now). The number and size of non-governmental organizations (NGOs) devoted to intercultural issues is steadily increasing. Researchers from major disciplinary groups such as humanities, sciences, education, law, economics and religious studies are increasingly turning their attention to intercultural issues. None of these trends shows any sign of abating.

cAIR realises the positive potential of interculturality by bringing together – on equal terms – communities of practice on three different levels: practitioners and researchers, different areas of practice and research disciplines, and representatives of different countries, regions, languages and religions. From the point of view of the local participants, cAIR is also bringing international colleagues to Graz and opening up new opportunities for international collaboration.

An infrastructure of this kind is long overdue. Various obstacles can explain the delay. The steady expansion of all areas of interculturality means that potential conference participants are busy with existing projects within their specialist areas. Boundary crossing between different areas is seldom explicitly promoted, recognized or rewarded. Communication between relevant groups is not always easy, due to different languages (or technical vocabularies), priorities, and ways of thinking and working. Academic traditions sometimes suggest that research is superior to practice (although one could argue the opposite). A final hurdle is the high standards of quality that we are striving for at all levels (see review and evaluation procedure), and the inherent difficulty of comparing quality across diverse fields and disciplines. We have done our best to solve these problems. All the solutions that we have developed are imperfect and susceptible to further improvement in the future, so we welcome suggestions. We thank all participants for accepting and facing these challenges and helping us to create an innovative and unique forum.

We are grateful to our sponsors for making cAIR possible. Most of all we would like to thank the Austrian Future Fund (*Zukunftsfonds der Republik Österreich*) for being the first to offer a substantial sum of money. Without that offer, cAIR would not have been possible.

Richard Parncutt, Martina Koegeler and Simone Schumann
April 2010

Hosts and Sponsors

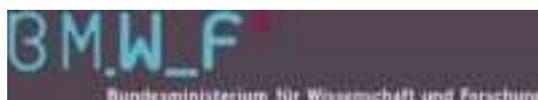
Graz is Europe's first human rights city and home to an unusually large number of migrant organisations, interculturally oriented NGOs, and conferences and studies on intercultural issues. The University of Graz hosts research and teaching in many areas of interculturality.

cAIR is jointly hosted by two recently established centres for research and teaching at the University of Graz:

- The Centre for Systematic Musicology, where research and teaching in the psychology of music is combined with related disciplines such as acoustics, physiology, sociology, philosophy and information sciences; one ongoing research/teaching project involves the role of music in the integration of cultural minorities in Graz; and
- *treffpunkt sprachen* - Centre for Language, Plurilingualism and Didactics, where diverse interdisciplinary research on and around language (sociology and minorities, documentation and data management, teaching methods and learning environments, teacher education and training) is applied to the teaching of a wide range of languages.

cAIR is also a product of the Forum for Applied Interculturality Research (fAIR), an information platform for interculturality research in different academic disciplines at the University of Graz and the diverse intercultural projects of governmental and non-governmental organisations in Graz.

cAIR10 thanks following sponsors for their generous financial support:



Committees

cAIR10 has four advisory committees: the local practice committee, the local research committee, the international practice committee, and the international research committee. The two local committees made general recommendations to the conference organisation, including suggestions for membership of the international committees. The two international committees ensured that all conference presentations are of a high standard by evaluating all submitted project summaries. We thank all members of all committees for their support.

Practice committees

Area of activity or intervention	Local organisation	Local representative	International organisation	International representative
Conflict prevention and resolution	Peace Centre	Jutta Dier	Austrian Study Centre for Peace and Conflict Resolution; Politics, U Vienna, A	Arno Truger; Vedran Dzihic
Community interpreting	Interpreting and quality of communication in welfare and health sectors	Sonja Pöllabauer	Translation, Linguistics and Cultural Studies, U Mainz	Sebnem Bahadir
Culture (art, music, literature, theater)	InterACT Werkstatt für Theater und Soziokultur	Michael Wrentschur	Fusion Berlin; Inter-cultural Music and Arts Project; sabisa - performing change	Wolfgang Janzer, Susanne Dähler, Kimho IP, Petra Kramer, Lena Gorelik
Discrimination	Integrated Study, U Graz; Helping Hands	Barbara Levč; Daniela Grabovac	Radar, NL	Rita Schriemer, Sara Grunenberg, Ilse Mink
Education (primary, secondary, tertiary, public; awareness raising, integration of minority/majority students)	Bilingual Primary School; Pädagogische Hochschule Steiermark; Afro-Asiatisches Institut	Maria Pongratz; Katharina Lanzmaier-Ugri; Pramodchandra Harvey	Marino Institute of Education; St.Patrick's College	Sean Bracken, Barbara O'Toole, Ronan Ward
Development			Centro de Desarrollo Rural de la AXARQUIA	Toñi Trujillo
Health and therapy	Omega	Usha Sundaesan	Gesundheitsprojekte, Köln, D	Daniel Deimel

Integration of cultural minorities (asylum, language, employment, equal opportunity, intercultural competence training)	ISOP; Zebra; ETC Human Rights and Democracy	Fred Ohenhen; Edith Glanzer; Klaus Starl	Crossborder Factory, Berlin, D; Intercultura, Saarbrücken, D; Internationale Gärten, Göttingen, D	Frank Morawietz; Budakhanda Schmeer; Shimeles Tassew
Media, awareness raising, publicity	Megaphon	Gerhild Wrann		Lena Gorelik
Poverty, exclusion and development (local and global)			MATE: modelo argentino para turismo y empleo	Claudio Salvador
Relationships, marriage, families	Marriage without borders	Angela Magenheimer		Betty de Hart
Women (local immigrants; advice and education)	Danaida	Irene Windisch		

Research Committees

Discipline	Local organisation	Local representative	International organisation	International representative
History and theory of art; Aesthetics	Art History, U Graz	Götz Pochat		
Anthropology, Ethnology	Cultural Anthropology, U Graz	Elisabeth Katschnig-Fasch	European Ethnology, U Munich, D	Klaus Roth, Juliana Roth
Education	Education, U Graz	Rudolf Egger	California State U, Monterey Bay, USA	Christine E. Sleeter
Geography.	Geography, U Vienna	Heinz Fassmann	Institute for Migration Research and Intercultural Studies, U Osnabrück	Andreas Pott
Gender studies			Center for Gender and Intercultural Studies (CGIS)	Mechthild E. Nagel
History	History, U Graz	Karl Kaser	UMR Identités, Sorbonne, Paris	Annette Wieviorka

Jewish studies	Jewish Studies, Graz	Gerald Lamprecht		
Law	ETC Human Rights and Democracy	Wolfgang Benedek		
Linguistics	Linguistics, U Graz	Dieter Halwachs	Linguistics and English Language, Lancaster U, UK; English, Bar-Ilan U, Israel	Ruth Wodak; Bernhard Spolsky
Literary studies	American Studies, U Graz	Walter Hölbling	U Haute Alsace; Philosophy and Religion, U Southern Mississippi; English and German Studies, U de La Laguna, E	Sämi Ludwig; Ben C. Hardman; Justine Tally
Musicology	Ethnomusicology, Art U Graz	Gerd Grupe	Music, Open U, UK	Martin Clayton
Politics	Political Science, U Wien		Political Science, Central European U, Budapest, H	Anton Pelinka
Physiology and medical research	Pediatrics, Medical U Graz	Marguerite Dunitz-Scheer	Pediatrics, U British Columbia, CA; Human Ecology, U Manitoba, CA	Osman Ipsiroglu; Javier Mignone
Psychology	Social Psychology, U Graz	Gerhold Mikula	Psychology, U Groningen, NL; School of Communication, Hong Kong Baptist U	Sabine Otten; Ling Chen
Philosophy	Philosophy, U Graz	Elisabeth List		
Religious studies	Theology, U Graz	Basilius Groen	Nijmegen Graduate School of Theology	Frans Wijzen
Sociology	Sociology, U Graz	Franz Höllinger	Politics, Queen Mary U London, UK; Social Sciences, Loughborough U, UK; Migration Research and Intercultural Studies, U Osnabrück, D; Criminology Law and Justice, U Illinois at Chicago	Montserrat Guibernau; Maggie O'Neill; Michael Bommes; John M. Hagedorn
Translation and interpreting studies	Translation Studies, U Graz	Michaela Wolf	Modern Languages and Literature, U Bologna, I; CERLIS, U Bergamo, I	Mette Rudvin; Giuliana Garzone

About cAIR

cAIR is a response to the rising importance of inter- and transculturality in national and international politics, civil society, research and education. cAIR combines the resources of research (universities, institutes) and practice (government, civil society, NGOs, schools, media) to raise awareness about racism and xenophobia and reduce its prevalence and impact. cAIR helps practitioners to benefit from research, and researchers from practice - and promotes high standards in both areas. Keynote addresses are given by international leaders in interculturality research and practice. Other presentations are held by practitioners and researchers and highlight the mutual benefits of collaboration between research and practice. cAIR is a new and unique opportunity for practitioners and researchers in all areas of interculturality and all countries to meet, join forces, and progress toward common goals.

Why cAIR?

Inter- and transculturality have always been a part of the human condition, but are becoming increasingly relevant and critical in our globalized world. Humans have always traveled and migrated, but recent technological improvements in travel and communication are more than ever before bringing together different cultures, creating new cultural mixtures and luring cultural boundaries. One of the biggest challenges facing the human race in the 21st Century is to solve the problems of interculturality and to perceive and take advantage of its benefits – both locally and globally. Human quality of life and survival are depending increasingly on how inter- and transcultural issues are addressed.

Social and cultural configurations are constantly changing as cultural boundaries shift, cultural identities become more complex, and cultural representations are renegotiated. Political parties and decision makers of all persuasions increasingly regard inter- and transcultural issues as central to their strategies and programs. Global issues such as environment, militarization, and the distribution of wealth and resources are - or should be - increasingly negotiated across cultural boundaries. If neglected, intercultural conflicts pose a constant threat to world peace and stability.

In a broader context, interculturality is one of several global challenges. The implications of climate change, competition for diminishing resources (water, fuel), large-scale violence (militarization, genocide), poverty, hunger, health-related issues (AIDS, FGM) and other manifestations of extreme social inequality are surely greater than the direct consequences of racism, xenophobia, and intercultural misunderstandings. But the central role of interculturality becomes clear when we realize that the probability of being affected by one or more of these global problems is higher if your skin is darker. The problems are also interrelated. Regarding interculturality, major global problems can only be effectively addressed when representatives of different cultures interact effectively to make and uphold agreements.

Aims

cAIR aims to support civil society, government and education by improving the accessibility and usefulness of research that is relevant to their concerns; to empower researchers in all areas of inter- and transculturality and all relevant disciplines to contribute positively to social and political developments; and to motivate NGOs, governments, academics, schools and

universities to support each other by offering them the means to do so. To our knowledge, no previous international conference has aspired to achieve these aims.

cAIR strives for high standards of quality, relevance and impact by subjecting all submissions to careful, constructive quality control by international experts. As far as possible, evaluations are carried out within corresponding (sub-) communities (areas of practice; academic disciplines). The procedure is transparent and described in detail below. cAIR does not support unlimited freedom of speech and does not offer a platform to any project that the organisers or evaluators feel might exacerbate xenophobia or discrimination of any kind.

cAIR brings together communities of practice on several different levels: research versus practice, cultural groups (in the everyday sense of languages, religions and traditions), and specific groups within practice and research. Within practice, cAIR brings together different organizations (NGOs and government, from local to global); within research, different academic disciplines and their contrasting approaches to research (epistemologies). cAIR regards all such groups, actors, approaches and opinions as equally legitimate and valuable, provided they are consistent with the Universal Declaration of Human Rights. cAIR also respects existing boundaries between communities of practice, however blurred. On that basis, cAIR promotes constructive discourse among communities with related goals.

The positive contribution of NGOs toward the solution of major global problems is unquestionable - but they need more support. Not only more money, but also useful information and creative ideas. Improved networking between NGOs and universities can help. The ideas of researchers are not fundamentally better or worse than those of practitioners, but they often have a different character and in that way can lead to the emergence of new synergies. That is a process that cAIR aims to promote.

The universities and academic infrastructures of the world (conferences, journals, societies) are contributing significantly and in diverse ways to the solution of global problems, but progress is slow. cAIR aims to improve communication between research and practice in all areas of interculturality so that the immense personal and financial resources of universities can be applied and channeled more effectively. Academics should not be put under pressure to make their research more socially relevant, but those who wish to apply their research to the solution of social and political problems should be given more support, and more infrastructures should be established to enable and facilitate interactions between research and practice. cAIR is one such infrastructure.

Intercultural practice and research

cAIR brings together practitioners and researchers. By “practitioner” we mean any person who is professionally involved in any practical (i.e. non-research) project or activity in any area of interculturality, including project directors/leaders, supervisors, coordinators, administrators, organizers, planners, developers, activists, artists, musicians, actors, teachers, educators, social workers, publishers, advisors, consultants, officials, promoters and policy makers. A “researcher” is any person who is qualified in a relevant academic discipline (e.g. humanities, sciences; economic, legal, religious studies) and professionally involved in research in any area of interculturality.

Relevant practical projects include all inter- and transcultural projects, activities, and interventions in civil society and government: conflict resolution at local, national and international levels; community interpreting and the promotion of minority languages and multilingualism; culture (art, music, literature, theater...); education and public awareness; employment, equal opportunity, affirmative action and diversity management; health, medicine and therapy; immigration and asylum; integration of cultural majority/minorities; legal advice; military peace-keeping operations; poverty reduction and economic development (both local and global); relationships (marriage, families, sexuality and reproduction); and religion, spirituality, inter-faith dialogue/pluralism and ecumenism.

Interculturality research addresses all kinds and aspects of inter- and transcultural interaction. The range of possible topics is wide due to the relevance of culture and its differences for human societies in general. Interculturality research may address issues of ethnicity, group membership and multiple/evolving cultural identities; alterity (Otherness) and difference – and their (de-) construction; and racism, xenophobia, intolerance, discrimination and prejudice. Applied interculturality research actively seeks to change prejudice and blind spots by not only acknowledging cultural diversity – as multiculturalism did – but also by promoting interaction between different cultures on equal terms. These exchanges may deal with linguistic, religious, artistic, behavioral and traditional differences, often within the frame of migration and interactions among majority/minority cultures. Multi- and transcultural spaces are complex and involve multiple/parallel identities/differences and interaction/discrimination in areas such as gender, age/generation, and disability. Relevant academic disciplines include aesthetics, anthropology, biology, cultural studies, economics, education, ethnology, genetics, geography, history, law, linguistics, literature, musicology, politics, physiology, medicine, psychology, philosophy, religious studies, sociology, and zoology. Interculturality research also addresses racism in research itself; all disciplines in the above list have been infected by racism and xenophobia in the past, and some are still in the process of exposing and eliminating hidden structural racism.

Since cAIR aims to promote collaboration between practitioners and researchers, we preferred submissions with two or more authors, with one author acting as the (main) practitioner and the other as the (main) researcher (in either order). The first author was responsible for the final editing and submission of the project summary and for communication with the conference organization.

Will cAIR become a series?

cAIR encourages universities to invest their personal, academic and financial resources in *Applied Interculturality Research* - a promising area of interaction between research and society. A series of cAIRs in different countries and continents could achieve this goal. The need for such a series is apparent from the size of the gap between practice and research in most areas of interculturality (several excellent research submissions to cAIR10 were rejected due to lack of practical relevance). Further initiatives are needed to improve cooperation between practice and research, of which cAIR could be one. Readers who are considering the possibility of hosting a second cAIR along these or similar lines are asked to contact the conference director.

Review and evaluation procedure

All submissions to cAIR were subject to a quality control procedure. We aimed to be fair, thorough, constructive, and helpful. Each submitted project summary was evaluated anonymously by at least two international experts corresponding to the submission's specific academic discipline and area of practice or intervention (see committees). Members of local practice and research committees recommended evaluators, but did not evaluate submissions themselves. The procedure was double blind, that is, authors' identities were withheld from evaluators and vice-versa.

The acceptance or rejection of submissions, and the classification of accepted submissions into talks or posters, depended on the following criteria:

- the quality of the described research according to the research-oriented evaluator
- the quality of the described intervention according to the practice-oriented evaluator
- the following factors, as judged by both evaluators:
 - the relevance of the submission for current issues of interculturality
 - the strength and description of the interaction between theory and practice
 - the relevance of that interaction for other work in interculturality
 - the project's potential to raise awareness about racism and xenophobia and reduce their negative impact

On this basis, evaluators sorted submissions into talks, posters, and rejects. When two evaluators disagreed significantly, a third was consulted. The final grade was the mean of the research and practice grades. That in turn determined the mode of presentation.

All evaluators were asked to briefly describe their relevant expertise. Evaluators were asked not to evaluate any submission for which they felt unqualified or perceived a conflict of interest (for example, if the evaluator had a strong personal or professional relationship with one of the authors).

Evaluators were encouraged to give authors detailed, helpful feedback and suggestions for improvement. Authors were then asked to revise their submissions according to the reviewer's suggestions for publication in this handbook and for presentation at the conference. Apart from keynotes, all talks and posters at cAIR, including all local submissions and all submissions from committee members, were subject to the same evaluation procedure.

Finally, authors were invited to expand their project summary into a longer and more detailed account for publication in the conference's internet proceedings. Contribution to the proceedings were voluntary, but a prerequisite for a future publication. After the conference, selected proceedings papers will be invited for further revision and publication in a special issue of the *European Journal of Cross-Cultural Competence and Management*. All contributions to the journal issue will have been presented at the conference and published in the proceedings.

Summaries of keynotes

Women's World Day of Prayer – An ecumenical global player in intercultural understanding

Ulrike Bechmann

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Graz, Austria

Women's World Day of Prayer (WDP) is a global, international ecumenical Christian movement initiated and carried out by women in more than 170 countries and regions. The origins of WDP date back to the Christian women's movement in 19th-Century USA and Canada (Hiller 1999). The movement is symbolized by an annual day of celebration – the first Friday of March – to which all people are welcome. The service for this celebration is written by a different country each year and women of that country become the focus of the world's prayers on the day itself, which begins over the islands of Tonga in the Pacific and continues across each continent.

The movement's motto is "Informed prayer – prayerful action". "Prayerful action" means that the collection during the service is used to support women's projects, especially in poor countries. Since 1975, 5600 projects have been financed through the German Committee. But political issues are also addressed, to support women on all levels. "Informed prayer" means that WDP empowers women to tell their story. Hearing their voices starts a global process of overcoming stereotypes, cultural constraint and political frictions. In preparing the service, women are informed about politics, culture, history, and women's issues in the writing country (Bechmann 1998). Studies on selected Biblical texts deepen understanding of contextual theologies. In this way, WDP empowers all participating women (Bechmann 2003).

In 1994, women from Palestine were invited to write the WDP service. This led significantly to clarification of the political situation and reduction in prejudice towards Arab (Palestinian) women, who had been seen as part of a terror campaign against Israel. On a theological level, unconditional support for Israel had been considered a duty of Christianity, because of the Shoa and the history of antijudaistic stereotypes. The service generated a conflict regarding the active contribution of involvement of Palestinian women to Christian services. The conflict was researched by women who were involved in or connected to WDP and documented by WDP Germany (Dt. WGT-Komitee 1995). Little or no support was received from universities or other institutions (Bechmann 1993).

An academic analysis of the living practice of WDP reveals a highly complex communicational structure involving political, religious, spiritual and gender issues as well as their practical implications. This structure has emerged from a policy of allowing all interested women to participate in complex processes of learning and understanding, while at the same time being the subject of that process. WDP is a model for cross-cultural and interreligious competence and lays a solid foundation for the acceptance of "others". WDP's effective and simple (yet multidimensional) structure of interpretation is not (and could not be) the result of

purely theoretical considerations. Instead, it has grown organically from the life and faith of individual women in a global movement.

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Ulrike Bechmann is Professor for Religious Studies and Head of Religious Sciences Department at Graz University, Austria, since 2007. Born in 1958 in Germany she graduated in Catholic Theology at Otto-Friedrich-University, Bamberg. Prof. Bechmann holds an M.A in Arabic and Islamic Studies. Her post doctoral thesis was in Biblical Theology and Religious Studies on the figure of Abraham in interreligious dialogue at the University of Bayreuth, Germany, in 2006 she received the Science Award for Inter-cultural Studies of Augsburg, for her thesis. From 1989 to 1999 she worked as Executive director and theological consultant of the “German Committee of Women’s World Day of Prayer”.



Intercultural problems between the international community and “locals” in South-Eastern Europe

Wolfgang Benedek

European Training and Research Centre for Human Rights and Democracy
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In theory, the international community is in South-Eastern Europe (SEE) to assist in reconstruction and development and to help strengthen the rule of law, good governance, human rights, democracy and accountability. Local individuals, NGOs and governments should benefit from this assistance by becoming more independent. There should be close cooperation and coordination between the international community and locals that includes a common agenda and common strategies.

The realities on the ground can be quite different. The agenda is mainly set outside the region and without proper consultation with local players and stakeholders. Assistance from the international community often comes with strings attached – conditions that are more or less transparent. The international actors are often not united, so they are more concerned with coordinating among themselves than with locals. There is also some rivalry, for example among the US, the EU and individual European states regarding which legal or educational reforms and which model of civic education should be promoted. Often, the proposed reforms do not take local culture adequately into account. What is most annoying in the relationship between the international community and locals is the existence of double standards, i.e. that the international community sometimes does not itself practice the standards it is preaching to the locals, in particular when it comes to the rule of law and to accountability. Many of the lessons (not) learned involve attitudes of the international community to SEE and how to bridge the gap between theory and practice in dealing with local counterparts.

There is also a gap between the thinking of young scholars in SEE and the analysis and approaches of the international community, which is often shaped by so-called experts who are not always experienced in the region or able to adjust their expertise to local (cultural) conditions. There are too many foreign scholars writing on problems of the region by comparison to local scholars, who are more aware of the complexities. International think tanks animated by NGOs gain disproportional attention, while academic work tends to be neglected. The interpretation of specific events such as violent acts of terrorism can depend very much on whether the interpreters are local or international. The work of local think tanks is gaining increasing attention, however. There is another gap in perceptions of success between the international community and locals: as “internationals” report about the results of their own policies and activities in international forums, they tend to neglect local perceptions, making themselves part of a self-referencing system.

To address these problems, there is a need for more consultation, closer collaboration between local and international players, and more sensitivity to cultural differences. We need to pay more attention to young scholars and local think tanks, take more advantage of local expertise, and focus more on local capacity-building.

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Wolfgang Benedek teaches international law with a focus on human rights. He is director of the European Training and Research Centre for Human Rights and Democracy in Graz and chair of World University Service Austria, committed to the right to education. He has extensive experience in higher education and human rights in the Balkans and Africa.



Racism, cultural stereotyping and interculturalism

Christiane Hartnack

Centre for Intercultural Studies, Danube University Krems
Krems, Austria

The objective of this presentation is to take a new look at racism as a product of cultural stereotyping and to provide a chart for navigating the “open oceans” of interculturalism.

In the last few years, the term interculturalism has become highly fashionable—both as a concept and as a buzzword. But what does “intercultural” actually signify in constructions such as intercultural competence, intercultural intelligence, intercultural communication, intercultural negotiation, intercultural coaching and so forth?

The central argument of this contribution is that the term interculturalism is fluid in its definition. It shifts its shape and meaning according to context, i.e., people, location, setting, history. In contrast to theoreticians and practitioners who equate nation-states with cultures, and who try to pin down and codify cultural/national characteristics, standards or dimensions as though these were not dynamic, a growing number of intercultural experts nowadays dare to embark on journeys across the intercultural “ocean”, thus entering realms without clearly defined contours.

Unfortunately, a fluid concept like interculturalism is complex, hardly convincing and much more difficult to articulate and encapsulate into media sound bites than more simplistic static views of culture, which can easily morph into strong cultural or even racist stereotypes.

I will begin this presentation by mapping out the construction of the term “culture” coupled with such prefixes as inter-, intra-, trans-, multi-, hyper-, cross-, mono- or *Leit-* (cf. *Leitkultur*) and end with suggestions for overcoming static cultural stereotyping that is often the precursor to racism.

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Her research topics are intercultural communication and on contemporary India with a particular focus on India's cultural diversity and the synergies between indigenous and Western cultural elements. Her monograph *Psychoanalysis in Colonial India* was published by Oxford University Press (2001).



Applied ethnomusicology as an intercultural tool: Some experiences from the last 25 years of minority research in Austria

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My paper is very much based on my own research activities in the discipline ethnomusicology, with a focus on minority research and applied ethnomusicology which I interpret as applied interculturality. The main topic is music and its intercultural potentials.

I will give a short theoretical survey of ethnomusicology and its intercultural potentials as well as the concepts of applied ethnomusicology and minority research on an international level. These are the main tools to understand what follows: case studies from Austria and my own applied research over the years. The case studies I refer to involve two so-called “autochthonous” minorities in Austria, the Roma and the Slovenes in Styria. In both cases there was a close cooperation with NGOs. Both are to be understood from the background of the political situation of that time, and critical reflection is needed from today’s standpoint.

In the process of political recognition of Roma in Austria (initiated in 1989 and the following years) their traditional music and its presentation in public contributed enormously to proving that a group of people who had been discriminated against and who formerly were merely seen as a social minority were in fact an ethnic one, with a distinct cultural heritage of their own. Several research projects by Austrian scholars on Roma music formed the basis for activities in the broadly conceived field of applied ethnomusicology, yielding work in the areas of: cultural mediation, political activism, public promotion and education. Public promotion of “ethnic” music was my main approach in 1990 and onwards and I will critically reflect on the process itself and the socio-political outcome.

My second example comes from a very different background. It is about a minority, the Slovenes in the southern parts of Styria, which officially did not exist when we started doing fieldwork there. Due to the history of conflict in that region, being located at the border between the former Yugoslavia and Austria, especially during both World Wars, the existence of a Slovenian speaking part of the population of the region was denied in official Austrian politics, as well as by some part of the population there. The fieldwork we did there in the years 1999-2001 was a political act in itself, because by documenting songs in Slovenian language we contradicted the official “non-existence” of this minority.

My goal is to contribute to an interdisciplinary discussion by showing potentials as well as discuss weaknesses of applied ethnomusicology in an intercultural context. Ethnomusicology since its beginnings (in 1885) had an interdisciplinary approach, therefore joining forces with other disciplines is in accordance with tradition. And this tradition should be explicitly put into practice if it is a major topic like applied interculturality research.

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Ursula Hemetek is an ethnomusicologist at the Institute for Folk Music Research and Ethnomusicology in Vienna. She researches the music of Austrian minorities including Roma, Burgenland Croats and recent immigrant groups and is chair of the Study Group "Music and Minorities" of the International Council for Traditional Music. She teaches in various universities and actively voices her views on interculturality in public. Her political activities include collaborations with NGOs such as Initiative Minderheiten. Further, she has published and edited extensively in the field of "Ethnomusicology and minorities".



India is my country but the world is my home: Transculturality through literature

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Over the last decade and more, among the various buzz-words used, misused and abused in the academia are those related to culture, cultural studies and its variants. While one agrees that cultural studies is indispensable in today's world, there is no denying that there is little unanimity in the definition of what comprises culture and what is inter- or cross- or transculturality. Theories abound in plenty between the covers of erudite anthologies, literary, historical and anthropological studies, encyclopedias and dictionaries, but much needs to be done in practical terms so that these black-and-white ideas are taken out of the printed page and transformed into practice.

Dealing with the notion of transculturality as distinguished from interculturality, I am concerned with the erasure of borders, the breaking up of boundaries and the formation of global networks. This, as I will illustrate in my presentation, is not simply an armchair concern but one that I have lived in action and still actively continue to practice. With Thomas Friedman, I believe that we are today living in a flat world where the playing field is so leveled that everyone has the chance to get on it and play. At the same time, rules of the game have to be followed or else one is likely to be edged off the field. In times that have acquired a distinguished character thanks to the twin forces of globalization and information technology, it is no longer possible to live in isolation. Although located in fixed spatio-temporal specificities, one is inescapably a part of the global village that Marshall McLuhan spoke of. Other forces like economic realities, terrorism and security issues cut across national borders and contribute towards the shrinking of a world that was once perceived as fragmented and disjointed.

My presentation would fall into three main divisions: the first, quoting from reputed critics and thinkers, will outline the forces that contribute towards a creation of unified world. Second, I would highlight the inadequacies of critical theories and approaches that have dominated the academia of late – theories which divide the world into categories, nation-states and fixed ethnic groups. The third part of my presentation would highlight the work I am engaged in (i) as a teacher / scholar working in an Indian university, (ii) as the head of a state-run body that promotes literature and culture, and (iii) as the head of an organization that annually brings together scholars and researchers from across the globe to debate upon topics of common concern.

Finally, in conclusion I will speak of the concept of cosmopolitanism or, as in Indian philosophy, Vasudeva kuttambakam: "the world is my home". This is an idea I not only subscribe to but one that I practice in my private and professional life. My field is literature, so my presentation is likely to be literature-oriented. I will draw examples from literary texts, highlighting connections and interconnections between works produced by writers from different cultural / geographical locations. My audience may be a heterogeneous one from different disciplines,

but my endeavor will be to cut across disciplines and reach out, thus reinforcing the ideal of “One world, one dream!”

Literature

Harish Trivedi, Immanuel Kant, Johann Wolfgang Goethe, Kwame Anthony Appiah, Marshall McLuhan (The Gutenberg Galaxy: The Making of Typographic Man and Understanding Media), T.S. Eliot (Four Quartets), Shashi Tharoor (The Elephant, the Tiger and the Cellphone), Thomas Friedman (The World is Flat and The Lexus and the Olive Tree).

Literary Classics across cultures: The Shahenama, The Odyssey, The Arabian Nights, The Ramayana, The Kathasaritsagar.

Manju Jaidka is a Professor and former Chairperson of the Department of English, Panjab University, Chandigarh, India. She is the recipient of several international awards including fellowships from the Fulbright and Rockefeller Foundations, has traveled widely and guest-lectured at universities in the US and the UK, including Oxford and Harvard, and has several publications, critical as well as creative. As chairperson of Chandigarh Sahitya Akademi she organizes literary events for the city on a regular basis. As the chief functionary of MELOW (Society for the Study of the Multi-Ethnic Literatures of the World) she has been successfully organizing annual international conferences in India.



Genes, race, and racism

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“The revolution in our thinking about population genetics and molecular biology has led to an explosion of knowledge about living organisms. Among the ideas that have been profoundly altered are concepts of human variation. The concept of ‘race’ carried over from the past into the 20th century has become entirely obsolete. ... There is no scientific reason to continue using the term ‘race’” (UNESCO, Workshop 1995). This expert conclusion is based on biological facts: genetic differences between individuals within a geographic area are larger than genetic differences between the means of populations in different geographical areas; patterns of DNA and genetic traits are not confined by continental boundaries and do not correlate with any classification of so-called races (e.g. Cavalli-Sforza, Menozzi & Piazza 1996, Templeton 1999, Serre & Pääbo 2004, Stix 2008). In short: The concept of race has no genetic basis.

Nevertheless racists create their races, motivated by their own interests. The classification of human groups is itself a fundamental source of racism, which culminates in crimes of genocide (cf. Kattmann 1999). Explicitly or implicitly, concept of race is often associated with racial prejudice. The image of the “stranger” is based on one’s self-image (cf. Nolting 1987): The positive self-image of one’s own group creates the negative image of the out-group (hetero-stereotype).

Approaches to racism	Strategies of racists
<i>Purity</i> Races differ in their essence; races must be kept pure.	Segregation, apartheid, ghettos
<i>Superiority</i> Races differ in value; “my race is the best”.	Social discrimination, political suppression
<i>Selection</i> Races must constantly be improved or they will degenerate. My race must be improved by positive selection and protected from other races by negative selection.	Sterilisation programs, eugenics
<i>Cleansing</i> Strangers are a threat. They must be eliminated from my territory.	Expulsion (“ethnic cleansing”), murder, genocide

Table 1: Different kinds of racism and their consequences for human life

A key element of racism is generalisation. It serves as tools of orientation but is unavoidably connected with a loss of information. If not reflected, generalisations become pitfalls of simplification. Simplification may involve types (racial stereotypes), dichotomies (e.g. “blacks and whites”) and median values of groups.

Overlapping normal distributions (bell curves) can help us to understand human diversity (Fig. 1). The overlapping zone is spontaneously seen by nearly everyone in the roughly triangular area between the two curves (make-believe overlapping). But the real zone of over-

lapping is the area where both curves have the same values on the x-axis in common. This zone of overlapping includes the median values of both groups. Consequently, the median values do not tell us anything about the individuals of the two groups (i. e. “races” or any other division with a similar distribution pattern).

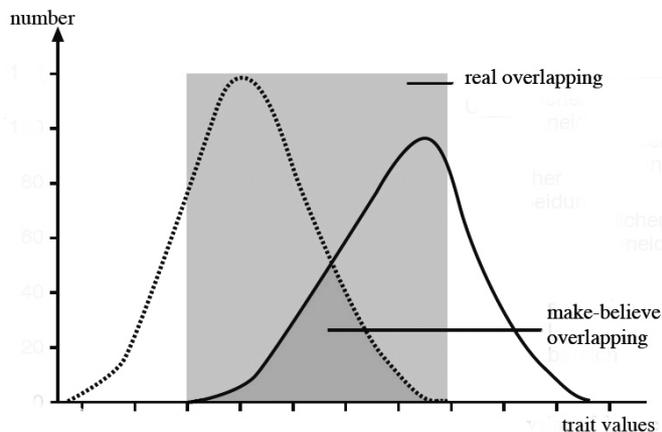


Fig. 1: Overlapping bell curves of two groups or populations

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Ulrich Kattmann, Professor of Biology Education, University of Oldenburg, Germany. Fields of research: basics of disciplinary education (Fachdidaktik), e.g. the Model of Educational Reconstruction and its application to concepts of evolution and genetics; educational impact of the concept of „race“ and anti-racist education. He chaired the “Center for Didactics” at the University of Oldenburg and strongly influenced the teaching of biology in secondary education in Germany.



Linking policy making, research and practice: The work of the Council of Europe on plurilingualism and interculturality

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One of the objectives of Council of Europe policy is to maintain and promote the diversity of languages and cultures in Europe. Over the last 50 years, the Council has achieved considerable success in developing policies and tools for their implementation that promote plurilingual and intercultural competences.

An example of successful linking between policy making, research and practice is the recently developed *Autobiography of Intercultural Encounters*. It is a result of expert multidisciplinary cooperation initiated as a follow up to the Council of Europe's *White Paper on Intercultural Dialogue "Living together as equals in dignity"*.¹ Users of the autobiography are encouraged to develop understanding and competences by reflecting critically on their own experiences. They select and describe their own specific intercultural encounters, analyse their experience individually and identify different aspects of their current intercultural competence by referring to attitudes, behaviour, knowledge and skills, and action. Like the language portfolio, the autobiography remains the property of the learners, who can choose what information they wish to share and what they prefer to keep private.²

The main task of the European Centre for Modern Languages (ECML) – a Council of Europe Partial Agreement based in Graz, Austria, founded in 1994 and unique in the world – is to assist its member states with the effective implementation of language policy measures based on the values and principles shared by the Council of Europe. The assistance involves promoting innovative approaches in language education and disseminating examples of good practice in language learning and teaching. An important role of the Centre is to initiate and support links between policy making, research and practice in the field of language education. The examples presented below may illustrate this.

The aim of the project carried out within the ECML programme *Languages for social cohesion – language education in a multilingual and multicultural Europe (2004-2007)* on intercultural communication training in teacher education (*ICcinTE*) was to assist teacher educators and language teachers in shifting the focus from linguistic competence to intercultural communicative competence. The materials in the publication that followed are based on research and lessons learnt from the training sessions held in 12 European countries between 2004 and 2006. They can be used to incorporate intercultural communication training into language teaching and teacher education more systematically.

The project *Intercultural competence for professional mobility (ICOPROMO)* conducted under the same programme brought together experts and practitioners in the field of intercultural competence for professional mobility and focused on group-oriented (teamwork) inter-

cultural communication. The final product resulting from the project combines a booklet and a CD-Rom and is primarily targeted at educators and facilitators working with graduates in the social sciences, human resource managers, intercultural trainers, coaches and mediators, and foreign language teachers in higher education with a strong focus on intercultural awareness.

The current ECML programme *Empowering language professionals: Competences – Networks – Impact – Quality (2008-2011)* includes 23 projects, which are intended to help teachers to cope with current challenges, enhance their skills and have a greater impact on their professional environment.³

With its international events, conferences and projects involving leading international experts, the ECML is a key European platform for language education contributing to the development of a Europe-wide network of language teachers, administrators and researchers.

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Waldemar Martyniuk is Assistant Professor of Applied Linguistics at the Jagiellonian University in Krakow, Poland. Teacher trainer, author of textbooks, curricula, and testing materials for Polish as a foreign language; visiting professor and lecturer at universities in Germany (Bochum, Gießen, Göttingen, Mainz, Münster), Switzerland (Basel), and in the USA (Stanford University); translator of the Common European Framework of Reference for Languages into Polish (2003); since October 2008 Executive Director at the European Centre for Modern Languages of the Council of Europe, based in Graz, Austria.



Why the bulldog bit the foreigner: Immigration control and the crisis of democracy

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A key paradox of politics in rich countries over the past 20 years: while their economies have become globalised, their governments have built barriers on a scale never seen before to stop people crossing their frontiers.

The United Kingdom illustrates the wider paradox. When in 1997 Tony Blair's New Labour party campaigned for office, committed to embracing globalisation, it chose as election symbol a bulldog - traditionally the symbol of xenophobic British patriotism. Entering government, it then began an unprecedented drive to strengthen controls over immigration and curb the rights of migrants within the UK.

This strategy, setting the British bulldog to bite unwanted immigrants, is far from unique. Across the global North, state authorities have mostly reacted to rising mobility with increasingly tough measures to control migrants' entry and conditions of life within their countries. Often such measures, however severe in design, have proved quite limited in their practical effect on migration. Governments' response has typically been to try something still tougher.

Focusing on the UK but referring also to parallel developments elsewhere in Europe, this speech looks at the extreme nature of immigration regimes introduced in recent years. How far do these regimes reflect an objective assessment of problems posed by trends in world migration? How do they relate to 'Western values' advocated by the same states? The conclusion is that immigration control has become primarily a form of political theatre.

Then we recap briefly on concepts used by the state, from the 1970s onwards, to adapt policy to growing ethnic and cultural diversity. Multiculturalism was an ideal that delivered some social gains but could be fully realised only on several major conditions. Racism had to be a residual, limited part of 'host' country culture, and social inequality had to be declining not growing. In turn, this required steady economic growth. There had to be a benign, stable relationship between destination states and areas of the global South from which new migration came. Above all, multiculturalism needed vibrant democracy where real consensus could be built around it, with all citizens knowing they had a voice in this process of change. By the end of the century, it was clear that all these conditions were missing.

Interculturalism marks an important advance in one way. Like the earlier idea of transculturality, it insists that culture is multifaceted and constantly evolving. Here it fits with real 21st century life. But interculturalism again faces the fatal combination of rising inequality and decaying political democracy. Both trends, fuelled by globalisation and its neo-liberal economic order, have gained momentum over the past two decades - exactly as immigration has increased.

This crisis of democracy explains why in the late 1990s the UK state chose to turn immigration control into political theatre. In time-honoured fashion, leaders have sought to create a 'national' emotion which would sublimate the sense of injustice, insecurity and powerlessness felt by a dangerously large number of citizens.

But this is theatre with real effects – acted out in communities far beyond the original cast of officials, police and migrants. We see how it entrenches the very conditions that preclude interculturalism and transculturality: structural inequality, and discrimination targeted on a fixed identity. If the control strategy thus turns out to be dysfunctional, how can civil society - including the communities affected – begin shaping an alternative approach to the long-term reality of immigration? In so doing, could they help to tackle the crisis of democracy?

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United Nations Development Programme, *Human Development Report 2009* (Chapter 2 'People in motion: who moves where, when and why')

Richard Stanton graduated in International Relations, then worked as a researcher on issues from international development to local government. He was also elected to a city authority. From 2000 to 2008 he led work for the Mayor of London on immigration and asylum policy, developing a strategic approach to the integration of migrants in Europe's most diverse city. He is co-founder of MigrationWork CIC, a new community interest (not-for-profit) consultancy that aims to help communities, practitioners and policy-makers to respond to migration, in ways that ensure both migrant and 'host' communities can benefit ... and move towards integration.



Project summaries

Assessing achievements of intercultural mediation through dialogue interpreting in healthcare services

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Practical background

This presentation provides some thoughts on a research project involving researchers in linguistics and sociology, and professionals in healthcare services. The aim is that of assessing qualitative features of dialogue interpreting in healthcare settings focusing on the particular case of migrant patients, in public hospitals in a region of Northern Italy which is well-known for its high quality standards. Interpreting is a very delicate task for the health and the life of migrant patients and its assessment needs to be conducted with particular care. An important aspect for the assessment of dialogue interpreting in healthcare systems concerns its actual achievement of communication in intercultural triadic interactions, particularly its effectiveness in encouraging positive dialogue between healthcare providers and patients.

Research background

Dialogue interpreting as a form of interaction has raised increasing interest both in the debate on migrant-friendly healthcare systems (Bischoff, Loutan 2004) and in translation studies (Hale 2007, Mason 1999, Wadensjö 1998). The literature on dialogue interpreting, particularly studies taking an interactional perspective, has shown that interpreters are (1) active participants in the interaction, (2) interaction-coordinators, and (3) cultural mediators. Interpreting as mediation introduces a third perspective in the interaction, which aims to facilitate interactants' active participation and achievement of satisfactory narratives (Winslade, Monk 2008). Mediation can raise important ethical questions about the interpreter's role. Interpreters' choices in doctor-patient communication, then, should be adequately monitored.

As a team of linguists and sociologists, we have analysed naturally occurring interactions involving doctors/nurses, patients and interpreters in different kinds of healthcare settings, in two adjacent areas in Northern Italy. Our corpus of data consists of over 200 interactions involving three language couples (Arabic-Italian, Chinese-Italian and English-Italian), 7 mediators and patients from the African, Arabic and Chinese world. The mediators are employed for their knowledge of languages and cultures, without a specific training in professional interpreting, but with an ad hoc training from the institution they work for. For the purpose of this presentation, we shall analyse examples of interactions in family planning and gynecological clinics involving female patients. Interactions were audio-taped and transcribed according to the conventions of Conversation Analysis and were analysed following an interactional and sociocultural approach.

Aims

We focus on the achievement of negotiated “narratives” which seem to allow satisfactory communication from both patients and healthcare providers. Our aims are: (1) identifying weak and strong points in the achievement of joint construction of cultural narratives, through dialogue interpreting, with particular regard to interactants’ active participation in intercultural doctor-patient communication; (2) translating a theoretical model of analysis into a practical framework to assess interpreting as intercultural mediation, considering those forms of action which seem effective to benefit the patients and the healthcare system.

Main contribution

Presenting examples from our recorded and transcribed data, we shall highlight three issues regarding the assessment of intercultural mediation in healthcare settings. The function of translation as mediation, can be assessed by looking at the following patterns of interaction in which translation is provided a. turn-by- turn translations; b. suspension of translation (to e.g. give instructions, ask questions, provide answers or requests for clarification, provide continuers, echoes and acknowledgment tokens); c. formulated renditions (summarising, glossing, or developing the gist of interlocutors’ earlier statements, cf. Heritage 1985); d. negotiation of translation relevance.

The function of translation/mediation in doctor-patient communication will be looked at through specific forms of patient-centred and doctor-centred patterns of communication (Heritage, Maynard 2006) enhanced through translation. It will be thus also possible to assess the possibilities of interpreter-mediated interactions to “re-contextualise” (Baker 2006) the healthcare systems in ways that favour the achievement of a dialogic culture.

The function of translation/mediation in facilitating intercultural communication will be assessed in terms of which intercultural contact is produced through translation (e.g. reduction of contacts between the parties, assessments of identities, promotion of joint meanings).

Implications

There are three types of implications for practitioners and researchers: cultural (a new perspective on interpreting and intercultural communication in healthcare systems); social (more effective doctor-patient interactions in intercultural settings); political (more complex systems of evaluation).

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Intercultural dialogue through artist residence programmes among the Batwa in the Congo Basin Region

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Practical background

Artist-in- Residence programmes provide the “space” for a reciprocal exploration and nurturing of creativity among artists with diverse approaches and cultural backgrounds (Alliance of Artist Communities, 2007). Thus, any innovation born of such a co-production enables a continuous and deeper engagement by these artists, thereby promoting cultural development.

In the context of residence programmes working in indigenous communities, notably, the so-called “pygmy”, where problematic interethnic and intercultural relations exist, the artists’ encounter should be neutral to the politics of these relations. It is well known that artistic innovation transgresses cultural origins and socio-economic conditions. Studies show that modern utilitarian perceptions hardly consider the vision of knowledge-based societies thereby marginalizing them (Campbell 2004).

Article 41 of the 2007 UN Declaration on the Rights of Indigenous peoples of reinforces that “...organs and specialized agencies of the United Nations system and other intergovernmental organizations shall contribute to the full realization of the provisions of the declaration...”as it advocates for the self-determination and contribution to the global society, of indigenous peoples. However none of these legal instruments promote a research on the quality of dialogue with indigenous communities.

Research background

The residence programme facilitators operate between the indigenous community, the state, the encompassing society, visiting artists and at times, the donor community. Their role is mediatory, and therefore requires intercultural competence, also known as mindful communication in negotiation (Laukkala 2005, Ting Toomey 2003). In this case, facilitators are mindful of the contrast between the indigenous communities’ inclination to outer-directed responses as opposed to individualist goals of modern society (Triandis, 1996).

Aims

Through the activities of a residency programme, we aim to eradicate stumbling blocks and re-frame the discourse of cultural politics affecting the efficiency of dialogue with the Batwa of the Congo Basin region. The goal is to utilize artistic recognition as the basis for establishing dialogue.

Main contribution

Afrique Profonde is a non-profit organization working with the Batwa in the Congo Basin region. Given the position of the arts in the livelihood of this community, we emphasize this platform as a conducive space to introduce Batwa artists to the outside world.

By hosting visiting artists, the social stereotypes attributed to the Batwa, both locally and internationally can be deconstructed. Through the recognition of the artistic innovation of the Batwa, development agencies, researchers and local politicians' will equally be sensitized to the community's social condition.

The project also envisages facilitating the Batwa's access to the international artistic arena, by encouraging coproductions with artists who already have access to a wider audience. This initiative seeks to override the interdependent power blocks of cultural politics within state and international institutions, which have so far marginalised indigenous communities, thus enabling them to gain artistic recognition through their own innovations (Smith, 1994). From artistic collaboration, residency programmes also aim to enable the Batwa to connect with other indigenous communities around the world. The aim is to enable them to celebrate their survival, and share methods of self-determination (Smith 1999).

The documented evidence of artistic encounters with the Batwa will be availed through publications. These will incite further research on the type of recommendations to be made to international NGO's funding residence programmes. In the long term, we aim to have positive incentives in place to negotiate around intercultural and intracultural obstacles posed by policies and legislation, such as travel restrictions. Outcomes will also improve reciprocity of the Batwa and other marginalized indigenous groups, who are often unable to showcase their art on an international arena.

Implications

Artistic collaboration showcases this innovation to a larger audience with the Batwa on an equal platform as any other artist thereby encouraging their artistic self-determination. By enhancing their artistic identity, the community is also empowered to voice their social aspirations to the wider world, and partake in decision-making for their sustainable development.

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The representation of time among different cultures and musical systems

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Practical background

Migration causes serious problems of cultural integration in many societies. Immigrants often retain their own cultural identity, which makes dialogue with representatives of other cultures difficult, due to different behavioural patterns proper to different socio-cultural systems.

The contrast between the mechanistic models of Western scientific thought and the holistic cosmologies of many non-European cultures is rather obvious. This is revealed through different experiences of time and space in everyday relationships (as explained below). Differences in the understanding of time and space (which are often formulated in religious cosmologies) can result in severe misunderstandings between people from different cultural origins.

Research background

Our idea is to relate intercultural communication with the perception of time in different cultures. People from different countries generally present different lifestyles, depending, for example, on geographic and economic features, or on historical and social heritages. This is reflected in different ways to manage time: for instance, people who are anchored in rural traditions suffer less distress caused by the rhythms of technological applications and therefore organize their life in different, mostly slower, temporal patterns than people directly involved in industrial or post-industrial societies. In this sense, it has been demonstrated that understanding the concept of time in physics widely varies between students of European origin (whose viewpoint is much more formal and abstract) and of African precedence (who tend to subjectively relate “their” time to sequences of events in nature) (Lemmer & al., 1999). Such differences in learning success can possibly contribute to the construction of stereotypes that alienate one culture from another, as do racial prejudices. On the other hand, helping to understand the differences in time-related cosmology may improve intercultural communication, and cross-cultural music performance can be a great help in such a purpose.

Aims

Following a common opinion among many anthropologists, psychologists and musicologists – that music is a symbolic representation of time (Disoteo, 1998b, Blacking, 1973) – we analyze temporal organization in different musical cultures in order to better understand their respective backgrounds and foundations. Our hypothesis is that music can be read as an index of a culture’s understanding of time, and therefore different forms of musical expression indicate different cosmological understanding of time, and consequently, of space. We propose that comparing the role of timing in musical genres from different cultures can lead to significant insights about their cosmologies, and therefore about their religious and social organization.

Main contribution

The development of music in time can be resumed in three main manifestations: the duration of single sounds, the rhythmic organization (the sequence of sounds in time), and local variations of timing prescribed by expressive purposes. Formal agreements and variations within these aspects of musical temporality can lead to particular aesthetic paradigms. Such paradigms may be connected to the philosophy of time among different people. Therefore, we compare the musical system of European tonal tradition, classical Arabic music, the traditional Japanese Gagaku repertoire and ritual music of indigenous peoples of the Amazon basin. We observe salient musical and terminological differences related to time and timing in the respective cultures. For instance, the rhythmic freedom of *taksim*, the instrumental improvisation of Arabic music, express a mystic and independent conception of time, far from the idea of objectivity in European tonal music (Disoteco, 1998a). Further on, the perception of timbre as a dynamism inside single sounds (*sawari*) in traditional Japanese court music is connected to an idea of atemporality, where two or more different “times” overlap and penetrate each other (Galliano, 1998; Takemitsu, 1987, Yoshinori, 1993). Finally, we could find a certain conceptual similarity between the Japanese *ma* – widely used to designate an artistically placed interval in time and space (Fujita, 2009) – and the way Western Amazonian Shipibo people address the topic of relativity of space and time (*nete*) through music performance.

Implications

Based on the results of an intercultural comparison of time in music, the idea that intercultural musical engagement can be a forum for confronting and negotiating cultural differences gains sense. Our project contributes to cultural integration of immigrants and minorities, in breaking down intercultural barriers and reducing the incidence of discrimination and conflict through promoting cross-cultural concerts and musical events. From the critical analysis of the meaning of temporal aspects connected to single sounds, melodies and/or musical pieces we plan to open a constructive dialogue on epistemological contents of respective cultural traditions, within a connubium of music and science.

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Researching diversity for education policy: Outcomes from a partnership project

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Practical background

Over the past few decades, diversity within schools has usually been discussed in terms of categories of pupils, such as ethnicity, gender, and [dis]ability. While these discussions have focused attention upon and changed the provision for some kinds of differences between pupils (Ainscow et al, 2007), social inequalities continue to be reproduced within schools (Ball, 2003).

Public policy has responded by recognising a wider range of differences within holistic frameworks designed to acknowledge and account for a wider range of differences (e.g. Boyask et al., In Press; Every Child Matters, DfES, 2003); in practice, however, holistic responses may obscure the privilege of some kinds of difference and exclude others, subtly reproducing the inequalities associated with the divisions they intend to overcome (e.g. Reay et al., 2008).

Research background

This project was developed within this broader context as part of the research team's interests and investigations in diversity. With a team of education researchers working in partnership with Plymouth City Council, we shared interests in how policy might better provide for the subtle differences between young people through taking account of their lived experiences of difference. We have recently been using person-centred methodologies for eliciting rich and personally relevant information about young people's conceptualisations of difference (see Waite et al, 2008; Boyask et al., 2009). We maintain that insights into diversity are best acquired through methods sensitive to diversity in the expression as well as the substance of the participants (e.g. allowing participants to choose personally and culturally appropriate modes of response).

Aims

A 'focus group evening' was planned as a pilot investigation to trial our person-centred methods. We wanted to find out about the most appropriate language to discuss diversity (including use of drama, visual methods, interview and conceptual mapping), to identify relevant issues and to rehearse, develop and corroborate the design of the method for a future larger project. We chose to set our study in Plymouth in the south west of England, firstly because we wanted to ground our work and develop collaborative relationships with our local educational community and secondly,

because the relative homogeneity of the south west in terms of visible differences may support the development of more complex understandings about the educational effects of diversity.

Main contribution

In this paper we look at the relationship between our overall research questions (when they recollect their years in school, how do young people describe themselves and others as 'different'?; how, if at all, do they consider such differences affected their own and others' experiences in school education?) and Plymouth City Council's practical needs of attending to issues of ethnicity and racism.

Through a dialogue between the research and policy partners we develop a plan for action from the findings of our recent pilot of this study with 15 18-20 year olds that suggested that whilst some young people experienced institutionalised categories of difference in their situation, and these were enmeshed in their presented identities; for others, difference at school was a much more subjective and personal phenomenon, closely associated with life experience outside of school.

Implications

We are now using the information from this 'pilot' project to develop further research and work with wider groups from local and national government to explore the interface between social group identity, such as ethnicity, and subjective experience. We intend developing resources that demonstrate how the effects of social categories are influenced by context, using a loose framing device of time, place and relationships to explain contextual variations and how they impact upon individual experience. Through this method we aim to help policy-makers interrogate the generalisations implicit in the social statistics that they rely upon, and develop the sophistication of their understanding on the relationships between categorisation and outcomes for individuals, and how contexts might be manipulated to be more equitable.

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Triangulation: What happens when school exclusion, anti-social behaviour and state parenting combine?

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Practical background

Taking the cohort of Bristol's young people involved in the criminal justice system (approximately 300), we aim to cross-reference these individuals with those registered as 'looked after' to assess the degree of correlation between the two. Also, by gathering information on the levels of secondary school exclusion within this cohort, we can establish whether this phenomenon is sufficiently statistically significant to form part of the 'explanation' for committing crime. Many young people excluded from school end up receiving education 'other than at school' creating desocialisation due to their separation from mainstream provision.

The graphs produced should be symptomatic of the scale of the issues around young peoples' exclusion and offending behaviour in UK cities generally, as Bristol is in many ways a 'typical' UK provincial city: so the patterns should be nationally applicable, with policy implications about how educational entitlement is regulated, and authorities in loco parentis should do more for the children in their care. This phenomenon is generally understood at a 'common sense' level by many professionals working with disadvantaged young people – but not counteracted by regulatory strategies within the relevant social care, criminal justice and educational institutions.

Research background

This project compiles evidence of the mentalities and behaviour generated by 'anti-social' or 'marginalising' (Wacquant 2008) effects, gathered from youth involved in the juvenile justice system, through interviews to capture life histories and significant episodes that illustrate the phenomena, and quantitative data collected to measure the key factors determining inclusion in this 'decivilising process' (Elias 2000) that forms the 'life-world' or habitus – a product of long-term interdependency generating modes of behaviour and self-control amongst social figurations over time – has been applied to the anomie of the US 'hyperghetto' and European 'neighbourhoods of relegation' by Loic Wacquant (2004).

Aims

By demonstrating the 'triangulation' effect of the three social factors – youth offending, young people 'looked after' by the state and exclusion/absence from secondary schooling; we hope to outline both the scale of the problem for this alienated minority, and how the lack of positive socialisation through education has disempowered them from overcoming advancing marginalisation. The rising level of recidivism is testament to the way in which neoliberal economic models and policies have institutionalised inequality in the outcomes of young people. This can allow new cultural forms to emerge outside the rigidities of the previous system of industrial structuration, which challenge assimilation and pose new problems of integration for society as a whole. By re-introducing a

degree of educational regulation, it is possible that some of the more unpredictable and anti-social outcomes of this decivilising process could be overcome.

Main contribution

The implication is that this long-term institutionalisation of inferiority is breeding what Elias called a 'decivilising spurt', where codes of violence play a greater role in everyday living. This leads to the principal research question: What are the implications of this growth of anti-social conditions for today's 'urban outcasts'. Will this minority who are becoming 'reluctant gangsters' (Pitts 2008), grow in proportion as 'advanced marginality' leads to 'a world of gangs' (Hagedorn 2008). Can their subculture be positively integrated through their guaranteed inclusion in the school system?

This 'jobs gap in Britain's cities' (Turok 1999) has been complimented by an extensive educational re-organisation, which has left a 'schools gap' in the poorer localities of cities. At the same time the area education authorities have lost the legal power to regulate and ensure a comprehensive education for all, which has resulted in this minority being either 'excluded' from, or 'choosing' not to attend, secondary school. The fact that this is now effecting a second generation of young people, many of whom whose parents were the victims of the 'first generation' of mass UK unemployment in the 1980s, exacerbates the negative role models and habitus of today's marginalised youth. Britain's level of youth incarceration continues to rise alongside growth in the prison population as a whole, the highest in Europe outside Turkey.

Implications

It is anticipated that the most important reform suggested will be to establish a means to ensure that all young people receive their full educational entitlement by not allowing them to fall through the cracks of schools admissions bureaucracy. This would require legislation empowering local education authorities (LEA) to re-allocate pupils across mainstream provision subsequent to permanent exclusion from school. Current educational reforms have allowed schools to become academies and opt out of supplying attendance figures to the LEA. By emphasising the cumulative social cost of these factors, this research evidences the need for a change of policy direction.

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Creating an alternative model of inclusion: French minorities in Canada

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Practical background

Canada is often cited as a model for its societal policies regarding multiculturalism. Is this national and international recognition befitting in the face of complex and deep-rooted difficulties in the practical applications of the "model" as posited in national policies (1971), the Charter of rights and freedoms (1982) and defined in the Multiculturalism Act (1988)? To name some of these problems: multiculturalism lacks mandated goals, there are no penalties for non compliance by government agencies; Canada's multiculturalism "is not about promoting diversity or celebrating differences (...), it's more about removing those difference-based disadvantages" (Fleras) that plague immigrants' abilities to settle and integrate; immigrants face systemic discrimination, racial profiling, assimilationist practices, exclusion, poverty, and so on. However, given its reputation which obviously relates to some successes, Canada seems to be in no great rush to modify its current practices.

Things need to change unless one thinks this is the best that can be done, and it is true that Canada has not produced some of the conflictual and volatile situations found in other parts of the world. With the migration patterns which add a quarter of a million immigrants annually to Canada's population, better integration models are needed as demography is transforming Canadian society. Critical analysts have denounced the so-called best practices of official multiculturalism, but not much has happened in real terms to provide for better inclusion.

Research background

Why is it that our multiculturalism policies and practices have not provided better solutions to these persistent problems? There exists a tremendous amount of literature on these issues, much of it from both sides, ie., opposing official to critical multiculturalism. Scholars from the latter group point to all the innate deficiencies of the current system which is slowly changing but seems to be stuck in a form of *laissez-faire* type of integration which is much left to chance and circumstances. Québec has rejected this approach invoking a desire for a more pro-active integration: It has recently confirmed its position with the recommendations of a Public Commission (Bouchard-Taylor Report) to apply with renewed vigour the interculturalism model.

Aims

Both models mentioned above propose good working principles and provide interesting processes - in fact, the Bouchard-Taylor Report has generated a tremendous amount of interest in many parts of the world; however, as someone in literature could say, these models offer a programme without an object! Our aim is to take a critical view of these processes, retain and include their best practices, but define a programme with an object, an alternative and full grammar of inclusion, from a theoretical perspective but also in its diverse applications and functionalities within institutional sys-

tems. And last but not least, show some of its current practices through our "Centre d'accueil et d'établissement" which operates within a French minority community in Canada.

Main contribution

A critical look at multiculturalism and interculturalism is where we need to start as both models have significant ideological/political and practical implications which need to be fleshed out and exposed for their strength and shortcomings; why they fall short in an inclusive trajectory; and why transculturalism provides the theoretical foundation for a model which has an object and real inclusive practices. The paper will show that to be effective, transcultural policies and practices need to be structured within the institutional framework of societies, and inscribed in political and social spaces.

The rationale for a better inclusive model stems from a real need which finds expression in the demographics of French minorities in Canada. In spite of their official status within the Canadian federation, historical marginalization and injustices have placed them in a very vulnerable position. The changing patterns of immigration in the last 20 years have given them a new lease on life, providing they find the appropriate way to integrate this new cohort of immigrants looking for full citizenship. That narrative will provide a sort of background to the main arguments presented here.

Hence, transculturalism, the new model proposed will be offered as an alternative grammar of inclusion whose object is to create "des imaginaires de la diversité".

Implications

This research will contribute to an understanding of the integrative models as they operate in Canada from a critical perspective (their ideological, political and social implications), it will provide a new theoretical model with a practical component in the larger context of minority groups' survival and cultural blossoming, and will also provide examples of practices which already exist (CAÉ).

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The mean(ing) of learning across cultures

Sapere aude or hao-xue-xin?

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Research background

The main cultural psychological theory that provides the background for the current project is the mind/virtue framework of concepts of learning, as defined by Li (2003). In a qualitative study, she found that Western students have a 'mind-oriented' approach to learning and Asian students have a 'virtue-oriented' approach. Both orientations can be traced back to the philosophical heritages in the respective cultures. At the core of the Mind orientation is doubt towards pre-existing knowledge. Learning is primarily defined as a process of developing critical thinking skills. In the Virtue-orientation, learning is conceptualized as the pursuit of moral and social development, with respect and diligence as guiding principles.

Practical background

Based on the empirical results of the survey research and the theoretical background on mind and virtue orientation, intercultural trainings for students have been designed to increase the understanding of cross-cultural differences in learning, as well as practical skill development in order to better prepare them to be successful in the multicultural environment and the Western Classroom Culture focus at Jacobs. These trainings have been designed and conducted by the Diversity Taskforce and peer trainers at Jacobs University. In the past, measures have included pre-arrival trainings for large groups from Romania and Bulgaria, orientation trainings for all incoming students upon arrival and Western Classroom Culture workshops held multiple times throughout the year. Trainings include theoretical background information, interactive exercises, discussion and skill development.

Aims

The main aim of the joint project is to increase the awareness of cross-cultural differences in the learning process on the international campus of Jacobs University.

Before starting university, students from different cultures have been raised in different educational environments. Due to relevant philosophical backgrounds, educational systems value different ideas about the pursuit of knowledge, the teacher-student relationship, appropriate learning strategies etc. Although Jacobs University is modeled on the American academic system and upholds Western educational values, it is crucial that no group of students is disadvantaged and unable to

perform to the best of their abilities due to cultural differences. The project will therefore increase awareness and understanding for cross-cultural differences in learning, for both students and faculty.

Main contribution

Orientation intercultural trainings have been offered to both graduate and undergraduate students at Jacobs University for some years. These trainings cover a broad range of issues, relating to subjects such as stereotypes, non-verbal communication, on-campus living, classroom behavior, etc. Assessments have shown that students consider these trainings helpful for preparing for and dealing with the academic environment. In 2007 an Intercultural Need Assessment was conducted to assess the additional needs of students, faculty and staff related to the multicultural environment. To assess whether the mind / virtue theory applied to the international academic setting at Jacobs University and its potential impact on student satisfaction and performance, a scale based on these cultural concepts of learning, was also included.

Interestingly, results indicated a significant discrepancy between the values of (1.) students from different cultures, and (2.) the (mostly German) faculty and students. This is to say that the mean virtue orientation of both Socratic students (clustered groups, based on the World Values Survey cultural regions) and Non-Socratic students was significantly higher than faculty's virtue orientation. Results for the mind orientation indicated that faculty value the mind oriented classroom behaviors much more than students overall assumed they would. Additionally, students with non-Socratic backgrounds reported having significantly greater difficulties in showing these mind oriented behaviors than students who originated from Socratic based cultural backgrounds.

The results of the survey have caused us to revamp the trainings with more focus on mind and virtue orientation, including new theoretical information, critical incidents and having the students reflect upon their own values and behaviors.

Implications

With international academic mobility increasing in both quantitative and qualitative importance, it is essential for institutions of higher education to understand and be aware of the cultural differences in the students they are welcoming. The current project aims at increasing this understanding. An improvement of the understanding and appreciation of the difference in the meaning that students attach to learning could lead to institutional changes that improve education (Tweed & Lehman, 2002).

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MedInt: Developing a curriculum for medical interpreters

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Practical background

Interpreting in social service settings, also referred to as community interpreting (CI), allows migrants to communicate in their mother tongue on sensitive issues. It promotes integration, intercultural understanding and social cohesion by building mutual trust. It aims to give all cultural groups equal access to community services (Grbić, Pöllabauer, 2008).

In medical contexts, good communication is a prerequisite for a trusting relationship between carers, doctors and patients (Angelelli, 2004). According to international studies, what patients want most is a doctor who will listen and speak to them. Many healthcare facilities use lay interpreters such as family members or hospital staff. That often leads to role conflicts and frustration on the part of both patient and doctor. It can also cause expensive or dangerous misunderstandings.

International Patients' Rights law requires that all patients have equal rights and access to medical services. However, no legal text refers specifically to interpreting quality or interpreter qualification.

Research background

The interpreter's role has been investigated in various studies (e.g., Wadensjö 1998). The total cost of diagnosing and treating foreign-language patients is reduced when qualified interpreters are employed, even when the total cost of interpretation is taken into account (Hampers & McNulty, 2002)

Despite these findings, a review of existing training programmes for CI still indicates a lack of comprehensive or standardised training for interpreters in the healthcare sector, even in countries where interpreting has been institutionalised to a stronger degree (Angelelli 2004:23). What is offered are highly divergent training formats, after which students are awarded some form of certificate or degree. However, these training programmes do not focus on medical interpreting specifically but touch rather briefly upon the topic (Daneshmayeh 2006: 348ff.). The MedInt project was instigated with the aim of remedying this situation.

Aims

In Austria, there are hardly any training measures for medical interpreting. Initiatives range from small-scale courses and in-house training programmes to university level training courses which do not specialize in the medical field (Pöllabauer 2009:15). The main objective of MedInt was to develop a curriculum for training medical interpreters which would help to improve the quality of the training situation and, in the long-term, the quality of interpreting services.

Main contribution

The training of medical interpreters will help to guarantee a higher quality of communication in medical settings and thus contribute to better and fairer service provision (Bahadir, 2007). It will contribute to cultural integration by breaking down intercultural barriers and reducing the incidence of discrimination and conflict.

When designing the curriculum, it was tried not to strictly impose all contents but rather to determine the competencies to be acquired and offer a sample curriculum that could then be adapted to different national and institutional requirements (language-pairs, course duration, etc.). The Common European Framework of Reference for Languages (Council of Europe 2001) was used to determine the levels to which a particular language should be mastered. Students will receive lectures on intercultural communication, interpreting training, basic medical knowledge, healthcare systems, etc. For detailed descriptions cf. the full curriculum on www.medical-interpreting.eu.

Implications

The project beneficiaries are lay interpreters who are often used as interpreters but have no official training in interpreting. Other possible target groups are traditionally trained interpreters (with training in conference interpreting) as they will benefit from specific training in medical interpreting, as well as migrants. The course will highlight the value of their native language proficiency, cultural competence and other qualifications and allow them to apply their skills in their new cultural environment. Patients with a foreign-language background are long-term beneficiaries because they will have better access to medical services once the use of medical interpreters has been well established. Finally, medical and therapeutic institutions will also considerably benefit from increased interpreting quality in the long term.

It is hoped that even though the implementation of the training measures was not foreseen within the scope of this project, the ideas developed by MedInt will be taken up and implemented in the near future.

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Intercultural confidence at university

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Practical background

Australia has the world's second most internationalised higher education system - 25% of students come from overseas, joining an already diverse domestic student population. This creates unique opportunities for intercultural interaction, and the development of intercultural confidence. Much is known about the challenges of cross-cultural contact but less is known about how cultural diversity can be used productively, particularly to enhance learning outcomes. This paper, based on a research program at Murdoch University, Western Australia, undertaken by teacher/practitioners, explores the notion of intercultural confidence, and how it can be fostered through curriculum activities in professional courses. The project advances theoretical understandings of culturally diverse learning communities, social identities, and the mechanisms by which contact works. We seek to move the research agenda away from identifying the challenges of cultural diversity to determining how the opportunities created by cultural diversity can be harnessed to enhance students' professional competence and intercultural confidence.

Research background

The challenges of cultural diversity in higher education are well documented. Diversity is widely presented as a challenge, particularly in relation to new migrant groups. This research departs from the literature by examining the positive, developmental aspects of diversity, i.e. the process by which intercultural interactions and confidence emerge and can be fostered, rather than how that process is inhibited.

Intercultural learning in higher education is best facilitated by collaborative learning activities (e.g. Dillenbourg, 1999; Dunstan, 2003; Ryan & Hellmundt, 2005). However research, including our own, reports barriers including academic and time pressures, identity and communication issues, cultural-emotional connectedness, negative stereotypes, ethnocentrism and apathy, all of which inhibit cross cultural interactions (eg Ippolito, 2007; Leung, 2001; Oetzel, 2001; Kimmel & Volet, 2009; Ujitani & Volet, 2008; Smart, Volet & Ang, 2000; Volet & Ang 1998). Students prefer homogeneity in both learning and social environments; and there is a decline in students' attitudes towards mixed group projects over time (Summers & Volet, in press). In-group bias is also widely present in students' informal, out-of-class, social activities.

These findings reflect the homophily found in friendship choices generally. Social identity theory and intergroup contact theory identify the conditions under which positive intergroup relations take place and how reinforcement of stereotypes may occur when these conditions are not met. Societal, situational and personal variables enhance or undermine the effects of contact (Hewstone & Brown, 1986), particularly participants' stage of intercultural development (Hammer & Bennett, 1998).

To date, research has not explored the processes of identification, categorization and comparison involved in intercultural learning situations. How are they constituted as 'intercultural', and

how do they evolve over time? What identities are most salient and how are these co-regulated (McCaslin, 2009)?

Aims

The aims of the broader research project are two fold:

- Theoretical - to combine a cognitive-situative perspective, social identity theory, contact theory, and social capital theory, to understand the process of intercultural development.
- Applied - a) trace how diverse groups of students shape each other's development of social identities and intercultural confidence, b) establish how curriculum activities incorporating cultural dimensions of particular professions foster intercultural confidence.

This paper has a more modest aim:

- To outline the main issues around intercultural interaction on university campuses and in relation to learning
- To provide some guidelines for development of social and learning activities on campus to improve intercultural confidence, particularly for professional programs

Main contribution

The paper reviews our previous findings regarding intercultural interaction and learning, including the development of the concept of intercultural confidence, and then outlines preparation and early results of a 3 year study aiming to establish the process by which university students enrolled in 'professional' programs, enter and navigate the diverse learning communities in their study program and out of class, and how their emergent social identities shape opportunities to mix with one another within and across contexts. Qualitative and quantitative evidence is provided. We outline preliminary work on the principles behind planned profession-linked curriculum activities to foster students' a) awareness of their own socially constructed cultural identity; b) appreciation of ways cultural dimensions affect professional competence; and c) positive dispositions towards cross-cultural experiences and intercultural development in study and professional practice.

Implications

The research provides a conceptual basis for the development of innovative teaching practices that capitalise on diversity, enhancing students' preparation for professional practice. Theoretical understandings will be applicable to other contexts of intercultural interaction, helping to understand the bases for social cohesion in diverse societies.

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Researchers on the move. Intercultural dimensions in sciences and humanities

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Practical background

“Researchers on the Move. Intercultural Dimensions in Sciences and Humanities” is a project which facilitates critical discourse about interculturality in sciences and humanities and at the same time creates an opportunity for students/researchers from industrialized and developing countries with different backgrounds and nationalities to meet and exchange their views. The project started with an online forum where students/researchers from Kenya, Nigeria, Palestine, Eritrea and Austria have been invited to contribute articles in a personal weblog as part of a wider network of social media. Radio programs with interviews, reports and public opinion surveys constitute another activity of this work with the intention to address intercultural and development matters to a broader public. Finally, two workshops further developed and addressed challenges on intercultural relations in international cooperation. Researchers from Uganda, Bulgaria, India, Austria and Argentina were invited to share their personal experiences with interculturality during their studies or work abroad. Not the least their experiences are imbedded into a historical gap between the so called “North-South” in particular facing unlike challenges in (higher) education and research.

As part of this project, students/researchers and partners from KEF worked together on developing a better method for understanding interculturality and development matters from examples of international cooperation.

Research background

Communication between members of different cultures is a global-historical inevitability and a challenge of everyday life and therefore a significant concern in our today’s world. However we still have need of substantial insights into conditions of inter- or transcultural communication work. Power relations due to “(under)development” such as the gap between “North-South” in (higher) education and research particularly are often neglected. The questions discussed in our platforms are not only about respect for different cultures and in particular between students/researchers from the so called South. But also with focus on questions on development issues and their ties to a better understanding for the living or working conditions in particular of student/researchers from developing countries. Development matters such as development aid and cooperation, poverty, corruption, mobility in and for (higher) education and research and at the same time this working together for solutions with respect to the knowledge of the people from these concerned regions as a strengthening of intercultural relations.

Aims

The project intends to offer virtual and real spaces for critical discourse about interculturality in sciences and humanities for students/researchers from the so called “North-South” with different backgrounds and nationalities to meet and exchange their views and to build networks. Examples of how intercultural dialogue and development matters in particular in (higher) education and research between students/researchers from industrialized and developing countries can work are to

support groups and subject matters which may otherwise not gain much publicity and which are until now under-represented or not at all represented in the mainstream. Further too definitely and purposely prohibit power relations which are historically narrowed in international development but go far beyond for example in colonization, such as racist, sexist, fascist subject matters subject matters which violate human dignity to raise awareness and to sensitise a broader public.

Main contribution

It has become the norm that students/researchers travel and work internationally. However, Austria has not proven to be the best example in Europe in terms of its treatment of and policies towards people from different backgrounds and nationalities. Considering this apparent contradiction one might ask: Can Austria be considered as an attractive place for scientific cooperation? What are the living and working conditions for students/researchers in Austria? The past few years have shown that there is only a very limited level of dialogue possible in Austria about some of its most pressing issues. How and where might science and research position itself with respect to students/researchers from Africa, Asia or Latin America and to development matters as a ground for the so called gap between North and South?

Implications

In the course of this project two workshops and four radio broadcasts were organized. The workshops were an opportunity for representatives from different scientific disciplines as well as from different countries and backgrounds to meet and discuss prejudices, stereotypes, and barriers from their very personal experiences and to discuss potential solutions towards a more respectful way of life in our society.

These events facilitated an exchange of experiences and networking among invited participants representing different stakeholder groups about intercultural dialogue and questions of western and non western ways of approaching for example (higher) education and research. Respect and understanding of each other were also topics and how individuals can connect voluntarily to such "idealistic" projects to open new horizons of tolerance.

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Internet

- Researchers on the Move. Intercultural Dimensions in Sciences and Humanities
<http://www.forscherinnen-unterwegs.net>
- Radio ORANGE 94.0 <http://o94.at>
- KEF Commission for Development Studies <http://www.kef-online.at>

Traveller's angle - Creativity through multi-artform performances: A case study of East Asian diaspora communities in Scotland

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Practical background

A group of musicians, dancers and educationalists from diverse cultural backgrounds have collaborated together in Scotland, piloted a project in 2002 called iMAP (Intercultural Music and Arts Project). The project aims to enhance creative processes of multi-artform performances with intercultural understandings and community involvement. iMAP's works create dialogues with the UK cultural policy of diversity and inclusion, with the objectives to look beyond simple transnational interpretation of aesthetics and instead focus on the history of encounters and the artistic creativity that has developed from such.

The theme of "travel", in many ways, has been reflected in works by creative artists who interact with situation away from their own cultural roots. Their works capture the process of cultural translocation. Such process of re-interpretation and adaptation can both reinforce and renew the connection of a particular artform with its cultural root. This raises the question on innovation and tradition of a particular artform, while facing the common phenomenon of migration and relocation in our contemporary society.

Research background

Creativity and interconnectedness are both fundamentally linked with researches on interculturality. The model of interculturality in music by Nigel Osborne, composer and educationalist, who suggests the concept of music in the community, maintains a strong link with community-based practices together with musical creativity. In a similar way, Chetana Nagavajara, thai scholar in Comparative Literature and German studies, points out the "inseparable bond between fine arts and humanities" which is to maintain an intimate link with community-based practice, artisanship, conviviality, and way of life marked by the principle of give and take.

Aims

In the present research we first look at the definition of home and travel in the context of literature by post-modern writers. From these writings, travel usually implies the re-establishing of the notion of home, results in a three-stage journey: departure, passage and arrival. As we apply such concept into the analysis of musical form in western classical music, we see how composed music re-created such journey repeatedly by means of even the most fundamental units in harmony, as in tonic and dominant. On the other hand, we will also see how such journey is manifested in a different way in folk music and theatre from the Far East, for example, using improvisatory elements. The common theme of home and travel suggests the possible interconnectedness even among such different artistic genres and practices.

Main contribution

As the concept of home and travel in creative arts is applied to migration in our contemporary society, it leads to the comparison of Indigenous and Diaspora, which are often seen as antithetical to one another. In this research I attempt to investigate the role of creative artists in breaking the dichotomy of the two notions. Creative artists who work away from their home culture are travellers on a social level. In additionally, their role in transforming certain artform can also be metaphorically described as travellers, not just as tourists who only go sightseeing.

The idea of traveller's angle is hence introduced to describe the phenomenon when creativity arises from the interaction between the travellers and the indigenous. Creativity is defined here by processes that evolve both innovation and tradition of a particular artform, converging but not homogenising, process-driven, and with the give and take kind of principle. Travellers, initially as outsiders, re-visit and re-invent indigenous traditions. The process is viewed metaphorically as *Ver-stehen*, which embraces both the understanding and, in some cases, misunderstanding of an indigenous idea.

Implications

The case studies of multi-artform performances by iMAP will illustrate how traveller's angle is undertaken to allow more dynamic flow between the indigenous and diaspora. For example, the project in 2006 called "Cathay House Blend" has explored the East Asian diaspora communities in Scotland (Chinese, Thai, in particular), especially on the way how they managed to both preserve and re-interpret their own cultural heritage while they have been away from their cultural "home". The research will summarise some key elements in this multi-artform performance, such as the performing space where it interacts with the public, and the role of improvisation. Through this we conclude that multi-artform performance is growing among diaspora communities as a unique intercultural creative form of performing art.

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From the effects of culture on “compliance” to the “Transcultural Paediatrics Initiative”

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Practical background

15-20% of children and adolescents live with a chronic physical, developmental, behavioural or emotional condition.^{1,2} “Compliance”/adherence to medical treatment are considered to be the main determinants of chronic disease management and successful outcome.³ “In the best interests of the child” is the basic principle of ethics in international paediatric medicine. Still, when therapeutic measures interfere with daily life due to cultural background and the social/cultural context many of these families will not be able to follow recommendations.

Research background

Phenylketonuria (PKU) represents a disease model to study cultural aspects of adherence to medical therapy in chronic diseases.⁴ PKU is a rare genetic condition, which results in severe neurocognitive delay and intellectual disability; recognized early and treated with dietary intervention, symptoms are completely prevented. Blood-control parameters levels directly reflect the adherence to diet prescriptions and correlate with the neurocognitive outcome. However, treatment concept places considerable burden on families, as they interfere with basic cultural practices and traditions.⁵

Aims

To explore “compliance”/adherence affecting factors using the PKU-Model and work out strategies to successfully optimize management and treatment of affected patients.

Main contributions

A. Medical analysis: Children with PKU from Turkish immigrant families living in Austria have worse control of blood-phenylalanine levels worse neurocognitive outcome compared to the general population despite equal access to medical care.⁴

B. Psychological and social work related analysis: The investigation of “compliance” affecting factors using a structured questionnaire revealed substantial differences in disease related knowledge, coping strategies, disease to be accepted as a matter of fate, and dependence on medical professionals.⁶

C. Medical anthropological analysis: Qualitative analysis of semi-structured interviews showed that individual perceptions of disease and correlation of outcome with treatment resulted in an accumulation of communication barriers with the health care professionals which resulted in adverse interpretations of therapeutic goal settings from both sides.⁷

Based on the understanding obtained from this study, we developed six basic criteria for ‘culturally sensitive’ patient care to create the fundamentals of transcultural patient management.⁸⁻

¹¹ 1) Exploration of individual disease perception; 2) Exploration of individual cultural background; 3) Standard use of professional interpreter services; 4) Respect child/patient as part of his/her socio-cultural surrounding; 5) ‘Empathy’ as a new ‘virtue’ in chronic patient care bridging cultural gaps between professionals and clients; 6) Recognition that patients and health care providers create a

mutual understanding about the course of care through interaction in constructing a course of treatment that recognizes contextually relevant socio-cultural information.¹² Based on these basic criteria, we further suggest the implementation of ‘case managers as navigators.’

Implementation

Despite continuous revisions of chronic care models, health care systems still do not fully acknowledge the socio cultural aspects of families and the need for culturally sensitive and family-centered care. Chronic care management and treatment success account for a significant part of the health care budget. Thus developing an individual culturally sensitive hands-on strategy for optimizing care of patients with chronic conditions is essential.^{10,12} Mentored by the Paediatric Societies in Austria and Germany we strategized an action plan for developing “transcultural-networks” within the German Speaking European countries. With the 1st Transcultural Paediatrics Workshop (Vienna, April 2004) we started our interdisciplinary knowledge exchange activities and framed the discussion.^{4,8} Exchange/Knowledge dissemination activities: a) seminars/lectures/sessions at the Annual Meetings of the Austrian Paediatric Society (2003/2004/2006/2007/2009) and German Society for Socialpaediatrics (2004-09) and German Paediatric Society (2009). To enhance the discussion we established the Transcultural Paediatrics Award of the Austrian Paediatric and German Socialpaediatrics Societies, in 2002. The Paediatric Societies established working groups: The Austrian Paediatric Society since 2006, Arbeitsgruppe Transkulturelle Pädiatrie, the German Socialpaediatrics Society since 2007 Fachausschuss Transkulturelle Pädiatrie, the latter developed a consensual position paper to clarify professional understanding and help health politics to structure the discussion.¹¹

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Quartier^{NEXTDOOR}: Improving social cohesion in the Brussels neighborhood through research and design in interaction

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Practical background

In February 2009 Johanna Kint and Inge Ferwerda started a social project in the immediate context of the campus called NEXTDOOR as to explore and stimulate - in an educational context by means of workshops - social engagement and intercultural participation with the Brabantwijk near the Brussels North Station through local facilities and interdisciplinarity. As Tim Cassiers mentions: The area has a multitude of functions (shopping, schooling, living, leisure, prostitution, working...) that capture flows from a multitude of scales and is therefore used by a huge variety of people. All these persons (groups or individuals) have their own, proper way of living, using, exploring or just passing through the neighbourhood, their own agendas and time schedules, their own interests and passions as well as fears and prejudices (for more information see www.nextdoorsintlukas.com).

Research background

We have a strong focus on intercultural learning & discovering as the main driving force for social understanding. We believe that by confronting young designers with their own beliefs as a person will improve their social conscience at the same time that they design for a specific social group. Our research interests are: how to confront young designers with an active appreciation and tolerance towards other cultures in a society that politically and ideologically is driven by prejudice? How to make them sensible to this socio-cultural context and content as a counterweight to xenophobic thinking? How to make them aware that design is not value neutral?

Aims

This project is a cross-cultural pilot project initiated by Sint Lukas Brussels, Belgium and the Technische Universiteit Eindhoven, Netherlands. The project explores a vital form of urban(istic) experience in interaction: the experience of "well being " and "safety" in the lively, exotic but 'branded' as unsafe neighborhood of the Brabantwijk/Brussels. How can research through design be used as a tool for the improvement of social cohesion? How does a designer share his/her experience in interaction with other visual communication designers? And how can design contribute to learn from each other across ethnic borders?

Main contribution

We work by means of different iterations, as a mix of user research, interaction prototypes, and communication strategies. Our research method is strongly based on participatory fieldwork as a way of reflective practice. We look after street life and street culture in this 'transit' neighborhood. A big issue is the living experience or participation and interaction, for example by joining a family in their daily routine. In what way do these emphatic experiences of participating and interacting interfere with design processes and decisions?

As such we work with different partners from the Brussels neighborhood, active in the socio-cultural field, as to deliver continuous feedback on design decisions: Werner De Jonge, Geraldine Bruyneel, Eva Verraes (Gemeenschapscentrum De Kriekelaar) and Hylke Gryseels (cultuur Schaarbeek). Many other experts are actively involved in this project. Among them: Vera Winthagen (TU/e), Kees Dorst (Designing out Crime Research Centre, TU/e), Tim Cassiers (researcher specialized in the Brabantwijk and working within the field of social and cultural geography/ CosmopolisVUB).

Implications

The synergy between content, context and locality is of great importance in an intercultural context. Through design in action in the urban Brabantwijk/ Brussels, linked to communication strategies, we opt for active participation and durable and lifelong design experience with multicultural issues.

The results focused on creating a platform that: elicits social connectedness by making explicit the richness of activities that a multicultural area can provide; supports the emergence of multicultural communities rather than a mediator; doesn't create dependence and fades to the background (not necessary) once the habits are developed.

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Regionalism, interculturality, and prosperity in a Croatian town

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Practical background

During its history, Rijeka was exposed to diverse cultural influences: immigration from various parts of the Austria-Hungary, Italian rule between 1918 and 1945 and immigration from other parts of Yugoslavia after 1945. It also suffered serious cultural damage: After 1945 the communists tried to destroy the “bourgeois” culture, while since 1990 the nationalists have belittled the pre-1990 history as “alien” to the “national identity” of the Croats. Even up to the present the different cultural groups in the city have been able to maintain a decent level of intercultural (interethnic) peace and collaboration.

Theoretical background

Two bodies of theory are relevant for the project. The first are the discussions about “postmodernity” (Jean-François Lyotard), “multiculturalism” (Charles Taylor), “intercultural communication” (Fred E. Jandt) and “deliberative democracy” (Amy Gutmann, Dennis Thompson). The second are theories dealing with the cultural conditions of modernization (Lawrence E. Harrison) – after the failure of the enlightenment and marxist hopes for the realisation of a utopia of harmony and prosperity.

Aims

The general objective of the project is to promote intercultural collaboration and other progress-prone elements of culture in the region of Rijeka and thus strengthen the cultural base of long-term prosperity. It includes the following particular aims:

- Informing the general public and particular economic and social actors about the history of the intercultural collaboration and the contributions of different cultural groups to the development of Rijeka.
- Informing the public about intercultural toleration and collaboration and their interdependence with economic prosperity.
- Developing the political culture in the region towards more respect for the law, entrepreneurial initiative, and rational social relationships.
- Stimulating, organizing and facilitating intercultural communication on various levels and between various cultural groups and their organizations.

Main contribution

- Promotion of the liberal-democratic culture of the population, in contrast to the rampant ethnic nationalism dominating in Croatia during the last two decades.
- Promotion of regional self-reliance corresponding to the principle of subsidiarity, in contrast to the centralization of the country resulting from the autocratic rule of Franjo Tuđman. In Croatia 90% of fiscal income is controlled by the central government.

- Various public appearances – publication of monographies, collections of essays, reference manuals, posters, broadcasting of radio and tv-reports, organizing of lectures, roundtables, street events etc. – aiming at the realization of the abovementioned objectives.
- Collaboration with the Philosophical faculty of the University of Rijeka (if possible).
- Control and assessment of the effects of the project before and during its implementation, as well as after its conclusion, by using a simple standardized questionnaire related to its central objectives. The polling is to be performed by interviews in the street, by telephone, and using local websites. To achieve a comparability of the results, in all the pollings the percentages of the three categories of interviews should be the same.
- Public documentation of the various activities during the implementation of the project (summaries of lectures, descriptions and video documents of other events) in the internet, in the local media (as far as possible) etc.
- Documentation of all the activities and events.
- Documentation of the public effects of the project (number and quality of reports and reactions of citizens in the media, verbal and operative reactions of politicians).
- Safekeeping of the documents in the archive of the civic association Slobodna Država Rijeka (Free State of Rijeka).

Implications

Broadly speaking, the intention of the project is to influence the politically and economically relevant culture in the region of Rijeka in a way favoring its prosperity. This should be achieved, on one hand, by supporting and promoting the regional self-confidence and “identity”, and on the other hand by including in that “identity” as many as possible elements of the political, economic and ecological culture of a modern European Union.

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Word music in the Fox Trot of Shanghai and Sirens

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Practical background

Can a fiction be musicalized? Can we read fiction as a piece of music? What can we get when we read a literary narrative as a piece of music? What is the main function when considering music as an element in the history of aesthetic and fiction? These practical questions arise when we study certain forms of relation between literature (especially fiction) and music.

However, we are always at the edge of the theory trap, because different media have their own aesthetic rules. How to describe and value experiments carried out in the border area between individual media needs a comprehensive and theory-sensitive investigation. When talking about the relation between fiction and music, we have to refer to a certain terminology as, for instance, devised by intermediality studies. What are the similarities and differences between the media of literature and music generally, and, for instance, in Chinese and English musicalized fiction? All of these questions are worth studying.

Research background

How to recognize and evaluate the musicalization of fiction in the history of fiction and literature, is thus the leading question of my proposal.

There has been a lot of research in the field of the relations between music and lyrical poetry. But there is little research on the relations between music and fiction (this also and in particular applies to the relation of Chinese modern literature and music), which I think is a very important topic. Concerning English musicalized fiction, Werner Wolf made some progress in a study based on Scher & Brown's research framework. He discusses the history of musicalized English fiction by applying the method of close reading. I will try to apply Wolf's method to the study of modern musicalized Chinese fiction, and in doing so also discuss the differences which may be observed between English and Chinese musicalized fiction.

Aims

By analyzing the device of musicalization in Chinese works of fiction, The Fox Trot of Shanghai and English fiction Sirens, I will investigate what musicalization means when applied to works written in different languages, and stemming from different cultural backgrounds.

Main contribution

1. A description of the concept of musicalized fiction as developed by Wolf for English fiction, and an application of this concept to Chinese fiction.
2. An analysis of the word-music relation in The Fox Trot of Shanghai and Sirens to highlight similarities and differences in the effect of musicalization.

Similarities:

- a) The repetition of words (e.g. 鞋跟, 鞋跟, 鞋跟, 鞋跟, 鞋跟 and Far. Far. Far. Far.);
- b) Onomatopoeia and so on;
- c) The imitation of certain types of musical structure in the whole fiction text or in some paragraphs

The imitation of music leads to two consequences at least: in the sense of signifier and the form of narrative.

Differences:

The form of repetition of single words (e.g. 鞋跟, 鞋跟, 鞋跟, 鞋跟, 鞋跟 and Imperthnthn thnthnthn);

Effects: Apart from author's intention, one may reconstruct the musical experience in the reader's mind more or less, but this is a vague and difficult undertaking.

Conclusion: As the investigation of word-music relations of different languages and intermedial contexts shows, the musicalization of fiction seems to be a common possibility in various literatures, but always remains an exception in the mainstream of fiction history; musicalization tends to produce reflections on the possibilities and limits of fiction and other media.

Implications

1. How different media such as music and fiction can learn from each other and can imitate each other.
2. Similarities and differences in intermedial imitations in different languages and cultural backgrounds.
3. The relevance of the present research consists in eliciting an awareness of the effects of specific writing techniques when it comes to fiction which attempts to imitate music, and this awareness is important in both English and Chinese fiction.

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The Educating City: An intercultural approach through social-educational mediation processes

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Practical background

The growth of cities all over the world has contributed to an increasing concentration of poverty, social disruption and environmental damage; on the other hand, urban agglomerates offer the best opportunities for social-economical development, for both people and communities.

Urban contexts appear to be challenging, yet privileged, platforms for intercultural dialogue, the understanding of the inherent developmental potential of conflict situations and the promotion of an inclusive, live-long education. This understanding of education as something that isn't limited to academic experiences is fundamental to our project, in which we see mediation as both a tool for rehabilitating informal institutions, the relationship between them and with the community (and thus informal educational opportunities), and a process that configures new social regulation devices.

Research background

Our work is rooted essentially in conflict mediation, because it is in this sphere that, in the field of social and human sciences, mediation is more substantially studied and, it is also there that its practice has achieved more visibility and repercussion (Mayer, 2004; Moore, 2003).

Mediation is a confidential and non-adversarial process, guided by a third party, neutral and without power to decide on the source of the conflict. It is worth mentioning that mediation seeks to habilitate the parties towards the resolution of future conflicts (hence it may refer to a notion of empowerment).

As the devices that used to ensure a relatively stable social integration (for example, consider the status traditionally associated with the place where a person worked/the type of work a person did, the role of elderly family members in raising young children, the importance of having a diploma when entering the work market, etc.) start to show signs of growing feebleness, proximal management of social tensions becomes increasingly relevant (Castel, 2005). A mediation service, while it aims to solve communitarian conflicts, helps make local institutions visible to one another, in an effort to optimize resources and social-educational opportunities.

Aims

Our main purposes are to, through the concept of Educating City (e.g. Bernet, 1990; Villar, 2001), identify a set of local institutions that, through their daily work, contribute to the social-educational development of their communities, and to improve the use of communicational resources between such institutions and the people that they aim to serve, through mediation processes.

This is a type of research work that is also a work of constructing that which one is researching: given that this project was developed and is being put to practice by a social-educational mediator, we believe that the research work itself produces institutional interaction dynamics which are worth analyzing.

Main contribution

Given that we understand the work of mediation not simply as a task of working out or simplifying interpersonal processes, namely from conflict situations, we think that the idea of Educating City somehow frames the type of social and educational work that we defend. The model of local organization and intervention privileged in the context of the development of a Educating City has the following features: «an increase in the degree of complexity of the interrelations of organization; a step forward in the creation of interdisciplinary teams; an evolution in the benefits system to an intervention based in projects and programs; the population is no longer conceived as a consumer but as a producer of benefits; the professional is no longer a distributor of answers but a mediator» (Villar, 2007: 67).

Our analysis of local social-educational dynamics, informed by the potentialities of mediation processes, is focused on the transformation of the city's "fabric" and the production of sociabilities, both referring to an "original" sense of belonging and a second sense of belonging, produced by the mediation processes.

We have addressed public and private schools and other training facilities, local companies, citizens' associations and local government entities, in an effort to understand their organizational dynamics and their relationship with the local community, as well as their concern with education, not only in the traditional term, but also in a broader sense, i.e., the social, cultural, cognitive, psychological... development of people throughout their lives.

Our findings so far suggest that, in urban contexts, non-formal and informal education has an increasingly important role in promoting intercultural dialogue and developing a sense of belonging, and that social-educational mediation professionals/instances may offer a valuable contribution in that matter.

Implications

This project may offer an alternative path to understand the social-educational-cultural consequences of urban growth and intercultural conflict. Validating and promoting non-formal and informal local educational platforms, aside from allowing people of all ages the access to a variety of cultural assets, also increases interaction opportunities and a more effective use of public resources (such as local infrastructures).

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How to successfully manage Eastern and Western Christians in one organization?

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Krzysztof Bargłowski

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Practical background

Geographical and historical conditions have made Podlaskie Voivodeship (North-Eastern part of Poland) a place of coexistence of various nations and cultures. Multinational character provided background for the creation of distinct systems of values and attitudes, characteristic of representatives of different denominations inhabiting the north-east of Poland. Nowadays, those who constitute the largest ethnic group for the most part are members of Catholic Orthodox Church. According to 31.12.2000 data there are 1,222,709 inhabitants of Podlaskie Voivodeship. The Catholic and Orthodox congregations make 77% and 13,5% of all inhabitants of Podlaskie Voivodeship respectively (in some districts, for example in Hajnowski district, the inhabitants are over 80% Orthodox Church believers).

The main practical issue is how to avoid conflicts resulting from belonging to different religious groups by workers in organizations in the Podlasie region and representing different cultures based on religious assumptions. It concerns the ABW Superbruk company, the producer of road-building materials, which work force is not culturally homogenous. They represent two different Christian religions: Catholics and Orthodox. ABW Superbruk company operates in the most religiously diverse region in Poland. Other practitioners have not noticed the importance of the problem and, the majority ignores it.

Theoretical background

In theory of management the conflicts between workers in heterogeneous organizations are usually taken to the ethno-racial basis, hardly ever to any other basis even though diversity has many different sides. The issues of diversity in Poland are considered mainly on the demographic basis (women-men, the young- the old), not on religious basis which is sensitive data. The broad theory of managing cultural diversity lacks a reference to religion, which has a culture-building meaning and is the source of value preferences, behaviors and attitudes for believers. Most Europeans avoid discussing religion because of historical reasons. Overall, there is no theory of management for Catholic and Orthodox believers.

Aims

The main aim of the article is to discover and identify the theologically-cultural differences in the light of conflicts in ABW Superbruk company; explain theologically-cultural differences between Catholic and Orthodox denominations on the basis of the reference literature. They include: Individual v. social aspect of Christianity, Didactics v. mysticism, Rational v. irrational knowledge, Dichotomy of freedom, Grace v. merit. It is also intended to make managers more conscious of the religion influence on employee value preferences and his/her attitudes at work to let them be better managers.

Main contribution

Krzysztof Bargłowski, the manager of ABW Superbruk will introduce the conflicts existing in the company that were related to workers' religion (i.e. the conflict resulted in workers becoming abusive in respect to other's religion).

Barbara Mazur, researcher, will review the literature about Catholicism and Orthodox and create a list of cultural diversities existing between those two religions. She will indicate those differences and on that basis she will determine possible value preferences, behaviors and attitudes in the company of Catholic and Orthodox believers.

Implications

The knowledge of religious biculturalism at SUPERBRUK will not be universal, because every company working in the conditions of religious diversity of human resources should discover and analyze its own cultural environment. On its basis, the companies will be able to efficiently manage diversity under the condition of individualization of the religions its own workers.

The usage of that knowledge will contribute to the prevention of conflicts resulting from different religious values, understanding particular attitudes of the representatives of various religions, move workers' understanding from the company to other basis of social and political life.

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PARAMPAMPIN – Children and the Caribbean

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Unartproduktion Wien/Dornbirn

Practical background

PARAMPAMPIN – Children and the Caribbean - has been developed out of my work and experience as a musical anthropologist with field research in Cuba. (Mennel 2005) In 2004 I collected children songs, riddles and plays by way of participative observation in the context of families and friendships. José Andrés Rollock, artist living in Havana, painted illustrations for ten songs. Inspired by them and our intercultural collaboration Eldis La Rosa Monier (Vienna) created new arrangements and compositions. As a jazz-musician he teaches saxophon and percussion for children. Ulrich Gabriel, Unartproduktion, published several CDs for children, and financed the project.

With musicians and children living in Vorarlberg and Vienna - Yenisey Rodriguez Rodriguez, José Ariel Ramirez Barrera, Victor Manuel Fuentes Hernández, including the vocalist Maria Ivanova (Bulgaria) and M (Maria Alfonso), as a guest from the band Sintesis, Alicia (4) and Tobias (8) - Eldis recorded the CD. The booklet design was arranged by Renate Djukic (Serbia).

The first presentation was organized with a Hispanic-Austrian children choir from the Casa Latina people in Vorarlberg. „Easy Global Singing“ with Ulrich Gabriel resulted from this intercultural encounter. Yenisey and Ulrich discussed the topic of childhood diversity on Radio Vorarlberg, Eldis and Lucia talked about Caribbean life on Ö1. The presentation at the Jazz Festival in Havana resulted in the Premio Cubadisco 2009. CD's were handed over to the painter, collaborating families, educators and media in Cuba. Broadcasted on TV, a children choir in Baracoa performed bilingual CD-songs. In workshops Eldis and Lucia elaborated PARAMPAMPIN contents with children of diverse national backgrounds. After the first live concert in Graz, Jaqueline Carbonell joined the performance group for further concerts and workshops in 2010/11. A theatrical work is in discussion.

Research background

While the music for most children and adults gave impulses for body movement and musical joy, for many Cuban adults it was nostalgia that showed up while listening to the CD for the first time. The music created an intermediary space for childhood memories and narratives about the past. It evoked space to reflect and memorize children songs and plays which are not recorded on the CD. The songs operated as a kind of transitional object which connected the past to the present, and the here and there, through a „musical construction of place.“ (Stokes 1994)

According to Donald Winnicott (2002) and the psychoanalytical object-relation-theory a transitional object is an object selected by a child which might open up an intermediary space between the child and the mother. Mostly it is a material object (such as a teddybear) but also can be words or self produced sounds. A transit object establishes a relation between the inner and outer world of the child as it will be filled with subjective contents. The psychoanalyst Rudolf Ekstein adopted Winnicotts' idea for adults. Such a transitional object might reassure continuity for the self in the context of migration and culture change.

„I would argue therefore that music is socially meaningful not entirely but largely because it provides means by which people recognise identities and places, and the boundaries which separate them.“ (Stokes 1994: 5)

Aims

The project provides access to Caribbean songs and plays including illustrations and basic vocabulary in Spanish/German. The central aim is musical interaction with children and mutual learning about idiomatic and cultural diversity. PARAMPAMIN not only entertains children and adults but gives insights to culture contacts, food, school and leisure activities. It acknowledges children songs and their diversity as an important part of human biographies. As a tool box the CD opens an intermediary space for transcultural issues and communication about similarities, differences, changes and continuities. Our aim is to promote global understanding and to empower bi- and multilingual children/families with Hispanic legacies.

Main contribution

PARAMPAMIN, Kinder & Karibik, presents a rhythmic musical aggregate with its idiomatic mixture, associated images and colours in a collection of 21 children songs and tongue-twisters. The project focuses upon interactive learning and intercultural exchange with music, activities and images that connect people's childhood experiences here and there. For workshops, primary education, musical and therapeutic circles the CD serves as a verbal, semi- and non-verbal reference and working-tool. It contributes cultural and idiomatic diversity that stimulates creativity and narratives about diverse topics.

Implications

The project - CD including the booklet, concerts and workshops - implicates intercultural learning and language acquisition, improvisation, cultural interaction and representation. It motivates the reflection of lifestyles, social and political realities apart from touristic propaganda and media stereotypes. Songs in which animals are the main actors can be used for pedagogic purposes, and interpreted as rhythmic plays with body movements. The main target groups are children and parents, intercultural educators, mediators and teachers. Further intercultural collaborations have been developed out of this project, wherein the musicians are the experts who (re-) present Caribbean children culture and songs.

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Blackface and yellowface: On ethnic stereotypes in character design

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Practical background

Concerns about effects of mass media on social life primarily focus on the impact of violence. The portrayal of ethnic groups only slowly began to become an issue. There is a tendency to either underrepresent ethnic characters (Klein/Shiffman 2009) or to mark them for their race. In fact, popular culture is stated to be a fertile ground for stereotypes (Singer 2002). In order to promote diversity in mass media, in general, there are special awards and observations of ethnic minorities' portrayals. Comics and cartoons, in particular, play a minor role. Diversity in character design is hardly part of university curricula, most of the how-to-draw books focus on Caucasians as normative models who are still regarded as "the typical American" (Kim 2005).

Research background

In 1933, Thurstone and Peterson conducted one of the earliest studies on how live-action films change attitudes toward ethnic minorities (Hoban/Van Ormer 1970). The effects of stereotypes in mass media are explained by several theories (Browne Graves 1999): the cultivation theory, the drench hypothesis, constructivism, and the social cognitive theory. Although it is not only children who read and watch comics and cartoons, the low interest in character design research is explained by the fact that it is adults who study mass media. Deductions are often based on claims as the field is not taken seriously (Barker 1989).

Aims

Since the output of comics, cartoons, and the number of animation schools are rising, this project aims at enhancing awareness and providing the increasing number of media design students and future practitioners with guidelines and good practices.

Main contribution

The present paper analyses the design of African and Asian characters in five popular European (animated) comics for the period of 1938 to 2008 and compares their development with the general trend in live-action films in Europe and the USA. It discusses the portrayal of male ethnic characters only as the intersection of race and gender is complex (Hood/Reid 2009) and a study of female ethnic characters needs to consider additional aspects.

The analysis of African characters demonstrates that, like formerly in English drama, they still represent „the Other“, i.e. uncivilised people. Their portrayal shows parallels to blackface minstrelsy with whites mimicking happy slaves (Waters 2007). Similarly, Asian characters resemble yellowfaces. Today, live-action films with whites acting as black- and yellowfaces with stereotype features are generally regarded as unacceptable. However, the very same features seem to have survived in many comics and cartoons.

In the empirical part, MultiMediaArt students are asked to draw a typical Austrian, African and Asian person. The qualitative research shows that stereotypes are used in all tasks and that students do not want to be racist but choose stereotypes in order to comply with what is considered as a representative prototype of a category (Lakoff 2002). On the basis of interviews with professionals (Disney, Pixar, Nickleodeon, Dreamworks, Blue Sky), recommendations on how to deal with classical pitfalls, ethnocentrism, diversity, and creativity have been categorised and will be used as a handbook for students. Apart from the big interest expressed by the participants, so far, their most frequent reaction to the project was surprise that they had never thought about stereotypes before and had not noticed what they called obvious stereotypical features later.

Implications

Stereotypes in character design have implications. Like the racist curiosity of minstrelsy rationalised oppression (Lott 1995), comics were used in order to authorise colonialism. Mass media mean both entertainment and education which again might be seen as a chance to approach a change in ethnic character design via awareness and training. Considering the rising number of courses, students, films, and the link between screen image und real life chances the need to act should not be underestimated.

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The Linguistic Landscape of Graz: A sociolinguistic approach to the study of ethno-cultural and linguistic diversity

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Practical background

Ethno-cultural and linguistic plurality can be studied from multiple perspectives. One is to investigate the Linguistic Landscape (LL) of a specific region by focusing on the relationship between the representation of written information in public space and the sociolinguistic conditions of that region.

LL relates to demographic, economic, ethno-cultural, and sociolinguistic factors and provides relevant information about societies, their language behaviour, status, ethno-linguistic vitality and the inter-relationship and relative power of groups.

The investigation of signage reflects the official language policy of a country with respect to regional or minority languages as well as the linguistic and cultural diversity of a given territory and the strength or vitality of a community relative to others.

Research background

Within the field of LL research there is a growing body of descriptive studies concerning the use of language in textual form as displayed in public space. All influential studies concern multilingual cities, but differ in conceptual and empirical issues as well as in methodology.

Landry and Bourhis (1997) relate LL in Canadian provinces to language behaviour and vitality perception of French Canadian minorities. Backhaus (2007) is a systematic analysis of LL in Tokyo, combining both quantitative and qualitative methods.

Although the study of public signage has a long history, only recently there has been effort to define the research domain, its methodology and to establish a taxonomy. Nevertheless there are still some fundamental methodological and theoretical problems, such as defining the units of analysis and the definition of public space.

Aims

- Developing of an analytical and conceptual framework for the LL analysis of Graz
- Analysing items according to social, economic, demographic and sociolinguistic criteria
- Evaluating the relationship between the majority and minority languages and determining their relative power and status
- Raising the awareness of people concerning the linguistic and ethno-cultural diversity in their hometown

Main contribution

LL Graz is mainly interested in analysing the relation between majority and minority languages by relating sociolinguistic data with general social, economic, demographic and ethno-cultural facts. The following questions will be addressed:

- Which languages are visible in public space?
- What is the relation between the languages spoken and the actual visibility of these languages in public space?
- Are there any multilingual signs?

As it is impossible to cover all of Graz within this project, particular points of interest for our investigation will be chosen.

Based on the idea of Rainer Rosegger (Department of Sociology, University of Graz) to explore and document the social environment of chosen points of interest along the bus line 31 in Graz, which crosses a number of socially and economically different quarters, we will analyse the LL of these points. Results will be presented in a public photo exhibition in autumn 2010.

LL Graz also contributes to the project Multilingual Graz, which documents the languages spoken in Graz. We supplement this project by focusing on the visibility of these languages in the urban space of Graz and compare the use of different languages as reported in the Multilingual Graz survey with their actual use in language signs.

Furthermore, we plan to conduct LL studies in chosen districts of Graz in cooperation with schools. Pupils will document the linguistic landscape of their everyday surrounding, coached by the LL Graz team. Afterwards the data will be analysed and discussed together. The aim is to make pupils sensitive for the ethno-cultural diversity of their home districts and to raise awareness about the symbolic value of public signage and the implications it can have for the prestige, self-esteem and vitality of individual communities.

Implications

- The project displays the ethno-cultural and linguistic plurality of Graz.
- LL studies have relevance for language policies and can initiate discourses concerning the importance of the recognition of cultural, linguistic, and ethnic diversity.
- An important implication is awareness raising: Since the data used in LL studies are pictures, there are multiple ways to present the data as well as the results of LL Graz to a wider public (e.g. exhibitions, art projects etc.) and to confront people with different questions concerning ethno-cultural diversity.
- Another implication is the promotion of interdisciplinary research.

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China and US climate change cooperation: Intercultural and eco-linguistic aspects

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Practical background

The recent UN Climate Change Conference (COP15) (December 7 – 18 December, 2009) ended with the Copenhagen Accord, a non-legal binding document waiting for approval by January 31, 2010. Only 5 countries – US, China, India, South Africa and Brazil – were involved in drafting the Copenhagen Accord. Explaining the context of reaching the Accord, President Obama explained, the Copenhagen Accord is a “meaningful” achievement since it has succeeded in getting the major emerging developing countries to make concrete commitments while the US is now resolved to play an active role since a sideline position during the Bush era.

“Practice” in this article, following the broad lines of practice theories developed by Bourdieu (1977) and Giddens (1984), regards countries, international bodies and organizations as “agents” that play an important role in climate change. However, in this article, we only focus on the two biggest polluters, different as they are in almost all areas, in fact made a deal at COP15.

The Copenhagen process is complicated but dynamic, in which both US and China have played a decisive role. In June, the US Congress passed an important bill to reduce carbon emissions, a crucial step that has strengthened Obama administration’s bargaining power and boosted the Copenhagen process. In July US and China signed a Memorandum of Understanding on climate change indicating that they are now willing to overcome previous differences and to join hands in tackling climate change. President Hu Jintao’s speech at the UN Climate Change Summit did not give any specific promise, but China has already put in place a system of energy efficiency targets and invested heavily in renewable energy. It is clear that China resists commitments that might slow its growth. Just before the COP15, both US and China pledged emission targets.

This article will show how US and China’s government positions, expressed in various documents and speeches on climate change – from the Special UN Conference on Climate Change in September 2009 to COP15 in Copenhagen - are incorporated (or not) in the Copenhagen Accord.

Research background

Ecolinguistic research, in particular the work of Alexander (2009) and Fill (1998), has established a research paradigm which investigates the interaction between language and the environment.

Alexander (2009) has shown that multinational companies, among them big oil producing companies, have appropriated “green discourse” for their business purposes. In this context, the question of how certain events and activities are framed (by means of language) plays an important role (see also Goffmann 1974).

Research in intercultural communication has identified differences of characteristic features and ideologies, in particular, discourse types across cultures. It has been shown that intercultural interactions need to deal with different rhetorical traditions in discourse, as well as with differences in face, politeness and power issues in language (Scollon and Scollon 1995).

This presentation draws on the findings of both ecolinguistic and intercultural communication research.

Aims

This article aims to analyze the major positions of the Chinese and American governments on climate change respectively and their increasing cooperation in this area, including COP15, based on the official websites of China and those of US, information published on the official website of COP15 and UNFCCC website. It then looks into how these publicly expressed positions have been integrated in the Copenhagen Accord.

Main contribution

This presentation will analyze how the two big and previously reluctant players in the climate change debate frame their discourses. It combines a critical ecolinguistic approach with intercultural approaches to the study of environmental discourse. Based on a critical intercultural discourse approach, the positions of the US and China on the issues of climate change will be analyzed. The focus will be on the main strands of argumentation used in the climate change policy formulation by each of the two countries and thus sheds light on their common grounds in framing and adopting future policies. Key words and metaphors in the published official documents are compared and analyzed within a framework of cultural differences and intercultural negotiations in the climate change discourses.

Implications

The presentation will highlight what impact government positions have (or don't have) on results of negotiations and thus contribute to the study of intercultural aspects of environmental media discourse/practice.

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Neuland: Bringing refugees and Austrians together

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Practical background

The main practical issue of our project “Neuland” (German: new ground) is to find a way of communication between Austrian residents and refugees in the rural areas of Lower Austria.

With the experience, network and attendance of our organisation we want to provide the target groups the possibility to get to know each other on a personal level within a protected area, and by doing that, being able to dismantle and consequently overcome prejudices on both sides.

What distinguishes our approach from other practitioners is the fact that we aim to propose an exchange on equal terms. Participants are meeting each other not to either learn or teach, but to learn and teach at the same time.

For the evaluation of the project we attach great importance to continuous feedback of the participants such as discussions and the completion of evaluation-forms, as well as participant observation from our side.

Theoretical background

Since the cultural turn in social science, many social phenomena are described as cultural phenomena. Gender, class or other social categories got less important in the works of many social scientists. The debate on multiculturalism or interculturalism reflects these developments. In fact, many of the proponents of such a culturalisation of social science culturalise other social phenomena like class and power.

The idea of a multicultural society is therefore not an antiracist idea. Slavoj Žižek called the Idea of Multiculturalism “a disavowed, inverted, self-referential form of racism, a ,racism with a distance’—it ‘respects’ the Other’s identity, conceiving the Other as a self-enclosed ‘authentic’ community towards which he, the multiculturalist, maintains a distance rendered possible by his privileged universal position” (Žizek, 1997: 44).

While multiculturalism conserves this distance, interculturalism focuses on the exchange and intermixture of so called identities. Intercultural communication focuses on the exchange and change of societies, both of the natives and migrants. Hybridity, cultural knowledge and intercultural competence became keywords in this intercultural discourse (see Schmidinger in Rosecker/Müller, 2007, p. 183-190).

The premise for the acquirement of these intercultural competences is communication. This communication gives impulses for all involved partners and therefore helps to develop intercultural understanding between refugees and locals. Interculturalism in the context of our project is understood as interactive and reciprocal cooperation.

Aims

The aim of our project is to encourage and develop intercultural communication in Lower Austria. It should create a sensitisation and activation of the participating communities by a vivid exchange and the acquirement and support of multipliers.

“Neuland” intends to be an information- and exchange platform between Austrians and refugees, and by that wants to support the contact between those groups. Another focus lies on the contentment of the participants, which is a very important factor for the success of the project.

Main contribution

“Neuland” is a tandem project. 30 tandem-pairs with 60 participants are being formed and supervised during nine months in three different districts: Wiener Neustadt, Baden and Neunkirchen. The target group are refugees, as well as the resident population of the chosen districts. The group of refugees is divided into 3 entitled to be granted asylum, 5 entitled to subsidiary asylum and 18 asylum seekers. An information campaign and public relations about the topic are accomplished together with the project, and should reach at least 2.500 people.

We offer workshops for the participants to compensate a lack of information and to sensitise the participants for problems that may occur during the tandem-partnership. By planning and organising activities and events together, collaboration of the “Neulanders” can be accomplished aside from the formation of the tandems, barriers can be dismantled and the intercultural dialogue is being forced.

Implications

The project opens the possibility to exchange knowledge and experiences. It helps to overcome prejudices on both sides and involves a number of different local agents in the process. Thus it helps to establish a common space of locals and migrants/refugees, the base to create a common society. As the project was quite successful, it will be financed for one more year, including a fourth district of Lower Austria called Mödling, starting in April 2010.

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Social networks of elderly people – an intercultural comparison

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Practical background

The main practical issue is to show that ageing is based on a sociocultural background not only in terms of illness and disease but also when it comes to embeddedness in a society, social networks and social capital. The social network of elderly people has to deal with a sociocultural background which is depending on ethnicity, migration, state, religion, history and the specific characteristics of the region they are living in. All these issues have to be considered when we talk about ageing - I miss this profound foundation as the core element in elderly care planning.

Research background

The life of elderly people and the way they get supported by younger generations or professionals cannot be exclusively explained by local very often traditional family and community aspects nor can it be explained from a national (supra-) institutional level. There is a big gap between the `family perspective` (relatives are the caregivers) and the `national perspective` (institutions or outsourced organizations care for the elderly).

Institutions generalize and culturalize, as Rob van Dijk has shown in particular for migrants in the Dutch health care system and Foucault for the modern medical system more in general. And families, although in Central Europe and in Eastern Europe even more than 80 percent of caregiving is raised by family members, are getting less important (migration, employment, family size).

While studying the embeddedness of elderly people in their different sociocultural contexts in two villages (Apoldu de Sus/Großpold and Gusu/Gießhübel) in Romania I was able to see how individuals and communities cope with changes (the younger generations have merely left their villages temporarily or constantly) without getting much support from an institutional level (state). Observing the individual and general networks around elderly people and how networks, relationships and alliances have changed over the years I got an insight into the importance of neighborhoods, the ethnically based community, former working colleges, relatives, village etc.

Many of these elderly people are `left behind`. Their least common denominator is that they all belong to the oldest generation and that they do not get public support beside a pension. How far they are `left behind` depends a lot on the history of the individual, the ethnic group and the community.

Aims

The aim of this project is to see how elderly people create their lives, what is important for them to have and what enables content ageing processes. What are elderly people able to arrange and organize self-determined? What has to be done by the ethnic group or the community? How do the ethnic groups differ? How do the social networks - national and transnational - look like? And when and where is there a lack of institutional support?

Main contribution

During two years of investigations in these two villages I collected a lot of ethnographic data which is the main empirical source for my doctoral theses. The more practical impacts of the project are a radio program I realized about the situation of elderly people in Romania, a working group I led at the European symposium in Sibiu and articles in newspapers.

As a person born in Austria, there is a lot of impact of these studies in comparing it with the Austrian elderly people care strategies in general and more specific in comparing the different ethnic groups living side by side in the Romanian field with the Austrian status quo of intercultural ageing. Being an annual grantholder at the Club Alpbach Medica I discuss my experiences with experts coming from different fields in the health care system. And last but not least there are implications on my training (theoretical & practical) as a social case manager for elderly people.

Implications

In observing the lives and intra- and intercultural networks of elderly people in two Romanian villages, I learned a lot about the importance and transformations of social networks, and to which extend these people autonomously make use of their resources. In pointing out the situation based creativity of elderly people can be learned a lot about their demands and about the intra- and intercultural interconnections of the individual. The individual lives lack in institutional support, but are rich in individual freedom. The extreme situation in which they live their lives can show up a lot about the wishes, demands and competences of elderly people. In Hylland Eriksens sense “small places, large issues” but not only in understanding local processes, but also for reflecting intercultural care of elderly people in Austria critically.

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The impact of intercultural competence on Franco-German business relations

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Practical background

Intercultural Training has strongly developed in the last decades, as well as the wide range of theoretical approaches to intercultural communication (see Hofstede 2002 or Lewis 2006). Yet, the Western world concentrates more and more on Eastern markets, and so do the coaches, neglecting the still important intercultural differences between European – and especially Franco-German – businessmen. The ‘clash of civilizations’ seems to take place on the other side of the world, and there are very few specialized inter-European or Franco-German training opportunities like those of Breuer/de Bartha (2002).

Research background

There is a lot of literature on intercultural communication, mainly from a linguistic point of view, but very little on the more complex concept of intercultural competence. Rieger’s “Intercultural Romance Studies” research unit at RWTH Aachen University deals, within the framework of a broad empirical study, with topics such as the teaching of intercultural competence beyond language courses to people involved in Franco-German and Hispano-German contexts in business, media, culture, literature, art, etc. We shall present the results of the first in a series of studies, dealing with business relationships. The enquiry provides assured data on the awareness of the interviewees’ need of intercultural competence in Franco-German business relationships, on the problems and concrete material losses resulting from the lack of it and on the measures they have taken to fill these gaps.

Aims

This joint venture of practical and research activities aims to bring together Franco-German and Hispano-German partners from three areas: scientists, business people of both technical and commercial orientation and counselors, in order to create an innovative triangle of communication between these three parties on all subjects concerning intercultural competence and its impact on international relations.

Main contribution

The results of Rieger’s enquiry on intercultural competence in Franco-German business relations clearly show the awareness of the interviewees that a lack of intercultural competence causes serious damage to their commercial success, mainly the loss of time and money. They are aware of

the need of intercultural training, and complain about the very general configuration of most training opportunities, or, putting it in an exaggerated way: If I have to deal with a partner in Paris, I do not need to know the fifty ways to say “no” in Japan, but I have to cope with his sandwich technique placing criticism.

The results of these special enquiries enable us to formulate clear desiderata and guidelines for the practitioners. Building up on the results of the first enquiry, CultureCom, lead by Dipl.-Kfm. Gottfried N. Klein, now offers highly specialized and individualized training and teaching modules for the German, French and Spanish speaking world, designed especially for expatriates, managers, export business people, but also for students preparing for employment abroad. Nowadays, no student should leave university without a minimum degree of intercultural competence.

Implications

The results of empirical studies can influence the programs of trainers and coaches in the development of intercultural competence directly, allowing them permanent improvement and specialization of their offers for business clients. They generate awareness of the need of specialized intercultural competence in public institutions such as universities. The RWTH University, e.g., has become aware of the need of specialized intercultural competence for engineers in order to meet excellence objectives like internationalization, for both staff and students, and the RWTH Academy of Advanced Vocational Training is taking over a training program from CultureCom in December 2009.

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Traveller economic inclusion: Devising inclusive research and combining policy and practice

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Practical background

Gypsies and Travellers are one of the most excluded groups in society as reflected in low life expectancy and poor rates of educational achievement and participation (CRE, 2006) There are reports of growing unemployment and welfare dependency (CRE, 2004). Site managers in Niner's 2003 study reported that 'on seven out of ten sites a minority of households work', with over one third of site managers noting that less than ten per cent of residents were in employment (Niner, 2003). Traveller economic inclusion has been neglected by researchers, practitioners and policy makers.

Research Background

The main theoretical issue is whether Gypsy and Traveller identity can be preserved through economic inclusion and whether acculturation needs to take place. According to Acton (1974) Gypsies and Travellers develop a range of strategies in response to exclusion which includes 'conservatism' (maintenance of tradition), 'cultural adaptation' (accepting influences from other cultures), 'Passing' (assimilation), 'cultural disintegration' (poverty leads to assimilation). Another principal concept is 'social capital' both 'bonded' and 'bridged' notions of social capital (Halpern, 2007) and the role they play in diverging life strategies feature in the research. The 'Traveller economy' where cultural conservatism and bonded capital are fused has been well documented (Clark and Greenfields, 2006), less consideration has been given to the impact of 'Traveller mainstream economic activities' based on bridged social capital and acculturation (Derrington and Kendall, 2004).

Aims

The Irish Traveller Movement in Britain with key community and research partners is carrying out research to find out how some Gypsies and Travellers have secured economic inclusion. The project is being funded by the Big Lottery Fund to influence local and national policy and practice and will produce and disseminate evidence-based knowledge to improve policy and practice on Traveller economic inclusion.

Main contribution

The Traveller Economic Inclusion Project is focusing on the following:

- How some Gypsies and Travellers have achieved economic and professional success
- Schemes and initiatives that have assisted Gypsies and Travellers to achieve this success
- Actions that local and national government, as well as other agencies, can undertake to improve the economic inclusion of Gypsies and Travellers.

The Traveller Economic Inclusion Project will increase understanding of Traveller economic activities and existing and emerging life strategies . These factors are being considered at different stages of the life course and across gender as well as consideration of whether radical departures are taking place from tradition and whether acculturation, 'new ethnicities' (Hall, 1991), 'reactive identities' (Ballard and Ballard, 1977) or cultural assimilation (Hawes and Perez, 1997) is evident.

Action Research is a key dimension of the research (Greenwood and Levin (1998). Gypsy and Traveller involvement is achieved through:

- Traveller representation on steering group
- Traveller interviewers conducting 100 qualitative interviews with the community
- Giving Travellers who have been interviewed a chance to participate in analysis through regional seminars where findings are presented
- A 'call to context' ensuring the Traveller voice is heard by using a high number of direct quotations and Traveller life histories

Interculturalism requires an inherent openness and willingness to be exposed to the culture of the "other". Once a person is exposed to an element of a different culture, and seeks to understand, a dialogue will ensue, where all participants embark upon understanding the culture of the other. The project believes that the issue of economic and social inclusion of Gypsies and Travellers has been neglected by both community members and policy makers in terms of policy discussions. Through intercultural research the project will initiate dialogue between Gypsies and Travellers and policy makers and service providers, creating greater understanding and change. Such debate is also an embedded feature of action research – where 'insiders' and 'outsiders' join in a mutual learning process (Greenwood and Levin, 1998).

Implications

A detailed lobbying strategy is another innovative feature of this project. Community groups will forward the findings in a campaign strategy. The innovative research strategy will feature in a research manual to help organizations conduct research projects so that in future research is carried out 'with' Gypsies and Travellers and not 'on' this group as has been the case in the past.

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The Irish Traveller Movement in Britain hosts the Traveller Economic Inclusion Project
<http://www.irishtraveller.org.uk/>

Transcultural school social work practice

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Practical background

In 1998, a community-based School Social Work Service Agency began operating in secondary schools throughout Vorarlberg. The Agency offers (1) confidential assessment, diagnoses, counselling, crisis care, recreational opportunities, advocacy and referral and, (2) social pedagogy: conceptualizing group activity in classrooms to include social, cultural and experiential education. This approach focuses on the development of the pupil's competencies and skills, such as: empathy, reciprocity, self-respect and self-esteem. The aim being to help children and teachers gain a better understanding of social justice, human dignity and equality. Through the social workers guidance and reflection, teachers overcome barriers that interfere with the pupil's success in learning, adjustment and growth. The primary objective is to maximise well-being through the provision of a targeted, non-stigmatising program.

The Agency¹ seeks to fulfill the IFSW (International Federation of Social Workers, 2002) obligation to confront violators of the United Nations Convention on the Rights of the Child (UNCRC). This involves documenting violations (alleged) and corresponding unmet needs² e.g.: children report experiencing discrimination on the grounds of cultural, linguistic or religious distinction (UNCRC Article 2, Non-discrimination). Incidences recorded include bullying, name-calling and being told to go back to the "country of origin" by peers and teachers. Not being permitted to speak one's native language during lessons or on school grounds (Schneider, 2007). Accounts such as these have resulted in the Agency's decision to explore and develop culturally appropriate resources and tools for practice.

Research background

Six case studies of pupils with immigrant roots, excluded from school for a fixed period, are analyzed using a multi-level theory³. The key aspects of the study are (1) social economic disparity (2) cultural-religious based characteristics (3) language barriers and, (4) relationships. The challenges experienced are examined using Werner Obrecht's theory of basic human needs (Borrmann, 2005). The unmet basic human needs and corresponding rights (Wronka, 1998) within the UNCRC framework, are established with focus on the following Articles⁴: Article 2 of Non-discrimination; Article 3: Best Interest of the Child; Article 12: Respect for the Views of the Child and Article 28: the Child's Right to Equal Education (Schneider, 2007).

Aims

- Clarify the possibilities and challenges in realising the UNCRC in social work practice;
- Develop culturally appropriate resources and tools;

1As advocator for the UN Convention of the Rights of the Child (UNCRC).

2 Needs = biological, biopsychological and biopsychosocial(cultural) basic human needs (Borrmann, 2005).

3 The systems paradigm of social work discipline and profession (Staub-Bernasconi, 2007).

4 The Agency views the articles of the UNCRC as interdependent and indivisible. To implement the UNCRC at the Agency level, without additional funding, social workers reviewed their records and selected the most frequently violated rights.

- Develop a scientific based action plan for transcultural social work with focus on overcoming social exclusion and building social cohesion.

Main contribution

The Agency's findings are presented and discussed with pupils, parents, teachers, school authorities and policy makers. Personal and social problems⁵ are made visible and the causes explored. This results in a differentiated view on the challenges confronting children (and their families) and increases the understanding and knowledgebase of parents and educators. The necessity to develop specific guidelines, principles and benchmarks for school social work practice is underlined. The best interests of pupils experiencing social, emotional and behavioural difficulties are served by (1) challenging practice in the field of secondary education that neglects the rights of the child, and (2) identifying and disseminating best practice.

Implications

The results of the study facilitate further development and implementation of a culturally sensitive rights-based social work practice that engenders respect and cohesion as well as providing protection from discrimination (Ife, 2001). This approach corresponds with that of transcultural social work in advancing equality in secondary schools (Schneider, 2009). Within this framework immigrant children (or those with immigrant roots) are viewed as adaptive individuals with needs and aspirations dependent on, and involved in, the construction of micro, meso and macro socio-cultural systems (International Federation of Social Workers, 2002). They are encouraged to recognize their abilities and actively participate in processes concerning their well-being (John, 2003).

The Agency reviews the knowledge base and skills of staff members. Social workers continue to participate in training that directly affects school social work practice. This includes issues relating to migration, discrimination and social inclusion.

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⁵ On the micro, meso and macro levels.

Multilingual Graz

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Practical background

While plurilingualism (the capacity of an individual to use several languages on different occasions) and multilingualism (the societal form of plurilingualism) are the natural condition for the majority of the world's population, for Western Europeans plurilingual individuals and multilingual societies, and especially multilingual cities, are relatively recent phenomena that are mostly due to recent and current migration to western European countries. The co-existence of ethno-culturally, and therefore often also linguistically diverse communities in these new multilingual cities poses a number of challenges to decision makers and those working in public services (e.g. health care, schools, police, court).

Research background

One of the main theoretical question with respect to new multilingual cities in western Europe concerns the status and use of different languages within one city or society. The Multilingual Cities Project (Extra & Yağmur 2004), for example, has investigated the status and use of immigrant languages in the home and the school from a cross-national and cross-linguistic perspective, paying special attention to the relation of school success and the linguistic background of pupils. Busch (2004), on the other hand, investigates the role and impact of media on multilingual societies. Another aspect of research concerns the question how and which language policies can promote linguistic diversity (e.g. Hogan-Brun & Wolff 2003, Spolsky 2004, Spolsky 2009).

Aims

Multilingual Graz aims to document the language plurality of Graz. The project aims to bridge the gap between an overflow of unsorted information on individual languages (e.g. on the internet) on the one hand, and the need for very specific information by particular target groups, on the other hand. Furthermore, Multilingual Graz aims to become a „service-point“ for all those needing specific information on a particular language spoken in Graz and the socio-linguistic background of their speakers. It also aims to promote interdisciplinary research on local and more general aspects of multilingualism.

Main contribution

In the present stage, being the pilot phase of the project, students of the Department of Linguistics are conducting qualitative interviews with informants of various linguistic and geographical backgrounds (Turkish, Kinyarwanda, Chechen, Bosnian, Farsi, Mandarin, Igbo etc.). The contact to the latter mentioned was established by a close cooperation between the University of Graz and local NGO's dealing with migration issues.

The interviews are based on a clear-cut procedure according to an especially designed interview grid: The questions contained are aimed at illustrating the language use of the speaker in different social contexts; e.g. within the family, at work, on the street, in school... in order to explore their full language repertoire. The advantage of this approach is to fully cover people's often unconscious language competences. Instead of answering the question "Which languages do you speak?", people find it somewhat easier to answer context-based questions like "How do you talk to your mother?".

At present, we are in the process of collecting interview results. The next step will be to extract information gathered during the interviews in order to build a basis for the description of languages used in Graz. Based on interviews as well as additional statistical data on migration in Graz, we provide basic linguistic information for all languages via an online web-resource. In addition to this basic linguistic information, we will provide language descriptions aimed at particular target groups, such as teachers, lawyers and judges, social workers, and decision makers in general. Furthermore, we will provide language biographies in order to illustrate the multilingual background of chosen community members. We also plan to offer workshops modules on Graz as a multilingual city and on the linguistic background of a particular community for different target groups (e.g. workshops for teachers, workshop for pupils "Document the multilingualism of your school class" etc.). In our talk, we present the first results of the pilot phase, i.e. a number of language repertoires and language descriptions.

Implications

Multilingual Graz will be an easy to access service-point for all those interested in or concerned with a particular aspect of the linguistic diversity of Graz, but especially for decision makers. It will furthermore raise the awareness about multilingualism in Graz, and will fill the gap of target-group specific workshops on the topic. As a side effect, the project will stipulate academic discussion of the topic, which in the best case leads to future projects on one particular aspect of multilingualism in Graz.

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Intercultural competence in business and educational contexts

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Practical background

As a result of the global economy, the rise in touristic mobility and the rise in global organizational competitiveness, an increasing number of people criss-crosses cultural boundaries, and requires competencies to deal with diversity and interculturality on the job (Brew & Cairns, 2004). In all these contexts people need to know how to approach others in an interculturally appropriate manner. Lists of do's and don'ts for coping with cultural differences - often mentioned in touristic guides and occasionally in academic literature - are no longer sufficient in a professional context (Catteeuw & Coutuer, 2005). Although academic literature refers to a wide range of intercultural instruments, usually developed from international experiences of expatriates and international exchange students (for an overview see Paige, 2004), literature so far does not offer a coherent frame of reference for intercultural competence.

Research background

Despite this absence of a coherent frame of reference for intercultural competence, increasing numbers of actors seem to recognize the importance and the practical relevance of being intercultural competent in professional contexts. As a result, both in the professional and in the educational domain, ways are being sought to assess people's level of acquired intercultural competence. Illustrations of more recent instruments or attempts to develop these are for example the competence matrices (Botta and co-workers, 2007; Catteeuw, 2006), or portfolios (Jacobson and co-workers, 1999).

Aims

We intend to develop a professionally sensitive instrument to assess intercultural competence in two specific domains: teacher training (pre-school and primary school) and office management in business contexts. Whereas international business and foreign language teaching has a firmly restricted focus, i.e. cultural accommodation of expatriates and acquiring intercultural competence via learning a foreign language, this tool seeks to widen the scope of intercultural competence by integrating all the available insights from research and practice. Complementary to this instrument we aim to develop an adjusted training module that can be offered in the educational and business environments respectively.

Main contribution

The instrument and complementary training helps to map out the acquired intercultural competence of actors in the educational and business setting. While portfolios follow up the development of a person in the long run, this instrument offers a quick overview of the strengths and weaknesses of a person's intercultural competence.

First, the main conclusions of the literature study were the starting point for the clarification of the followed definition of interculturality and its relevance to intercultural competence.

Second, in order to adjust the instrument to the expectations and needs of these work fields, interviews were carried out among management assistants and human resource managers. In addition to the interviews, a digital survey was sent to alumni students of the Office Management and Teacher Education programs at the University College of Mechelen, and to management assistants belonging to different professional networks.

Third, we are developing a psycho-metric instrument that consists of 8 subscales (Openness/multiperspectivity; Flexibility; Empathy; Cultural sensitivity/curiosity; autonomy; communicative skills; relational skills and conflict). This instrument will lead to a quantitative result, in terms of an individual or a group profile, and lay open the strengths and weaknesses in the different aspects of intercultural competence. Based on the score on each subscale, participants will be labelled as being intercultural competent on an explorative, advanced or expert level. This instrument will be validated in multiple phases and will be tested in both work fields (development of the initial scale, testing the initial instrument, refining and reducing the items, constructing the final instrument and testing the final instrument in different studies). Besides the testing, the tool will be linked to a specially adjusted training offer for actors in the two work fields to improve their intercultural competence.

Implications

This instrument meets the call for practical relevant and manageable tools to map out one's intercultural competence. The results of this measurement will be used as a starting point for further adjusted training to improve intercultural competence, and to assess development in intercultural competence acquisition.

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Language choice in criminal and asylum procedures in participants originating from African countries

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Practical background

Asylum seekers and defendants coming from African countries usually have a complex linguistic background. A pilot-study conducted by the Department for African Studies at the University of Vienna shows, however, that decision-makers in Austrian asylum and criminal proceedings have only limited knowledge of this complex language situation in Africa. The idea that migrants from African countries are fluent in at least one European language is widespread. 70 to 90 percent of asylum seekers and defendants from African countries of origin are assisted by English speaking interpreters (Slezak & Rienzner 2009). The applicants' and defendants' right to have an interpreter to assist them throughout asylum and criminal proceedings is enshrined *inter alia* in the European Convention of Human Rights, which specifies that the language selected should be "comprehensible" to the party in need. However, this does not imply the provision of an interpreter in their first language. In addition, skilled interpreters capable of dealing with multilingual repertoires in African languages are not available in Austria. Instead, interpreters in African languages, who are not court-certificated and whose linguistic, communicative and professional competencies cannot be ensured before a hearing, are contracted.

To sum up, it is argued that asymmetric power relations in this specific institutional context impose substantial constraints on language choice: Theoretically, according to the law applicants and defendants have the choice to select a language. However, in practice they are expected to use one particular standard code (mostly English), in which many of the applicants and defendants are not linguistically proficient. This entails frequent difficulties in communication and even leads to communication breakdown.

Research background

Research on community interpreting shows interpreters are active participants in judicial hearings. First, interpreters take on different roles in the communication process (Kadric 2006, Pöllabauer 2005, Kolb & Pöchhacker 2008; Wadensjö 1998). Second, interpreters bring along their (cultural) identities and negotiate them with the other involved agents in the interaction (Bahadir 2007; Merlini 2009). Both aspects underline the need for the development of curricula for community interpreters. However, so far, little scholarly attention has been given to the applicants', defendants' and interpreters' linguistic repertoires. This research gap can be filled by adopting a sociolinguistic and discourse analytical perspective, as Blommaert (2007) and Maryns (2006) show in the case of Belgium. Language choice reduces the available resources which asylum seekers can select for narrating "their stories" in the hearings. In this way, the already existing power asymmetries are often enforced through language choice.

In our project we intend to devote our attention mainly to the complex process of language choice and its impact on the communication process in judicial hearings. Therefore, the relevant data will be collected through participatory observation of judicial hearings, audio-recording of selected communication situations and interviews with the participants involved in asylum and criminal procedures.

Aims

The main aim of our project is to change the conditions which affect language choice in asylum and criminal procedures. The current practices of linguistic choice and interpreter selections should be changed through the following steps:

- To document the ways participants deal with multilingualism in the context of asylum and criminal procedures and to shed light on the consequences of “wrong” linguistic choices
- To provide further general information about the language situation in African societies
- To raise awareness of language choice, its effects and the linguistic background of African migrants
- To discuss with other scientific disciplines (above all Translation Studies and Law) and practitioners the possibilities for training interpreters capable for dealing with multilingual speech practice
- To cooperate with practitioners (interpreters and authorities) to develop instruments in order to provide further information about multilingualism and the language situation in countries of African origin (inter alia information sheets, online database etc.)

Main contribution

Our research yields new insights into the current practices of language choice in asylum and criminal procedures. The outcome of such research, will be implemented in praxis in order to improve the quality of asylum and criminal procedures. During the project’s two-year term an interdisciplinary workshop, email-discussions, participation in conferences and a website-interface will be implemented.

Implications

Language choice in judicial hearings will become a topic of discussion. New strategies for dealing with multilingualism can be developed through combining the insights of researchers and practitioners.

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Re-orienting actions, changing hearts and minds: Theater as cross-cultural practice

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Practical background

The 21st Century has witnessed an increase in extremism that seems impossible to contain. The highly industrialized nations are economically, politically and militarily involved in much of the “developing” world where violence is a daily reality. Waves of immigrants flood the world’s metropolitan centers, but if the advanced economies depend upon an immigrant workforce, the integration of foreigners remains a complex challenge. Official calls for tolerance are generally ineffective. To create lasting changes in perception, people must experience situations directly, as agents rather than observers. In order to make use of theoretical advances in intercultural awareness, “laboratories” are needed that may imitate reality without incurring all the risks inherent in potentially conflictual situations.

Theatrical improvisation is a technique engaging the entire personality in hypothetical situations where a range of emotions and attitudes may be safely explored and transformed. They provide a space for imaginative experimentation and self-discovery, allowing for both trial and error that is essential to learning. They promote self-expression within a controlled environment which nonetheless paradoxically provides the freedom necessary for the transformation of consciousness.

Research background

The project draws upon several educational and psychological theories which have renewed relevance today: the experiential learning of James Dewey, the “critical pedagogy” of Paolo Freire, the humanistic theories of Abraham Maslow, the constructive learning theories of Jerome Bruner, the theory of “scaffolding” of Lev Semenovitch Vygotsky, and the theater work of Constantin Stanislavsky and Augusto Boal. Recent work by E. Bodrova shows that modeling and coaching in meaningful contexts demonstrably affects the development of children, and that play–acting is crucial to acquiring emotional, cognitive, and ethical maturity.

Aims

The project organizes workshops to facilitate communication between diverse cultural communities. It uses theatrical improvisation to further intercultural understanding, particularly in contexts involving the Islamic world. The theater “laboratory” provides a secure space for the expression of fears and fantasies concerning others, supporting individuals to risk themselves in unfamiliar situations by helping them recognize analogies with their own experience. In an as if situation, participants with conflicting objectives seek to achieve their goals by negotiation and by putting themselves in others’ shoes. The teacher coaches and questions, encouraging participants to try out new strategies with the “enemy”. Rather than simply “typical situations” the contexts are specifically structured to open up desires and intentions (termed “actions” by Stanislavski) often hidden in normal social exchange. The educational theories of Bruner, Kozol, Vygotsky, Freire, Boal and others have shown us that individuals need to experience directly the practice of ethical agency in acts of interpersonal negotiation in order to grasp its logic and necessity to their own growth and

well-being. Improvisations provide for this creative “practice” through the “rehearsal” of difficult but realistic situations.

Main contribution

The project increases effective cross-cultural communication. Designed to dissolve barriers between Europeans, Americans and people from regions of the Islamic world, it may be applied to other cultural groups. Its ethical objective is to promote agency, compassion and enhance self-esteem between peoples of different traditions, religious beliefs, or political convictions. The project may be used to help Europeans or Americans working in areas of the Islamic world, or to aid Muslims living and working in Europe or the U.S. Initiatives have begun in Senegal, Morocco, Egypt, France and the U.S. as a series of workshops, but these could become part of an institutional program that would include serious study of the cultures in question. It could benefit university students, relief workers, medical personnel, diplomatic officers, journalists, business people, and of course, teachers.

Implications

The project promotes the transcultural competence required of all global citizens. It provides tools for transforming prejudice and extremist attitudes that impede justice and equal access for Muslim minorities in Europe and the U.S., and for people working in Islamic countries.

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My way is long, my life is short: Refugees of Basmane

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Practical background

There had been produced many works on refugees and immigrants throughout the history of photography. People are obliged to leave their country and move to other countries because of political turmoil, wars and financial difficulties. The reasons for photographers to choose this subject are as follows: 1. to remind the factors that force people to immigrate, 2. to express the difficulties they experience on the way, 3. to display their life conditions and adaptation periods in the country, to which they are accepted or where they stay illegally, 4. some of the photographers were also immigrants and experienced similar conditions, and 5. to contribute to raising awareness on this subject, and having media cover the concepts like forced migration, immigration and the refugee through photographs and essays.

I included the following photographers in this work: Roman Vishniac (1897-1990), a Russian-American photographer who has Jewish roots and worked extensively on Jewish culture in Eastern Europe. Patrick Zachmann (1955), a Magnum Agency photographer who has devoted a large part of his photographic and video works to the themes of immigration and Diasporas; his current project documents illegal immigrants, who left their homelands for going to Europe and many of whom found themselves trapped on an island, stranded in some 'no man's land'. Zachmann, travelled from Malta to France along with the refugees. Another photographer Bikem Ekberzade started her work Refugee Project first from the triangle of Albania, Kosovo and Macedonia, and then proceeded to Azerbaijan, Pakistan and Afghanistan; this project attempts to illuminate a serious and often ignored aspect of the global refugee crisis.

I have a grandmother, who immigrated from Middle Anatolia to İzmir in 1950's. She is now so old that she cannot get out of her house. I made photographic, video and audio records to "keep alive" her and her memory. This is how I confronted with Basmane (a district of İzmir) and its people from a much closer angle. Hitherto, I had no information on refugees who lived in the hotels of Basmane. Day after day, I developed relationships with Turkish people and foreigners who lived there and I made three photography and video projects in three years. Meanwhile, I had connections with the people who had volunteered for Refugee Association, Human Rights Association, and the people who shot documentaries on refugees. Sometimes I accompanied them when they visited hospitals for their health problems, and police offices for their legal problems. I photographed them and used the information they provided with their permission. I have still contacts with some of them who got to Europe safely. Refugees are expected to improve their live conditions.

Research background

The refugee and immigrants problem is a global phenomenon. Research programs and symposiums are organized on this subject in Turkey. Some questions are: What is the situation of Turkey, which is used as a bridge to Europe by the refugees coming from Middle East and Africa? Are the laws and practices on this subject well enough? What kind of changes do we need on this area? What kind of precautions can be taken against the exploitation through fraud, human trafficking, organ mafia, sweatshop worker etc? What to do to eliminate prejudice and xenophobia against

refugees and immigrants? With generalizations, the personal situations, individual problems, and daily dramas cannot be expressed sufficiently. This is another aspect to address.

Aims

On this poster, I will examine the works on refugees carried out by three photographers I mentioned. I will add refugee portraits with the texts of their individual stories, these are stories and persons which remained unknown so far. In addition, the poster will include an analysis of the situations of both emigration countries and Izmir as a bridge to Europe.

Main contribution

Basmane area of Izmir has a rich foreign population on account of the refugees who come from Middle East and Africa, and go to Greece via Izmir. Refugees leave their country because of civil war, financial problems and similar problems, and they want to go to Europe hoping for a better and safer life. Even if they succeed in this, other difficulties wait for them, e.g., xenophobia, being treated as a second-class person (even not citizen), illegal and sweatshop labor, culture shock etc.

Other foreign visitors of Basmane are street musicians coming from Romania. Romanian musicians found new profit areas when their country had accessed to European Union. But the reasons like expensive life, cold climate, working laws, ethnocentrism in Europe led the Gypsy musicians to eastern countries through Turkey.

This project, reconsiders the concepts of being foreigner, deterritorialization and persona non grata with the story and pictures of refugees and musicians living in Basmane.

Implications

The aim of this work has a humanitarian vision. It tries to understand 'the others' through contact and dialog with them. It shares the knowledge I derived and it calls upon solidarity for human problems.

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Developing children's awareness and knowledge of cultural diversity

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Practical background

This study took place in a large suburban primary school accommodating approximately 700 pupils. Over the past five years, there had been an increasing number of children from diverse ethnic backgrounds being enrolled. The subject of multiculturalism had not been addressed by the staff hitherto; consequently, there was no clear policy on how best to deal with difficulties that might arise in relation to the integration of these children in the school.

Research background

"At the heart of what makes a school multicultural lies managing diversity.....which includes changing mindsets as well as the underlying culture of a school" (Rosado, 1997, p.10). Korn and Bursztyn (2002) focus attention on two main issues, relating to teachers and to parents, which schools need to focus on when addressing multicultural education. Firstly, they maintain that "...many teachers, both black and white, fear that they will be isolated or rejected by fellow staff members if they speak openly about issues of race and class" (p.60). In addition, they stress that schools need to address ethnic minority parents' sense of powerlessness, caused by "lack of know-how in negotiating the school bureaucracy".

In 2005 the National Council for Curriculum and Assessment (NCCA) guidelines entitled "Intercultural Education in the Primary School" were distributed to every primary school teacher in the Republic of Ireland. However, two factors militated against their realisation. The Primary Curriculum Support Programme (PCSP) and the School Development Planning Support (SDPS) were providing a major initiative on curriculum reform at this time. Consequently, as Mc Gorman and Sugrue (2007) indicate "many practitioners did not attach adequate attention or priority to intercultural concerns in a very crowded, if not overlooked, professional renewal, school improvement agenda" (p.16). They argued that this was a lost opportunity to facilitate discussion and debate amongst teachers regarding interculturalism.

Aims

Having set the research question, i.e. 'How best can the integration of children from diverse ethnic backgrounds be promoted in our school?' three main aims were identified

- To identify children from diverse ethnic backgrounds attending the school
- To explore the backgrounds and cultures of these ethnic groups
- To foster more tolerant and understanding attitudes towards other nationalities in the school community.

Main contribution

The method of inquiry chosen was "action research", because of the critical importance of the reflective nature of such research, and is best summed up by Mc Kernan (1996): "The practitioner is not cast as an expert but as an inquirer and co-learner treating his or her practice as provisional" (p. 34). In this case, the ultimate aim was to improve the quality of action i.e. to increase the effec-

tiveness of teachers' practices in relation to the integration of pupils from diverse ethnic backgrounds.

The pupils first set about identifying the children from diverse ethnic backgrounds in the school (a total of 12 classes, 365 children). This information identified 15 families and nine countries from which children from diverse ethnic backgrounds had enrolled in the school within the previous five years. The families completed a questionnaire and returned them to the classroom, where pupils, at a later stage, recorded the information onto audio files using their own voices and speaking in the third person.

Pupils researched the historical and geographical backgrounds of the countries from which identified families had come, through the use of the Internet. Another stage involved the transfer of data using digital tools such as audio files, Word, PowerPoint and Photo Story and producing clay animation films using the "Frames" software.

Another aspect of the study involved parents of ethnic minority children, showcasing national costumes and national foods in the school hall. The final phase of the study involved building a web-project incorporating all the work that pupils had completed and the completed project can be viewed at www.teachnet.ie/rward/wholiveshere

Implications

The project heightened awareness amongst teachers, pupils and parents of how the school had changed in recent years with the growing number of children from diverse ethnic backgrounds. It created opportunities for integration between all ethnic minority groups, both pupils and parents. It heightened awareness of the need for the development of school policies regarding multiculturalism and integration. It is hoped to extend this study, at a later stage, to examine how immigrant children are performing academically at school.

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Developing questionnaires for journalists.

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Practical background

Hizb ut-Tahrir al-Islami (The Party of Islamic Liberation, HT) is an international radical Islamist organization that aims at re-establishing an Islamic Caliphate and bringing Sharia to all spheres of life. Banned in Germany, much of Middle East and all Central Asian states, HT maintains its legal status and headquarters in Great Britain. The organization claims that it rejects violence as means to reach its political ends.

In his book *The Islamist*, Ed Husain, a former member of HT, pointed out that media coverage of HT events boosted the growth of the organization in Great Britain in the 1990s and motivated it to reach “new audiences of millions.” (Husain 2007, 103) He further emphasized that it did not matter to the organization whether coverage was favorable or not; necessary recognition was most important. Indeed, Muslims in Europe are aware of the tendency for negative press coverage of their faith. For extremist movements, this distrust of Western media increases the likelihood that readers, listeners and viewers will “dismiss or overlook negative reporting about the movement as part of the overall trend of negative reporting about Islam in general.” (Wiktorowicz 2005, 157) While controversial Islamist organizations present themselves as representing the opinion of a silent majority of peaceful Muslims, the main research question is how media should cover such groups without promoting them or giving them a platform to speak to wide audiences.

Research background

Research has been done on HT in Europe and Central Asia and how to combat it (Quilliam Foundation 2008; International Crisis Group 2003; Baran 2008). However, there has been virtually no inquiry into how the media covered HT and how journalists assess their own coverage. My dissertation research on coverage of HT in German, British and Kyrgyz national newspapers in 2002-2007 aims at filling this gap. The quantitative and qualitative cross-national findings need explanation, however. In her study on coverage of HT in the Kyrgyz press Wolf (2006) interviewed journalists and found that social and political constraints, self-censorship and the journalists’ religious beliefs played a crucial role in how they covered HT. Surveying journalists who cover social or religious movements that fall outside mainstream society is an important but not easy task (Richardson and van Driel 1997) because any critique by researchers usually finds practical explanations by journalists (Silk 1997); thus closer cooperation between researchers and journalists is highly important.

Aims

I aim to develop questionnaires for German, British and Kyrgyz journalists (N=33-35), who wrote stories about HT in 2002-2007, informing them of the study’s quantitative findings and asking for their explanation for those research results. As a follow up, I might also conduct in-depth interviews with them.

Main contribution

This survey is expected to identify what factors influenced coverage of HT; how journalists assess that coverage in the outlet for which they report (liberal vs. conservative); how journalists assess coverage of HT in their country (democratic (Germany, Great Britain) vs. non-democratic (Kyrgyzstan)); how the legal status of HT influenced coverage in media (legal (Britain) vs. proscribed (Germany, Kyrgyzstan)); and journalists' opinion on whether the media is capable of and/or responsible for contributing to combating Islamic extremism in Christian Europe (Germany, Britain) and Muslim Central Asia (Kyrgyzstan).

Implications

While the survey will raise journalists' awareness about their own coverage of the Islamist movement, the collected data will fill a gap in theoretical knowledge of why one prominent radical Islamist organization was covered differently in various settings. By enhancing the understanding of journalistic practices, this project will lead to outlining the recommendations and guidelines for journalists on how to cover such movements, thus contributing to combating radicalization of young Muslims rather than promoting their agenda for reaching audiences. Furthermore, the findings might be incorporated into trainings for journalists, especially in Central Asia, provided by organizations (the OSCE, IREX, etc.) interested in educating media workers on coverage of controversial issues.

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