

Citizenship from the perspective of multiculturalism and human rights

Postgraduate core curriculum

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What do we understand by multiculturalism?

- Plurality of cultures living alongside one another in the same territory.
- Is this plurality regarded as part of the structure or as an anomaly?
- Multiculturalism as an ideal or as a social pathology.
- The debate on multiculturalism: is it a cultural or social problem?
- Multiculturalism vs. cosmopolitanism

Multicultural citizenship (MC)

- MC based on international migrations: **ethnic minorities.**
- MC based on the existence of **national minorities.**
- MC based on the society of postcolonial castes: the American case

Managing multiculturalism

- Internal restrictions
 - The leadership system of the ethnic and national minorities
 - Coercion systems for preventing desertion
- External protection: guarantees
- Positive law vs. Common law
- “Group rights”

Rights and duties of citizens

- The right holder in societies with liberal systems.
- Individual rights as a result of belonging to a group.
- The complexity of legal systems: the Mexican experience of ethnological intercultural appraisal.
- Indigenous rights and the debate on the autonomies of indigenous peoples.

Citizenship in a global world

- The need to redefine the concept of citizenship today
- Citizenship as a universal right
- Citizenship and its connection to the concept of nationality
- Citizenship and the rights and duties of residents
- Economic, social and political rights

“Old” and “new citizens”

- Legal and administrative mechanisms to manage the rights of inclusion of foreign residents
- Citizenship and multiculturalism: where are the causes and where the effects?
- The experiences of liberal societies in contrast to the Jacobin model.

Social rights and cultural rights

- When cultural difference is an obstacle to integration.
- Is cohesion possible in a multicultural society?
- Is cultural homogeneity necessary to achieve citizen and civil loyalty?
- Is collective imagery compatible with cultural and symbolic differences?

Can we speak of global values?

- Some controversial “civil” values in intercultural terms:
 - Gender equality
 - Social equality
 - The secular nature of the *res publica*
 - The secular nature of education
 - Religion as a private affair
 - Sustainability and environmentalism
 - International relations based on equity
 - Is a transnational professional ethic possible?

Social and cultural mediation

- Mediation and conflict resolution
- Areas of conflict:
 - Social: citizenship deficits.
 - Cultural: prejudices, stereotypes, behavioural guidelines.
- Mediation professionals:
 - Social workers
 - Educators
 - Mediators

Functions of the mediator

- To prevent conflicts
- To be in contact with other social intervention professionals
- To be neutral and non-conflictive
- To listen to the various conflicting parties

The Mediation Service in Mataró: the project

- The need for mediation first became apparent in the area of health, where some steps in this direction had already been taken (creation of the Unit of Tropical Medicine) because of the difficulties patients were having in expressing themselves and understanding the treatment, which led to serious consequences for their health.
- In this period, in the mid-1990s, the immigrant population (from Africa) doubled. In a city of 100,000 inhabitants, it increased from 2000 registered people to 4000.
- One of the aims is for all minors to attend school, and the only requirement is that they be registered with the local council. This means that most immigrants with children register so that the children can have access to education. This situation has caused a considerable demand for mediators from schools.

Intercultural mediation

- School
- Health
- Community
- Work
- Associations

The Mediation Service in Mataró: the process (1)

- Health care and education have been provided for, and these basic services gave rise to professionals requiring intercultural mediation.
- To set up the intercultural mediation service, vacancies for four mediators were announced and immigrant entities were informed.
- Four people were selected. Of particular importance were their origin and sex: 1 Gambian woman, 1 Senegalese man, 1 Moroccan woman and 1 Berber man.

The Mediation Service in Mataró: the process (2)

- The origin of the mediators was closely connected to the origin of the people residing in the city. Women were selected to make it easier to work with other women in the area of health.
- Once the mediators had been contracted, they were given a basic training course for a month to get to know the services provided by the city, the functions and benefits of each one, and how users can access them. The mediators were also introduced to the professionals and they were informed of the services they could provide. Meetings and talks were held to make it clear exactly what cultural mediation is and what role the professional who makes a request for the service must play.
- From the very beginning a professional coordinated the team of mediators, worked on criteria and standardized the various work processes through agreements and pacts. Lifelong training was deemed to be necessary for mediators and the coordinator of the service.

Requirements for mediator candidates

1. Languages: understand and speak at least three languages (the language of the country of origin, Spanish or Catalan, and English or French)
2. Education: at least know how to read and write, and understand more complicated texts (letters, school reports, medical instructions, court reports, etc.); the level of education reached in the country of origin was taken into account.
3. Remunerated or voluntary experience in mediation.
4. Training in intercultural mediation and/or community mediation.
5. Knowledge of the environment and the services provided by the city.

Functions of the intercultural mediators

- Language translation (understood as literal translation from one language to another).
- Interpretation of cultural codes: when one of the parts raises an issue that cannot be understood or explained, and which makes it difficult to carry on as normal (that is to say, normality as it is regarded by one of the cultures involved).
- Consultancy for professionals. When professionals or groups wish to extend their knowledge about some social or cultural aspect of the countries of origin of the immigrants.
- Participation in community projects. They provide ideas and help design the steps to be taken in the community sphere, in conjunction with the other professionals.

Spheres in which mediators work

- Health:

The Mediation Service is currently working on two projects in the sphere of health: collaboration with the Centro de Atención a la Mujer y a la Pareja (Association for Women and Couples) and the Basic Health Areas. In both cases the people who work on the projects are the intercultural mediators.

- Education:

The demands in this sphere come from various agents:

- * State and state-subsidized primary schools.
- * State and state-subsidized secondary schools.

Specific school programmes

PEC: Programme for compensatory education / At present LIC

EAP: Educational Psychology Team.

TAE: Workshop for adapting to school (language learning)

Administrative areas in which mediators take part

- Education
- Health
- Social services:
The Basic Units of Primary Social Care are provided with assistance. During interviews, mediators translate the conversation between the professional and the user. They also help communication when it is hindered by different cultural codes. Mediators can also be involved in other services provided by the town council.
- Projects:
Mediators are currently taking part in two community projects and providing assistance in other projects whenever asked.

Evolution of the service

A brief review of the first annual reports of the Service, since 1998, shows that demand has been increasing progressively. Likewise, the working hours of the people who work in the Service have also been increasing (at present 35 hours a week). This increase has also been reflected in the spheres of influence and the specific functions of the mediators. Although initially the demand was largely for translation, subsequently it was seen that cultural interpretation is much more important to re-establish communication.

Strong points of the experience

- Communication between, and knowledge of, people who live in the city has been facilitated.
- Users and professionals have been guaranteed appropriate access to services, which are provided to all citizens in the same conditions.
- Relations in the various spheres of city life have been normalized: school, neighbourhood, public areas, etc.

Evaluation of the experience

The idea arose in 1996 and was put into practice in 1997. At present (November 2004), the service consists of four people: one female mediator from Gambia, one female mediator from Morocco, a male mediator from Morocco (Berber) and a coordinator. The aim is to provide continuity and even extend the service to attend new groups that are arriving in our city (Chinese, etc.) The service is supervised by the officer responsible for the Plan for New Citizens.

Development and cooperation

- Assistance to the cooperation provided by the first-world countries: state (official) and private (NGOs) cooperation.
- The paternalism of the traditional model of cooperation.
- Examples of the dysfunctions of traditional cooperation: Víctor Bretón report on Ecuador.

Codevelopment: a new formula?

- Sami Nair's proposal.
- The dual and non-paternalistic nature of the idea of codevelopment.
- Migrations and the origin of development: migrants as agents of development.
- Coordinating the formulation of development programmes.

CODEVELOPMENT

- According to Naïr (1997), “common objectives should be set between receiving and sending countries so that migratory flows can be stabilized at source and the immigrants can be integrated in the receiving countries”. Naïr’s proposal, then, is that receiving countries, like sending countries, should benefit from the migratory flows.

Basic axes of a codevelopment programme

- Control and management of migratory flows.
- Mutually agreed migratory quotas.
- Bilateral commitments between the two countries involved in each case.
- Integration of settled immigrants who participate as development agents in the sending and receiving countries.
- Temporality of new immigrants, who must return after their contract or training are over.

Criticism of Codevelopment (1)

- A fashionable concept and old-style practices: the codevelopment of the other. Codevelopment assumes the joint participation of agents on both sides, shared initiatives and mutually beneficial objectives, taken on by both parts.
- So-called codevelopment programmes are used to curb “massive and uncontrolled immigration”; that is, when immigration is perceived and treated as a problem.
- Codevelopment is often conceived as providing help to development instead of controlling migratory flows at source and/or accepting that returned immigrants need to be managed (particularly the illegal ones). This concept and practice merely reproduces unilateral and (post-)colonial patterns.

Criticism of Codevelopment (2)

- Codedevelopment like coresponsibility in the management of migratory flows and of the development of both poles: bilateralism.
- Some basic axes of a (bilateral) proposal for codevelopment:
 - Control and management of migratory flows.
 - Mutually agreed migratory quotas.
 - Bilateral commitments between the two countries involved in each case.
 - Integration of settled immigrants, who take part as development agents in the sending and receiving country.
 - Temporality of new immigrants, who must return after their contract or training are over.

Criticisms of Codevelopment (3)

- According to Nair (1997), “common objectives should be set between receiving and sending countries so that migratory flows can be stabilized at source and the immigrants can be integrated in the receiving countries”. Nair’s proposal, then, is that receiving countries, like sending countries, should benefit from the migratory flows.
- Today the situation is quite asymmetrical for several reasons:
 - The sending countries generally lose their middle social strata and, therefore, the qualified labour which no longer contribute to the development of the country.
 - The educational investment of the sending countries is used and taken advantage of by the receiving countries, which have not had to invest in education.
 - This immigrant labour hold jobs with salaries that are much lower than the average salaries earned by employees who are nationals of the receiving country.

Criticisms of Codevelopment (4)

- The pressure of foreign labour contributes to the definitive deregulation of labour markets and precarious employment, the beneficiaries of which are the employees.
- The only factor of development (not current codevelopment) is the local and family initiatives in the country of origin that depend on funds transferred by emigrants.
- Comparison of the structural differences between 20th-century migrations: European migration to America (beginning of the 20th century), migration from southern to northern Europe (mid-20th century) and extra-community migration to the whole of Europe (last third of the twentieth century).

Criticisms of Codevelopment (5)

- The mutual interest of sending and receiving countries in regulating and agreeing on migratory flows: to prevent illegal migrants from being exploited, to avoid the drain of massive emigration on sending countries, to make it possible for the maximum beneficiaries of migratory flows (the receiving countries) to provide benefits for the sending countries.
- The global situation that gives rise to such exoduses should be reviewed from the perspective of equity and social justice. We should review not only the concepts and models with which we work in relation to cooperation in the development of the least favoured countries and cooperation for development, but also the simplistic concept by which we conceptualize the migratory phenomenon.

Criticisms of Codevelopment (6)

- Even today the dominant idea is that, in its origin, emigration is the result of an individual or family decision taken by the poorer elements of society who embark on migration in search of opportunities. Although this is essentially true, little importance is given to a variety of factors and actors (whose role is not exactly supporting) who take part in the movement. Let us identify the most important:
 - From our analysis carried out by means of biographical interviews, it can be seen that migratory projects and migratory routes are quite different. The vicissitudes encountered by the immigrants reveal the ambits and social agents with which they come into contact and how immigrants take their place in the receiving society: that is to say, through employment, neighbourhood, associations, welfare organizations, police, education, consuls, ethnic groups and financial networks and/or *coyotismo*.

Criticisms of Codevelopment (7)

- At the same time, we must take pains to focus our analysis on the sending society, on the evolution of the family conditions of the immigrants, who subject the migrants to constant pressure (requests for economic support, for the family to regroup, for the migrant to return) and who play an extremely active role in the strategies the migrants adopt in their new lives.
- As a corollary to the above, our analysis must move from a bipolar model, which conceives migratory routes as a bipolar relation between the immigrant and the members of the receiving society (considered as an unspecific whole) to a multipolar model, which more accurately characterizes each and every one of the agents and vectors that channel the movements of the immigrant population.

Criticisms of Codevelopment (8)

- The basic structural frameworks that immigrants have to confront are the following: 1. **work** (access to the labour market); 2. **residence** (access to housing and more or less open sociability networks); 3. **welfare** (access to the resources of the receiving society to mitigate material and social deficits, including access to the health service and the Social Security); 4. **legislation and institutions** (access to residence and work permits in the receiving country); 5. **consuls** (access to the advice and support of the consular authorities of the country of origin); 6. **ethnic associations** (access to solidarity networks and mutual help between members of the same or similar origin); 7. **education** (access to primary education, professional training and, if necessary, classes in the language of the receiving country); and 8. **family** (access to a stability that enables immigrants to achieve a minimum means of support and to help the members of the domestic group that prompted their collective decision to emigrate).

Criticisms of Codevelopment (9)

- Just as important as these structural frameworks, which govern the levels of integration in the receiving society and migrant relations with their own domestic group, are the whole range of **non-institutional networks** that are woven around the immigrants. These networks are informal, submerged. They can have a decisive influence on migratory paths and are often a real hindrance to full integration, and/or saving money and the return to the country of origin, which is usually the idea underlying migratory projects. These non-institutional networks usually have a greater influence in the case of “illegal immigrants”.

Criticisms of Codevelopment (10)

- We shall refer to these networks as **transnational networks of interest** (TNIs). For analytical purposes, we can highlight four that explain why migrants often lose their way: TNR (transnational networks of relatives), TNC (transnational networks of *coyotismo* and moneylenders), TNB (transnational networks of business and investment), TNDA (transnational networks of development agents, both governmental and non-governmental).
- The analysis of TNIs reveals that individual migratory dynamics can only be understood in the framework of group migratory dynamics of networks of relatives (in the countries of origin and destination). These networks create mutual dependence, and eliminate free will and control over individual decisions based on personal interests and the interests of the domestic group (either in the country of origin or the country of destination). Analytically it is necessary to understand the logic of migratory chains as the framework in which **individual and domestic paths** are inscribed.

Criticisms of Codevelopment (11)

- TNCs (transnational networks of *coyotismo* and moneylenders) draw us into a universe that reveals the extreme fragility of migrants. This fragility is the result of the lack of resources with which many of them begin their migratory path. Their dependence on the illegal or illicit practices of TNCs have greater impact when they embark on their migratory paths without the support of family networks and/or they do not avail themselves of contingency programmes. The more fragile the immigrant's situation is, the more power these networks have. Of particular importance in these networks are the co-nationals of the immigrants, although agents of the receiving society are also present.

Criticisms of Codevelopment (12)

- The TNBs (networks of business and investment) bring us up against a whole fabric of agents who play a parallel role to what codevelopment policies should be. They are essentially businessmen and private investors who want to make as much personal profit as possible out of the funds of the migrants, in both the country of origin and the country of destination. They are frequently conationals of the migrants who are seeking finance to set up micro-businesses and who exploit their friendship or their shared ethnic background to plunder (or at least channel) the savings and incomes of the migrants. As well as these informal agents there are, of course, governmental initiatives in the countries of origin to encourage saving and investment. In Latin America, for example, transnational institutions such as the Banco Interamericano de Desarrollo (BID) are also launching initiatives to channel all these funds. In Ecuador, for example, transfers from emigrants are now the second largest source of income in the country's Gross Domestic Product, exceeded only by the income from oil.

Criticisms of Codevelopment (13)

- TNDAs (transnational networks of development agents) make up the whole public and private structure of development agents, who have a unilateral concept of development. Despite the good will of many of these organizations and their undoubted positive influence at a local level, the main problem of this whole host of initiatives is that they are atomized, unconnected and, above all, badly coordinated. This lack of coordination means that they are not very effective in national and bilateral terms. Essentially, the activities of the TNDA are totally unconnected from the direct problem of managing migratory flows.

Criticisms of Codevelopment (14)

- From the joint analysis of what I have termed structural-institutional factors and other polycentric factors, which operate in the form of a network, it is clear that they can only be studied and understood in a dynamic and procedural manner, and not as if they were a photograph.
- The same analysis makes it clear that the effect of this set of factors on migratory paths and the way in which the incomes of migrants are illegally appropriated by private agents outside the migratory process itself has particular impact in the case of illegal immigrants.
- In whose interests is it, then, that the number of illegal migrants should increase? It is not in the interests of the governments of the country of origin or destination, nor in the interests of the migrants themselves and their families. It is of interest, however, to those in the *coyotismo* sector, who often pose as entrepreneurs or investors with positive initiatives.

Criticisms of Codevelopment (15)

- The obvious conclusion is that the legislation on migration, and contingency policies are there to be complied with and to lead on to other forms of bilateral coordination, which will make it possible to establish strict policies of codevelopment that will prevent these undesirable agents from intervening. Likewise, it is important that all governmental and NGO initiatives should be directed towards codevelopment, with broad visions in national terms and in the medium term. They should not be mere micro-policies, the general effect of which is more than problematical.

UNITS OF ANALYSIS IN THE STUDY OF MIGRATIONS

- The individual
- Domestic groups
- The family and the clan
- Migratory chains
- Mafia-type organizations
- Companies and the labour market
- Union organizations
- NGOs
- Immigrant associations
- The community (in the country of origin and destination)

THE OBJECTS OF STUDY

- The process of integrating into the receiving society.
- The process of leaving the countries of origin.
- Migratory projects and itineraries.
- Transnational networks of immigrants.
- Groups of transnational interest.
- Reproduction and change in individual and group identities.
- The economic role of immigrants for receiving and sending societies.
- The role and impact of immigrants as agents in the process of constituting (in Europe, for example) multicultural states.
- Rethinking the concept of citizenship in a world of emigrants.

TRANSNATIONAL MIGRATORY CYCLES

- The great European migrations to the USA at the end of the 19th century and the beginning of the 20th century: Ellis Island, the Polish Peasant (the life history of Vladek).
- Migrations resulting from the Afro-Asian decolonization: the case of the Senegalese and Algerians in France.
- Asian migrations to the USA: Hawaii forever.
- Post World War II migrations to Europe: the Marshall Plan and its effects.
- Generalized migrations since the 1980s: end of the Cold War and globalization.
- Final reflection: the bright lights of the city vs. the impoverishment of an ever larger third world and a population that never stops growing.

CITIZENSHIP AND CIVIL RIGHTS

- The concept of citizenship and its connection to the process that the political scientists of the mid-20th century referred to as *nation building*.
- Citizens, subjects and pariahs. Comparative reflection on the society of classes and the society of castes.
- The dysfunctionality of connecting citizenship to nation or nation-state: the pariahs of the 21st century, the two-hundred million transnational migrants.
- The State and ethnic diversity: multinationalism vs. polyethnicity.
- The problems ethnic minorities have to fit in the State: the debate on group rights.
- The holder of rights in liberal states is the individual. How can this be reconciled with the needs of groups of immigrants or national minorities?
- Managing difference in the liberal states: internal restrictions vs. External protection.
- The main models for managing diversity : France, Great Britain/USA, Canada.

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