

## Workshop

### Multiculture and Multiculturalism Conversation across Differences

Friday, 26 November 2010, 12.15 – 4.30  
University of Bristol, Bristol Institute of Public Affairs

ACCEPT Pluralism is a new research project, funded by the European Commission's Seventh Framework Programme. It starts from the realization that in recent years there have been increasing tensions between national majorities and ethnic or religious minorities across Europe. It asks how **cultural difference** is debated and **tolerated, respected** or **rejected** in 15 European countries. In studying the conditions of tolerance and respect, it also explores how much cultural difference can be accommodated within liberal and secular democracies. The British contribution to this project is run from the **Centre for Ethnicity and Citizenship** at the University of Bristol by Professor Tariq Modood, Jan Dobbernack and Dr. Nasar Meer.

With this workshop we want to introduce our project and begin a conversation on British cultural diversity. We are interested in the perspectives of **practitioners** from various backgrounds, especially in education or local government, as well as civil society and academia. We want to find answers to practical questions of how to tolerate and respect differences in multicultural Britain. In the British component of the study we are particularly interested how we can move beyond an opposition between **multiculture** and **multiculturalism**. The former captures the everyday conviviality of urban, 'super-diverse' Britain. The latter refers to places where ethnicity and religion continue to be felt and to inform claims and grievances.

The following speakers join us for the workshop:

**Professor Michael Keith**, University of Oxford, Director of Compas; former leader of the Council in Tower Hamlets.

**Professor Maleiha Malik**, King's College London; involved in advising on the scope of recent human rights and equalities legislation.

Issues we want to address include how to work towards the coexistence of various and sometimes divergent claims of cultural difference in concrete areas of social life, such as education and politics? How can we take notice of the lived experiences in urban diasporas? How can we accommodate religion while remaining committed to gender equality?

We are interested in a lively debate that bridges the divide between **academics and practitioners**, explores and critical discusses aspects of cultural difference in contemporary Britain.

**Places are limited. For further information, to register for participation and for directions please contact:**

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**Workshop**  
**Multiculturalism and Multiculture**  
**Conversation across Differences**

Centre for the Study of Ethnicity & Citizenship – Friday 26 November 2010  
BIPA Boardroom, 2 Priory Road

12.15 - 12.45	Registration and Buffet Lunch
12.45 - 1.00	Welcome and Introduction to the ACCEPT Project
1.00 - 1.30	<b>Professor Tariq Modood, Jan Dobbernack, Dr. Nasar Meer</b> <b>Conversation across Differences: A Suggestion</b>
1.30 - 1.45	Discussion
1.45 - 2.15	<b>Professor Michael Keith, University of Oxford, Director of COMPAS</b> <b>Interrogating Integration? Global Migration and the Future of <i>le droit à la ville</i></b>
2.15 - 2.30	Discussion
2.30 - 3.00	Tea and Coffee
3.00 - 3.30	<b>Professor Maleiha Malik, King's College London</b> <b>Progressive Multiculturalism: Minority Women and Accommodating Difference</b>
3.30 - 3.45	Discussion
3.45 - 4.30	<b>Open Discussion</b>
4.30	Tea and Close

## ACCEPT Tolerance, Pluralism and Social Cohesion Responding to the Challenges of the 21st Century in Europe

**ACCEPT PLURALISM** is a new project, funded by the European Commission under the Seventh Framework Programme. It brings together 15 European partners countries.

ACCEPT is concerned with the increasing cultural diversity that characterises European societies and the ways in which it is possible to enhance societal cohesion while respecting ethnic, religious and cultural plurality. ACCEPT debates the **principles, practices, and institutional arrangements** that are needed to promote tolerance and acceptance of cultural differences.

- What forms of tolerance and respect exist in Europe? What are the **different historical and cultural experiences** of tolerating and respecting cultural diversity in different European societies?
- What does tolerance mean? Is tolerance enough or is it too negative a relationship? What kind of **conflicts and disagreements** arise in European societies today with regard to cultural diversity?
- What kinds of **institutional arrangements** have been put forth by different actors when there is a conflict? How successful they have been?
- What kind of **tolerance policies and practices** need to be developed? How can European societies become more tolerant, respectful and accepting of cultural diversity?

The British contribution to ACCEPT is coordinated from the University of Bristol's **Centre for the Study of Ethnicity and Citizenship** by Professor Tariq Modood, Jan Dobbernack and Dr. Nasar Meer.

In our contribution to ACCEPT, we consider the British experience with multicultural and ethno-religious difference. We investigate processes of cultural mixing and hybridisation, and consider the way claims for the accommodation of religion in the public sphere have been received and debated. We suggest that moral and legal positions that do justice to differences thus conceived are distinct and require **re-worked and extended positions of multicultural accommodation**. The



ACCEPT  
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accommodation of some differences requires the **removal of obstacles that stand in the way of equal participation** and the incorporation of minority groups into a horizon of universal rights. Other differences are integral to a claims for their **accommodation in the public sphere**.

For more information go to:  
<http://www.bristol.ac.uk/ethnicity/projects/accept>

## SUMMARY OF CONTRIBUTIONS

**Tariq Modood, Jan Dobbernack, Nasar Meer**

### **Multiculture and Multiculturalism: Conversation across Differences**

British minorities have been diverse from the moment of their arrival. Different socio-economic, cultural and religious positions have informed different claims for recognition, respect and accommodation. Various ways of making sense of post-immigration groups, focusing on class, ethnicity or culture, have been salient at different times. Two perspectives that are influential in today's debates either highlight the patterns of identity negotiation in urban spaces *or* consider the significance of ethnic or religious belonging for members of minority groups. Can we have both? Can we conceive of identities as fluid, multilayered and continuously contested and at the same time show respect to religious identities? Can we design policies that work for both? And how can the two perspectives be reflected in our practical work?

**Michael Keith**

### **Interrogating integration? Global migration and the future of *le droit à la ville***

Stuart Hall has suggested that the multicultural is both empirically everyday and ethically challenging. In this talk Michael Keith addresses the tension between these twin dynamics of the multicultural in the context of emergent patterns of urban life. As cities increasingly mediate global networks and flows of information, capital and culture the relationship between the national, the urban and the local reconfigure the politics of geographical scale; how do cities regulate the rights to *the city of flows* when old boundaries between citizens and denizens lose their clarity? How do transnational and diasporic structures of sensibility alter the languages of belonging in the city?

**Maleiha Malik**

### **Progressive Multiculturalism: Minority Women and Accommodating Difference**

Recent criticisms of policies which advocate the public accommodation of cultural and religious difference have focused on the fact that 'multiculturalism is bad for women'. There are significant risks of harm to women from an unconditional accommodation of minority cultural practices. Yet, at the same time, there are also considerable benefits to minority women from a strategy of 'accommodating difference'. Making more explicit the way in which public accommodations of some minority group 'differences' are a requirement of the liberal commitment to individual autonomy and pluralism allows us to develop a version of 'progressive multiculturalism' which also safeguards the autonomy of minority women. This approach integrates two components both of which are important for minority women's autonomy: first, it gives weight to the importance of 'recognition' of cultural and religious difference in the public sphere; and second, it facilitates full participation by minority women in mainstream political, social and economic processes.