BOOK REVIEW

A Valuable Interculturalism Book for a Tense Time in History: A Review of *Interculturalism in Cities: Concept, Policy and Implementation*

Ricard Zapata-Barrero (Ed.)
Cheltenham, United Kingdom: Edward Elgar Publishing, 2015.
200 pp. ISBN 978-1-78471-531-1. $110.

Reviewed by Rebecca L. Oxford

This is a fascinating book that opens the door to a theoretical and practical understanding of interculturalism in cities. Contributors are from Europe, with the exception of two from Canada. The need for this book is great, considering the currently massive migration into European countries, Canada, and elsewhere due to the bloodbaths in the Middle East.

According to the introduction, interculturalism is a policy, although some chapters speak of interculturalism as a paradigm (or paradigm policy). In Zapata-Barrero's view, interculturalism as a policy has three premises. First, it involves interaction among people from different backgrounds in order to disconfirm stereotypes, reduce prejudice toward the "other," and change conflict zones to contact zones. Second, interculturalism promotes equality and access to citizenship and encourages cities to advocate for more-progressive national laws. Third, interculturalism involves redesigning institutions and policies in all fields to treat immigrant diversity as a resource rather than a nuisance and to provide equal opportunities for education, employment, entrepreneurship, and holding of public office. Zapata-Barrero indicates that concepts of interculturalism garner more agreement than do ways of implementing interculturalism.

Chapters 1 through 5 are grouped in Part 1, called "From Concept to Policy," and Chapters 6 through 10 constitute Part 2, "From Policy to Implementation." The final chapter contains conclusions.

Chapter 1, by Zapata-Barrero, concerns the main hypothesis, theories, and strands of interculturalism. It must be read as a framework for the other chapters, so I give significant attention to it here. Chapter 1 expands the three premises of interculturalism

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mentioned in the preface. In doing so, it contrasts interculturalism with multiculturalism, which, according to Zapata-Barrero, is concerned with establishing rigid, essentialist, static categorizing of people according to their national backgrounds and related factors. In fact, the whole multicultural "diversity" concept is questioned for provoking exclusion and segregation, threatening traditional values of diverse groups, and closing off cultural opportunities of diverse people. Zapata-Barrero suggests that interculturalism deals with diversity differently. Interculturalism is a strategic policy of intervention that (a) restores social cohesion, trust, and feelings of belonging in "open spaces of interpersonal relations" (p. 8); (b) seeks to maintain control of any justified change in national traditional values, protecting the equilibrium between the national majority and minorities; and (c) promotes the development of cultural creativity and innovation in diverse societies by democratizing cultural citizenship. All these points in the policy are meant to counter basic fears, such as anxieties about social conflict, loss of national identity, and lack of development.

The rest of Part 1 consists of more-specific discussions of interculturalism. Chapter 2, by Tiziana Caponio and Roberta Ricucci, notes that intercultural policies remain vague regarding social inclusivity despite input from the Council of Europe, the European Union, UNESCO, and other organizations. The authors offer an analytic typology of interculturalism and social inclusion. They present examples of good practice from the Cities for Local Integration Policies Study. Chapter 3, by François Rocher, compares Barcelona and Montréal and finds them similar in terms of city projects and dedication to nationality projects (Catalonia and Quebec). Rocher employs Québecois scholar Daniel Salée's tripartite framework of instrumentalist, humanistic, and state-oriented approaches and encourages readers to consider varied discourses within the same policy. Chapter 4 has a captivating title, starting with "Meet Me on the Corner?" In this chapter, Phil Woods focuses on shaping conditions for intercultural interaction in public spaces within cities. Zapata-Barrero emphasizes that this is an underresearched area that deserves more attention. Because the title of Ted Cantle's Chapter 5 includes the term *implementing,* the reader might think this chapter belongs in the implementation section, Part 2. At any rate, Chapter 5 focuses on the main policy areas of implementation and, as does Irena Guidikova in Chapter 8, explains why interculturalism should be considered a paradigm rather than a policy.

Part 2, "From Policy to Implementation," begins with Chapter 6, by Anna Ludwinek, who addresses the European intercultural

mind-set (attitudes and perceptions about intercultural dialogue, integration, and discrimination) and what that mind-set tells local policymakers. The author brings up results of the European Quality of Life Survey and other empirical findings. In Chapter 7, Andrea Wagner discusses the Intercultural Cities Index (supported by the Council of Europe and the European Commission) as a way of measuring outcomes and secondary effects of intercultural policies. She shows useful, empirically grounded figures representing city samples. Chapter 8, by Guidikova, highlights the nature of interculturalism as a "policy paradigm" (p. 138) for integration. She uses a data-based comparison of 20 cities in the wider European area and provides information from the Intercultural Cities Programme. She indicates that interest in interculturalism in cities is spreading to Japan, South Korea, Canada, Mexico, and perhaps the United States. In Chapter 9, Anna Triandafyllidou and Iryna Ulasiuk propose ways to measure the capacity of the media to reflect diversity and to promote migrant integration. (This seems to be an important issue today, especially given media reports about some immigrants' difficulties in integrating into Köln and other cities in 2016.) Allison Harell's Chapter 10 discusses measuring outcomes of interculturalism in the schools. Her focus is on Canada, but the methodology would be useful in cities in many other countries.

Chapter 11, "Conclusions," by Zapata-Barrero, brings the volume together by highlighting findings, policy implications, and ideas for subsequent research.

In relation to Oxford's (2013, 2014) typology of dimensions of peace, interculturalism as defined in this work touches upon interpersonal, intergroup, international, and intercultural peace. This shows the immense scope of interculturalism and its many implications for peace. In this volume there was a brief, theoretical discussion of fears related to social conflict and loss of national identity, but as a psychologist I wanted at least one chapter to look at immigrants' experiences in cities from a more personal viewpoint and to compare these experiences with premises of interculturalism. It would have been good to read about interculturalism in cities in Africa, South America, and elsewhere, though an encyclopedic treatment is impossible in a normal-sized book such as this one. All told, the book stands as a fine, cogent resource for anyone who wants to understand interculturalism in cities at this particularly tense time in history.

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References

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