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ifa-Edition Culture and Foreign Policy

**Migration and Cultural Integration in Europe**

Conference Report

Brussels, 11 December 2013



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# **MIGRATION AND CULTURAL INTEGRATION IN EUROPE**

## Introduction

The cultural integration of migrants and minorities in European societies is task and process in everyday life. Nonetheless, in European political debates it is commonly assigned a low priority compared to the political and economic dimensions of the issue. Although it is not their principal task to promote cultural integration, cultural institutes are important, yet often neglected, actors in this decisive field of social development.

On 11 December 2013 the ifa (Institut für Auslandsbeziehungen) brought together the heads and representatives of member institutions of the network of European Union National Institutes for Culture (EUNIC) with researchers and practitioners from diverse backgrounds at the Representation of the State of Baden-Württemberg to the European Union in Brussels to explore the meanings of cultural integration, and to discuss what cultural institutes could do to promote it. Among the participants were social scientists, activists from both national and international non-governmental organisations, and representatives of the European Union as well as local administrative institutions from different parts of Europe.

### Key questions of the conference included:

- Is cultural integration only a matter of language and religion? Or do we also need to discuss national identities and prejudices towards the perceived other?
- What competing concepts for the integration of migrants or minorities exist in different parts of Europe?
- Is it possible – or even desirable – to undertake common efforts to promote migrants' cultural integration? Or is integration a concept specific to each national context that can only be addressed by the national institutes?
- How can cultural institutes contribute to the integration of migrants? In what circumstances are actions more effective in the host country, and in what circumstances are actions more effective in the country of origin?

Among the speakers and panel discussants were policy analysts and activists as well as professionals from state institutions, scientists and politicians, some of them combining multiple roles, and of course representatives of EUNIC's member institutions. The discussion was split into two panels.



**Panel I** addressed the diverse aspects of cultural integration and **Panel II** the tasks of cultural institutes. An introductory keynote was given by Christian Joppke, Professor of Sociology at the University of Bern. The discussion was moderated by sociologist and journalist Nkechinyere Madubuko.

In their welcoming remarks, the leading representatives of all three institutions involved in the organisation of the conference – ifa, EUNIC, and the Representation of the State of Baden-Württemberg to the EU – highlighted the importance of the conference’s topic. The Head of the hosting Representation of the State of Baden-Württemberg to the EU, Johannes Jung, pointed to the important contributions immigrants have been making for more than a century to Baden-Württemberg’s development into one of the most prosperous regions in Europe. According to Jung, migration and integration form a very complex field and there was the potential for many mistakes to be made by political actors as well as by society. Fortunately, in Baden-Württemberg many initiatives were developed that helped to avoid these mistakes.

The Secretary General of ifa, Ronald Grätz, also pointed to the long history of migration: People in Europe have travelled across borders for ages, moving from one region to another for short term work as well as to find new homes. The cultural richness and diversity of Europe is largely a result of its migratory past. As with migration, integration is also both a matter of history and matter of the present. Often debated as a problem that has to be solved, he argued that integration is a social process like many others: It can be either obstructed or supported by individuals and institutions, but in the end it will occur regardless. Referring to the role cultural institutes could play in promoting cultural integration, Grätz pointed to the resources the institutes possessed through their international and intercultural experience. EUNIC would be the right frame to discuss these experiences. Maybe, Grätz asked, it would also be the right framework for joint action towards the promotion of migrants’ cultural integration?

Charles-Etienne Lagasse, EUNIC president 2013, took up the historical remarks of previous speakers and referred to the example of Paris in the early 20<sup>th</sup> century, where many famous migrants gathered both as refugees and as “voluntary” migrants and





who constitute an indispensable part of European cultural memory. He urged us to take this memory into account more prominently in current debates on refugees and migration. Regarding the conference topic, Lagasse pointed to the consequences of migrants' cultural integration for their home countries both in the context of economic development and the cultural realm.

In his introduction, Marcel Berlinghoff, expert in the ifa-Research Programme "Culture and Foreign Policy," gave two caveats to prevent possible misunderstandings deriving from the conference's title: First, cultural integration did not refer to European states or societies integrating subjects but to the integration – or possibly inclusion – of migrants and minorities in different European societies. What at first sight seems to be a common topic which everybody has been confronted by in one way or another and that has been discussed all over Europe for years, he argued, is still a difficult topic to get a firm grip on. While everyone has at least a sense of what integration of migrants or minorities is all about, the deeper one goes into detail, the fuzzier the issue gets. The best proof of this is integration discourses in different European

societies with both distinct migration histories and ideas of what makes a nation. For example, while immigration has been part of both French national self-concept and a subject of active policy for decades, other European states saw themselves as non-immigration countries with ethnically homogenous populations. Although these self-images have changed over recent years, there are still emotional debates about which groups should integrate – and into what.

Noting a provocative example from the recent German debate on migration and integration, Berlinghoff mentioned a manifesto by critical researchers that even called for the dismissal of the term "integration" and its replacement with "democracy". Instead, they argued, we should start talking about equal rights independent of nationality. Disagreeing with the demand to stop talking about integration, Berlinghoff strongly agreed that we should broaden our perspectives when discussing migrants' integration.

The second misunderstanding to be avoided in the context of the conference, according to Berlinghoff, was limiting "culture" to the classical arts: literature, music, the graphic arts, dance and film.



Although they could make important contributions to the integration of migrants or minorities, cultural integration in the broad sense of the conference would be about all aspects of everyday life not covered by the dimensions of political or economic integration. These include language skills and religious beliefs, the most debated topics related to integration throughout Europe. The aim of the conference was also to ask about the different meanings integration has in distinct European societies. Therefore the discussants should look at identity and ask what roles gender, age, and social or residence status can play in the integration process.

## Keynote

### The Role of Culture in Immigrant Integration

#### Bidirectional policy of integration

The paradox of cultural integration, Christian Joppke argued in his keynote, is that it is the most important dimension of integration, but also the least accessible by the liberal state. What explains the common focus of both social science and political debate on political and economic dimensions of integration, according to Joppke, is the fact that, at least in theory, state neutrality and constitutional liberty rights such as freedom of speech and religion, as well as the protection of the family, prevented the state from enacting coherent cultural integration policies.

Joppke identified two distinct integration policies: On the one hand civic integration policies, which assign the burden of integration to the newcomer, and on the other hand anti-discrimination policies, which assign the burden to mainstream society. Both were one-way policies that should be transferred into a bidirectional policy.



## From an economic to a cultural focus in integration policies

Despite a convergence of integration policies decreasing the still existing differences between the nation states, in official statements leading European politicians postulated the “end of multiculturalism”, promoting a “muscular liberalism” to integrate migrants and minorities into the nations. This marked a shift from an economic to a cultural focus in integration policies. For many years, the main demand on immigrants was that they be self-sufficient; today there were new expectations of newcomers. Again differing national focuses became apparent: While in Germany the focus was on language acquisition and fact-based learning about the host country, in France language was not seen as a problem. There the debate was rather about attitudes and values compatible with the French Republic. Meanwhile, very harsh cultural integration demands in the Netherlands were focused on becoming Dutch at heart, in contrast to a British integration policy concentrating on what Joppke called “applied culture”. The main problem hereby was that integration policies were fused with control policies, making language acquisition a requirement for visa – as “integration from abroad”.

## The role of language and religion in the integration process

The two most important fields of cultural integration, Joppke indicated, are language and religion. If it was true, that Muslim immigration to Europe was comparable to Hispanic immigration to the United States, the US was more fortunate: While in Europe the main challenge was to integrate Muslim immigrants to Christian or secular nations, the

United States only had to deal with the different language of mainly Hispanic immigration from Latin America. Regarding cultural integration policies, again the paradox was that the liberal state should guarantee religious freedom but commonly had only one or few official languages while the individual usually had one belief but could be multilingual without affecting his or her identity. Or in other words: Language is additive while religion is exclusive.

In his conclusion, Joppke advised us to accept the limits of integration policy in a liberal state: The wish for civic integration was the most common in Europe but self-limited. General institutions such as flexible and liberal labour markets and better education systems would count much more than any additional cultural integration policy. Furthermore Joppke made an appeal to fight discrimination while still maintaining respect for the majority culture, and argued that, above all, European societies should not repress a robust debate on migration and diversity.



## Discussion I

### New Perspectives on the Cultural Integration of Migrants

#### Call for multilingual education

The first discussion panel went deeper into the peculiarities of cultural integration in Europe. Sarah Cooke O'Dowd, policy analyst at the Brussels-based think tank Migration Policy Group (MPG), took up Joppke's call for better education, presenting some results of the 3<sup>rd</sup> Migrant Integration Policy Index (MIPEX III) and insights from the work of Sirius, a network that promotes multilingualism among children and young people from a migrant background. MIPEX is a project initiated by the British Council and MPG, using 148 policy indicators to compare, analyse and improve integration policy in more than thirty European and OECD-countries.

While scoring “halfway favourable” in the overall findings, in the European Union the field of education was deemed an Area of Weakness, scoring only 39 points out of 100 on average. According to Cooke O'Dowd, one of the main problems was the uneven support for intercultural education,

including a lack of effort to make sure there are members of minority groups on the teaching staff, among school administration and attending parents' groups.

To overcome this weakness is one of the tasks of Sirius, which undertook a study on citizenship education about ethnic and cultural diversity. Among the findings was that there is a large spectrum of models that ranges from assimilation to integration and inclusion and varies widely in how much priority is placed on diversity. Cooke O'Dowd highlighted best practice cases, such as the high priority given to the objective of inclusion in curricula in Estonia, Norway and Portugal: School there is a space that welcomes all differences, and where diversity is perceived as a richness that constitutes a relevant aspect of the curriculum and teaching methods. She also pointed to the importance of supporting multilingualism at all education levels. Multilingualism of migrant children should be seen as a resource and treated with respect: the acknowledgement of the mother tongue would not only foster the self-confidence and sense of identity of these children but also the language awareness of the whole class. Therefore Cooke O'Dowd advocated a push for “trilingualism”: The official language of the host country or region, a major language like English and the mother tongue of the child.

The importance of, as well as the consequences of lacking, cultural diversity and multilingual education became apparent during the presentation of Larisa Inić, until very recently cultural coordinator of the city of Subotica, Serbia, which is a member of the Intercultural Cities Programme (ICC) of the Council of Europe (CoE). The ICC offers a space for mentoring and mutual learning for stakeholders



in local contexts to promote joint action in highly diverse cities. Suggesting the anti-discrimination standards of the CoE as a common ground for joint action, ICC could be a role model for other European activities aiming at cooperation in the field of integration of migrants and minorities.

As a Hungarian-Serbian border town, Subotica has been an intercultural city since the 19<sup>th</sup> century, including among its inhabitants Serbian, Croatian- and Hungarian- speaking citizens as well as German, Jewish and Roma minorities. Despite its unique character, the presentation showed that Subotica was strikingly similar to other European cities in the challenges to intercultural life found there. While from the 1950s on, multilingual and multicultural education had been supported by the mandatory education of Hungarian as the “environmental language” of the region, the nationalist backlash during the 1990s ended the teaching of Hungarian at school. As a result, young people today often do not speak the language of other ethnic groups, which leads to segregation. Nonetheless, and despite nationalist tendencies, Inić argued that Subotica is a fertile ground for the development of an intercultural strategy.

Integration policy in Spain was presented by Ricard Zapata-Barrero, Director of the Interdisciplinary Research Group on Immigration at the Pompeu Fabra University in Barcelona, as an exceptional case. Presenting the findings of his research on diversity management, he argued that the Spanish model of integration was marked by “multiple diversity.” On the one hand language and religion were dominant dimensions of migrants’ integration on the Peninsula. However, both language and religion were also central issues in the struggle between autonomous communities or nationalities such as Catalonia, Galicia and the Basque Country, and the Spanish State. Hence the “new” framework of immigrant integration interacted with an “old” framework of national integration deriving from the democratic transition and bearing a still unresolved conflict over the nation’s cultural identity. This, along with the absence of state-wide institutions, rules or policies for migrants’ integration, lead, according to Zapata-Barrero, to an integration policy characterized by a “practical philosophy”: Spanish integration policy tended to focus on practical solutions to diversity-related conflicts on a case to case basis, without developing any long-term model of a diverse society.



### Call for intercultural teaching

In the discussion the panellists highlighted again the importance of education. Based on the MIPEX findings Cooke O'Dowd argued that education was one of the main issues of cultural integration. This would include intercultural teaching: The way migrants are schooled affects their whole lives. If the integration model of education was assimilation, students would be expected "to feel", for example, Dutch or Hungarian, which could lead to backlash and segregation. If the focus was on cultural diversity and inclusion, migrants would feel included, i. e. accepted by the society. They could build their own cultural identity and be allowed to be proud of their heritage. Inić supported this argument by underlining the effects of intercultural teaching on everyday life: in Subotica's Yugoslav era it used to be normal to learn different languages and to learn about other cultures. Since this was cut down, rising nationalism led to many problems on the cultural level. Now there was less integration and more segregation.

Regarding the Spanish case, the question arose from the audience why in Spain there had not

developed anti-immigrant feelings due to the bad economic situation, as e. g. had occurred in Greece. Zapata-Barrero suggested that this was partly due to the fact that multiple identities in Spain had not dissolved yet, which is why "identity" was hard to use against immigrants. This was a positive outcome of this unsolved cultural conflict. On the other hand, it should be solved because it made cultural integration promotion very challenging: how could you integrate if there were not only more than four official languages but also multiple integration regimes in one single country?

### Beyond language teaching

In respect to the role of cultural institutes in cultural integration all three panellists agreed that it was very important and should not be limited to language teaching. Instead, cultural institutes should also introduce newcomers to the basics of the domestic society. The panel's consensus was that integration policy had its limits and that cultural integration was the task of every single member of society. Cooke O'Dowd specified "policy will do a certain amount but it's really everybody's job to support integration."



## Discussion II

### Cultural Institutes and the Cultural Integration of Migrants

#### Vocational language training

The discussion on the tasks cultural institutes already perform to promote cultural integration and those they should undertake in the future was continued in the second discussion panel. Costanza Menzinger, Coordinator of the language programme of the Italian Società Dante Alighieri (SDA), reported on the experiences of the SDA with vocational language classes abroad. Among the major advantages of these courses taken by those to be employed in the care and construction sectors and including 20 hours of preparation for everyday life in Italy (“civilisation preparation”), were the high motivation of the students and a calmer learning environment found in their countries of origin: In contrast to newcomers learning the language in Italy, the students attending the classes in their home countries had less stress, as they could live at home and were not yet affected by the challenges of immigration. It did become apparent, however, that language level B, which is defined as essential for surviving in another country independently,

could be reached only when living in the country.

#### Strengthening the perception of an intercultural reality in the mainstream society

As Costanza Menzinger and Alexander Kruckenfellner, project leader of the language and inclusion programme of the Goethe Institut (GI), stated, there has been a rising demand for language courses since the beginning of the current economic crisis. He sees the function of the GI in fostering cultural integration as offering services that make the path to Germany easier: “Language should be a bridge, not an obstacle.” Furthermore, the GI would support the whole migration process from pre-integrative language training in the home country to integration courses in Germany. Kruckenfellner also emphasised the commitment of the GI to influencing German mainstream society through such means as conferences and workshops promoting recognition of the intercultural reality in Germany: We should enhance the concept of “welcome culture” to a “culture of acknowledgement”, he claimed.



Ambassador Martin Eichtinger, Director General for Cultural Policy at the Austrian Federal Ministry for European and International Affairs, took up this claim, referring to the efforts of his government to calm down the heated debate on migration in Austria by concentrating the discussion on facts instead of stereotypes. Detected problems could be tackled e. g. by mentoring programmes and promoting positive connotations to migration. Emphasising the intercultural history of Austria since the Habsburg Empire, Eichtinger presented the “Dialogue of Cultures Task Force” which aims at peaceful living in intercultural and inter-religious contexts on both domestic and international levels. In Austria, one pillar of this programme consists of language training for Turkish Imams sent to Austria, and training for female delegates of mosque associations and other volunteers to take part in intercultural dialogue. On the international level the programme would aim at supporting Arab societies in their transition to democracy and fostering the interreligious and intercultural dialogue between the Muslim and the Western world.



### **Positive role models and the fight against stereotypes**

Several points were made on how cultural institutes could promote cultural integration of migrants or minorities and the role EUNIC could play in this process. All panellists agreed that the fight against stereotypes was crucial. “It’s all about being in a constant dialogue to combat stereotypes and prejudices”, as Ambassador Eichtinger recapped: In the long term, migration would take place anyway, so people had to be made aware of it. By employing people with migrant backgrounds both for their domestic and their international work cultural institutes could promote the diversity of European countries by creating positive role models.

### **Integration as a process not as a project**

The crucial importance of education was restated. Cultural institutes are already training teachers to raise intercultural awareness. These programmes should be extended. Another problem discussed was the short term view of integration. Too often, as Alexander Kruckenfellner argued, integration would be seen as a project. Everybody would contribute during the runtime, but after the project ended, nothing would follow. Instead he advocated for a perspective of integration as a long term process with distinct measures, actions and activities in every phase of the process.

According to Kruckenfellner, this could also be one of the tasks of EUNIC, whose role was addressed in the concluding discussion. Kruckenfellner singled out the role EUNIC has already played as a forum for best practice exchange in the intercultural work of cultural institutes. While



Eichtinger was sceptical about the possibility of a one-size-fits-all best practice example, he underlined EUNIC's commitment to raising awareness of cultural diversity in Europe and abroad. He also emphasised that EUNIC was a successful and well-respected example of European integration that would stand against restrictive nationalistic views. According to Costanza Menzinger, EUNIC could take the role of spokesman for migrants at the European level, helping migrants who currently lack a voice be heard. It could also be a mediator both within the European Union and towards third state countries.



## Conclusion

In her concluding remarks, the designated EUNIC-President Annika Rembe underlined the importance of the questions discussed: “There is no doubt that these questions can be the keys to the future of Europe”, she stated. Addressing the contemporary refugee crises in the Mediterranean she advocated acting respectfully towards both refugees and other migrants. Behavior towards them would be a mirror of Europe’s relation to the world.

But migration is also a huge asset and a challenge within Europe. The key to mastering this challenge would be tolerance, and one task of the cultural institutes was to promote tolerance in the entire society. Therefore Rembe postulated that – first and foremost – we should all reflect our own diversity.

Regarding tasks for EUNIC, Rembe recalled that both panels had strongly indicated the importance of education and had made clear that on the path towards integration it was all about dialogue. Furthermore she stated that multilingualism was an asset that had to be spread in Europe and that it is up to EUNIC to support that.

The conference proved both the importance of efforts to promote migrants’ cultural integration and the need for further European exchange on the topic. The conference also offered evidence of the fact that both national and regional conditions are too diverse to permit deployment of one single strategy to promote the cultural integration of minorities, not least because national narratives and migrant or minority groups differ fundamentally. Among the key findings of the presentations was the dominance of language as a major issue of intercultural living. This makes cultural institutes important actors in both national and European strategies in the future. An exemplary field of action is the training of teachers for intercultural education. Dialogue is the key to intercultural living. In the scope of EUNIC other aspects of this diversity than language are still to be discussed in depth. Furthermore, much has to be learned about the limits of integration policies and the autonomy of the process of cultural integration. Beyond this, the acknowledgement and confident presentation of the diversity of European societies to a public both inside Europe and abroad was seen as a major task of national cultural institutes and the EUNIC network.



# CONFERENCE PROGRAMME

## Conference

# Migration and Cultural Integration in Europe

### Time:

11 December 2013, 12.00 noon–5.45 pm

### Venue:

Representation of the State of  
Baden-Württemberg to the EU,  
rue Belliard 60–62, 1040 Brussels

### Organisation:

ifa (*Institut für Auslandsbeziehungen*)

In European societies shaped by immigration, the everyday integration of migrants takes place in civic, socio-economic, and cultural dimensions. While there is evidence for a harmonisation of civic and socio-economic integration policies in Europe, the cultural dimension is still shaped by national concepts and perceptions of integration.

The cultural integration of migrants, and its link to the question of identity, is most often treated politically as a matter of language skills and religion. To understand the processes and problems of everyday life in Europe's multicultural societies today, other aspects that shape the host societies' perception of newcomers and hence their opportunities for integration have to be included in the picture as well.

### Key Questions

What do we mean when we talk about the cultural integration of migrants? Which competing concepts for the integration of migrants or minorities exist in different parts of Europe? Is cultural integration only a matter of language and religion? How can cultural institutes contribute to the integration of migrants? Should action be taken in the host country or in the country of origin?

### Conference

The conference brings together researchers and practitioners, so that they may share with each other various perspectives on the cultural integration of migrants. The aim thereby is to contribute both to a broader understanding of cultural integration and of the causes and consequences of national divergences in this field. The conference brings together professionals dealing with the integration of migrants and provides them with good-practice examples. Furthermore, it will provide a forum for EUNIC's cultural institutes to discuss the potential, challenges and pitfalls of a common European strategy on the cultural integration of migrants.

### Moderator

Nkechinyere Madubuko, Journalist and Sociologist

## Order of the day

12.00 noon **Registration and snack**

1.00 pm **Welcome remarks**

Johannes Jung, Head of the Representation of the State of Baden-Württemberg to the EU

Ronald Grätz, Secretary General, ifa

Charles-Etienne Lagasse, President, EUNIC

1.20 pm **Introduction**

Marcel Berlinghoff, ifa-Research Programme “Culture and Foreign Policy”

1.30 pm **Keynote**

Christian Joppke, Chair in General Sociology, University of Bern, Switzerland

2.00 pm **Discussion I**  
**New Perspectives on the Cultural Integration of Migrants.**

Sarah Cooke O’Dowd, Policy Analyst at Migration Policy Group and Communications Manager for SIRIUS, Brussels, Belgium

Larisa Inić, Coordinator of the Intercultural Cities Programme in Subotica, Serbia

Ricard Zapata-Barrero, Director of the Interdisciplinary Research Group on Immigration (GRITIM), Universitat Pompeu Fabra Barcelona, Spain

### Key questions:

- How does the understanding of integration of migrants vary throughout Europe?
- What are the outcomes of different national strategies on cultural integration?
- Which factor is decisive for the cultural integration of migrants: national policies on cultural integration, measures adopted at the local level, or even the character traits of individual migrants?
- What role does language education play in cultural integration, and how can bilingualism be helpful?
- In which way do aspects such as ethnicity, class, age, gender, education, or residence status matter for the cultural integration of migrants?

3.30 pm **Coffee Break**

4.00 pm **Discussion II**  
**Cultural Institutes and the**  
**Cultural Integration of Migrants**

Martin Eichtinger, Ambassador, Director General of Cultural Policy, Austrian Federal Ministry of International and European Affairs

Alexander Kruckenfellner, Project Leader Language and Integration Programme, Goethe-Institut Munich, Germany

Costanza Menzinger, Coordinator of the language programme PLIDA, Società Dante Alighieri, Rome, Italy



**Key questions:**

- How do cultural institutes promote the cultural integration of migrants?
- Who should be addressed? Particular immigrant groups, the mainstream society of the host country, or rather potential immigrants in their countries of origin?
- Should we aim at common standards in European cultural integration policy? Or are diverse approaches to cultural integration more promising?
- Which role could EUNIC play in this endeavour?



5.30 pm **Concluding remarks**

Annika Rembe, EUNIC-President 2014

5.45 pm **End**



## Speakers

**Marcel Berlinghoff** is an expert in the ifa-Research Programme “Culture and Foreign Policy” and organiser of the conference on behalf of ifa. He studied political science and history at the *Universitat Autònoma de Barcelona* and Heidelberg University, where he did his PhD on the history of European migration policy in the “guestworker” era. He has been working for the *Deutsche Gesellschaft für Internationale Zusammenarbeit (GIZ)* on sustainable migration programmes and is a member of the Institute for Migration Research and Intercultural Studies (IMIS) at Osnabrück University, where he is doing research on humanitarian refugee programmes.

**Sarah Cooke O’Dowd** is the communications manager of the SIRIUS European Policy Network on the education of children and young people with a migrant background, a project funded by the Life-long Learning Programme of the European Commission (2012–2014). Sarah Cooke O’Dowd was content manager of the European Web Site on Integration in the Integration and Diversity programme of the Migration Policy Group. She has also worked in Barcelona at the Interdisciplinary Research Group on Immigration of the *Universitat Pompeu Fabra* (GRITIM-UPF) and the Barcelona Centre for International Affairs (CIDOB). She holds a Master’s degree in International Relations from the *Institut Barcelona d’Estudis Internacionals* (IBEI) and a Bachelor of Arts in European Studies from Trinity College Dublin.

**Martin Eichtinger**, Ambassador, has been the Director General for Cultural Policy at the Austrian Federal Ministry for European and International Affairs since 2010. Martin Eichtinger did post-graduate studies at the Johns Hopkins School of Advanced International Studies in Bologna/Italy and in Paris. He joined the Austrian Federal Ministry for Foreign Affairs in 1986 and served

as personal secretary to the Foreign Minister. His diplomatic assignments included Mexico and Washington, D.C., where he headed the Austrian Press and Information Service from 1992 to 1999. Between 1999 and 2007, he was Chief of Cabinet of the Austrian Special Representative for Payments to Former Forced and Slave Labourers of the Nazi Regime, Director for International Affairs at the Austrian Federation of Industry, a manager at a private-sector company, and Chief of Staff and later Secretary General of the Austrian Federal Ministry of Economics and Labour. From 2007 to 2010, he served as Austrian Ambassador to Romania and the Republic of Moldova.

**Ronald Grätz** is the Secretary General of the ifa (*Institut für Auslandsbeziehungen*). He worked as Division Director for German Language at the UNESCO scheme *Colégio Benjamin Constant* in São Paulo, of which he was also Deputy Director. In 1993, he qualified as a reader at the *Goethe-Institut* in Munich, Cairo and Göttingen and worked as consultant for pedagogical support and as a teacher with the *Goethe-Institut* in Barcelona from 1994 to 1998. From 2002 to 2005, Ronald Grätz was a consultant for new media and the director of local programme activities in Eastern Europe and Central Asia at the *Goethe-Institut* in Moscow. Before assuming his current role at ifa, he was Director of the *Goethe-Institut* in Portugal.

**Larisa Inić** is a cultural coordinator at the Mayor’s Cabinet in Subotica in charge of the Intercultural Cities (ICC) programme and the European Capital of Culture candidacy. Previously, Larisa Inić worked as a journalist for a number of influential media organisations, was responsible for organising many cultural events, co-ordinated the “Hearts in Harmony Festival” in *Novi Sad* and handled public

relations for the *Cantat Novi Sad*. She was a correspondent for *B92*, *Beta News Agency*, *ANEM* and many other media organisations, she was one of the founders of *REKOM*, a board member of the Independent Journalists' Association of *Vojvodina*, a leader of the student protests in 1996/97 in Subotica, and organised many protests during the Milosevic regime, in addition to panels, conferences, and round tables in connection with her activism in the human-rights and anti-war movements. She is the author of the sold-out book "Sex and The Province", which focusses on issues of women's rights in the Balkans, and was written to appeal to a wide audience.

**Christian Joppke** holds a chair in sociology at the University of Bern, Switzerland. He received a PhD in sociology from the University of California, Berkeley in 1989. He previously taught at the University of Southern California, the European University Institute in Florence, the University of British Columbia (Vancouver), the Jacobs University Bremen, and the American University of Paris. He has also held research fellowships at Georgetown University and the Russell Sage Foundation, New York. His most recent books are "Legal Integration of Islam: A Transatlantic Comparison" (with John Torpey) (Harvard University Press 2013), "Citizenship and Immigration" (Polity 2010), and "Veil: Mirror of Identity" (Polity 2009).

**Johannes Jung** has been Head of the Representation of the State of Baden-Württemberg to the European Union and Head of Department VI of the Ministry of State of Baden-Württemberg since 2012. He studied Political Science, Public Law, European Law and Sociology and holds a Master's Degree in Political Science with a focus on International Relations from Heidelberg University. He worked from

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## Organisation

The ifa (*Institut für Auslandsbeziehungen*) is engaged worldwide in promoting dialogue among civil societies, in the mediation of foreign cultural policy information and in artistic exchange. It promotes and funds cultural, artistic and arts exchanges through a programme of exhibitions, meetings, dialogues and conferences. It contributes to maintaining peace through civil conflict resolution work, and it fosters cultural diversity by supporting cultural minorities. As a centre of competence for foreign cultural and educational policy, ifa works to bridge practice with scientific research and media. Within the framework of ifa's Research Programme "Culture and Foreign Policy" researchers examine current issues related to Germany's foreign cultural and educational policy.



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Baden-Württemberg  
VERTRETUNG DES LANDES BEI DER EUROPÄISCHEN UNION

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