

Questions from Wellington Seminar	Glenda Ballantyne's Response's
<p>Why use the term “generational migrants”? Doesn't this serve to keep us separated instead of bringing us together as friends, neighbours, colleagues, communities?</p>	<p>I think that term is useful for research purpose because it allows us to understand the experiences of specific demographic groups. But I agree, there is no need for it to be foregrounded in policy and program contexts.</p>
<p>It feels as though interculturalism is great when we are talking about embracing the positive aspects of different cultures. How does this work when certain aspects of different cultures would be considered unacceptable such as elements of sharia law? How do we successfully balance this pick and mix approach?</p>	<p>Interculturalism is based on dialogue across cultural differences, but not cultural relativism. Dialogue can and must include criticism and rejection of unacceptable practices. Defending human rights is core to the intercultural project. The Intercultural Cities program is based on European standards endorsed by the Council of Europe.</p>
<p>For Glenda mainstream and social cohesion can be loaded or contested concepts – who defines and measures trends in these areas independently of predominant relations of power? Cheers Phil Walker</p>	<p>Hi Phil, In the policy context, it will be governments who ultimately define these terms. Usually, they draw on an evidence-base drawn from research. The scholarly community likewise draws on research to debate the best indicators. Best, Glenda</p>
<p>How are the activities intended to weaken fixed aspects of culture differentiated from activities that attack culture, both in perception and in fact?</p>	<p>Interculturalism does not seek to weaken any aspects of culture, but rather to recognise that culture(s) are by nature mutable – in actuality, all living cultures are evolving and changing.</p>
<p>Why is interculturalism focused on language, culture & faith & not other diversities like sexual orientation for example.</p>	<p>Interculturalism is based on the assumption that people do not identify around single categories, and often have allegiance to overlapping identities such as cultural group, race, sexual orientation, ability and gender.</p>
<p>How does interculturalism function in colonized countries to address the status of autochthonous peoples in a post-colonial environment?</p> <p>Social media is often used to express and incite intolerance. Has an interculturalism been able to use social media to increase constructive dialogue and facilitate engagement?</p> <p>You just answered my social media questions – C 4 I Great!</p>	<p>A specific policy addressing Indigenous issues is a core principle for Intercultural approaches in post-colonial contexts.</p>
<p>'Multiculturalism' is a now recognised as flawed attempt to bring different cultures together. What effective steps have you taken to identify potential more subtle flaws that equally will prejudice “interculturalism' and again lead to failure?</p>	<p>Multiculturalism served many communities well in the period before the era of neoliberal globalisation and accelerating migration. I think all diversity policies need to be attuned to changing circumstances and prepared to adapt to them. Interculturalism has been designed to respond to these new circumstances – as these evolve, so too will the need to update policy settings.</p>
<ul style="list-style-type: none"> - Treaty obligations and interaction between bi-culturalism and interculturalism? - Psychometric testing? Topical here currently but is there a position on the use of a tool understood to be biased against ethnic groups and the differently abled? Is this part of smart recruitment? - You forgot food as a mechanism for promoting dialogue! - Blind recruitment – to what level is information anonymised? 	<p>Interculturalism, like multiculturalism, always needs to be adapted to local circumstances. It does not preclude or interfere with treaty obligations or other legislation or policy settings. It has been adapted to bi-cultural contexts in other parts of the world.</p>

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<p>What happens to mainstream culture when diversity successfully integrates? Are we assuming that diverse cultures just integrates into the dominant culture?</p>	<p>Interculturalism seeks to achieve <i>social</i> integration- where all cultural groups have equal access to employment, education and public life. On the cultural front, it recognises that both minority and majority cultural identities adapt through interaction. It asks members of the majority culture to question their own assumptions and open channels of communication and interaction with minorities.</p>
<p>Kia ora, thanks for the awesome presentations any chance we can get the power point slides? Thanks</p>	<p>Nui rawa te whakawhetai ki a koe, and yes!</p>
<p>Intercultural session Q. What assumptions about people are being made in this intercultural approach? :-seems it assumes good will and acceptance of difference by the dominant group :-assumes there is shared history shared background and shared experience and language which is not the case : assumes power equally shared which is not true</p>	<p>Interculturalism recognises that we can't assume that dominant groups accept difference – it came into existence as an attempt to foster such acceptance. Its aim is to make equitable interaction across groups which do not yet share a common history possible. Interculturalism also recognises that making this happen will only be possible if power differentials are countered.</p>
<p>Cities have taken up the intercultural challenge. How can central governments do more, in addition to changing their own recruitment policies? For instance, the delivery of essential services that are intercultural in intent – eg employment, education, health, safety, etc?</p>	<p>The first step is to decide that an intercultural approach is necessary! Once commitment is made, the strategies adopted at the city level can be adapted to other contexts.</p>
<p>How does interculturalism appreciate and support the aspirations of first people's and indigenous groups</p> <p>How does interculturalism hope to address embedded power imbalances across diverse cultural groups to ensure actual inclusion voice and differentiated action.</p>	<p>A strategy for addressing the aspirations of indigenous people is a core principle of interculturalism in post-colonial contexts. For example, it is a key indicator in the Australian Intercultural Standards and Index.</p> <p>A strong focus on anti-discrimination strategies is foundational to intercultural philosophy and practice. Its indicators include monitoring discrimination; support for anti-discrimination agencies; campaigns to foster anti-discrimination; work with media to include under-represented people and to resist stereotypes; and monitoring and active engagement of social media to promote positive messages and neutralise malicious portrayals.</p>
<p>Sounds like sensible things... where to start for us now?</p> <p>To the question re: not accepting certain aspects of different cultures, it's often ignorance... the example used: Shariah Law, is a case point. If the person asking this question would like a direct response, I can support</p>	<p>Interculturalism has evolved in the first instance as a city based strategy, and there are many resources which outline concrete approaches, polices and programs available on the Intercultural Cities website. https://www.coe.int/en/web/interculturalcities</p> <p>Closer to home, the Australian Intercultural Cities Standards and Index illustrates how these principles can be adapted to different local contexts, in this case that of Australia. http://apo.org.au/node/74654</p> <p>The principles outlined in these documents are readily adaptable to regional or national contexts – the intercultural future is yours!</p>
<p>How can the disconnect often seen between cities and "countryside" be overcome with interculturalism?</p>	<p>This disconnect is one of the major global challenges of our era, and not easily overcome. However, the principles of interculturalism are equally applicable in these social contexts, and might provide a basis for communication and engagement across the divide.</p>