



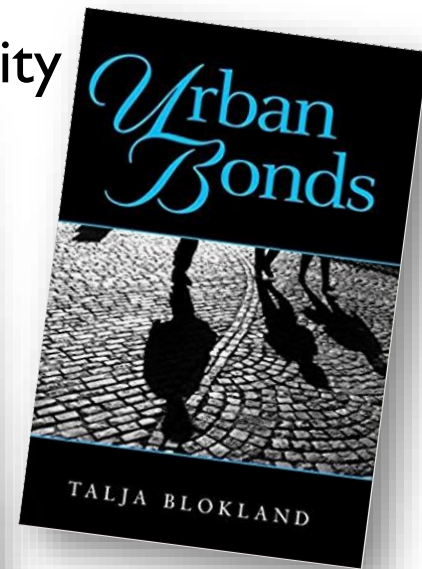
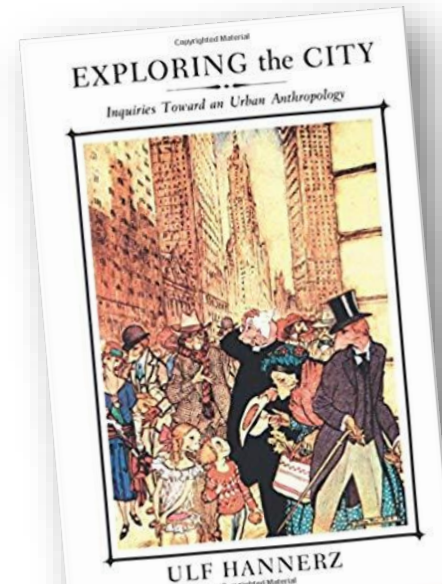
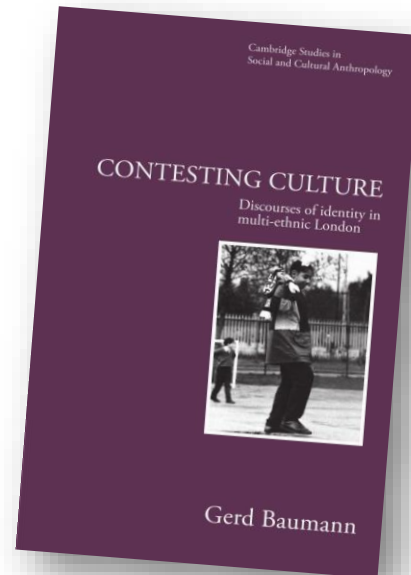
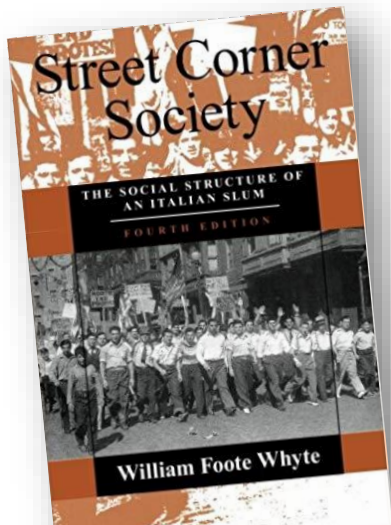
International
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Thinking about interactions: conceptualisations and places

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Why focus on local areas?

- Criticism of multiculturalism policy and practice, emphasis on 'cohesion'.
- Shift from ethnicity based research of specific groups to neighbourhood studies
- Focus on interactions between different 'groups'
- 'Local turn' in studying immigration-related diversity



Place as the unit of analysis

Nation-state: Immigration and integration policies

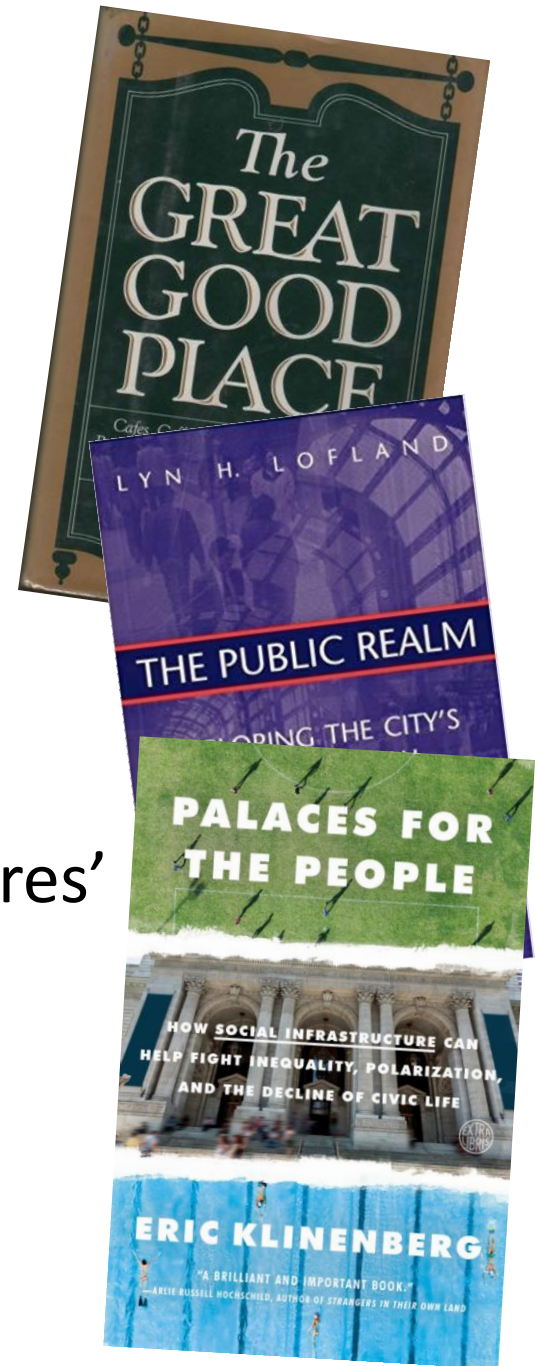
Cities: City level integration policies

Neighbourhoods

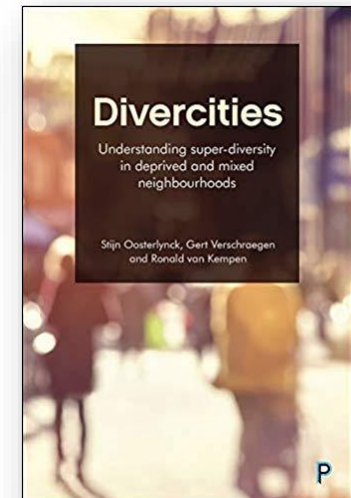
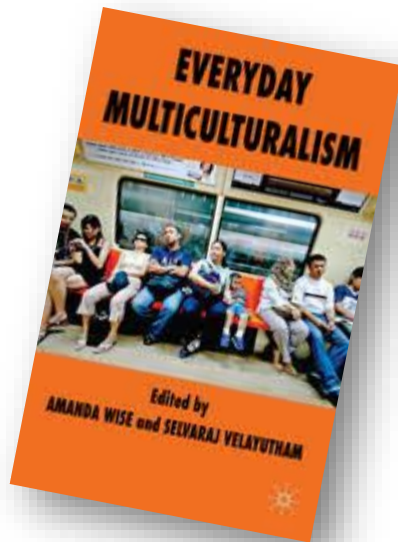
Spaces within neighbourhoods

Place as the unit of analysis

- Ray Oldenburg (1989): 'Third places'
- Lyn Lofland (1998): Parochial realm
- Ash Amin (2002): 'Micro-publics'
- Leonie Sandercock (2003): 'successful sites of intercultural interaction'
- Klinenberg (2018): 'Social infrastructures'



- Amanda Wise & Selvaraj Velayutham (2009): 'Everyday multiculturalism'
- Sarah Neal et al. (2018): 'Multiculture'
- Steve Vertovec (2015): Old and new diversities
- Stuart Hall (1999): 'multicultural drift'



Commonplace Diversity

Disjuncture between exceptional demographic reality and everyday experiences of diversity

demography  **lived reality**

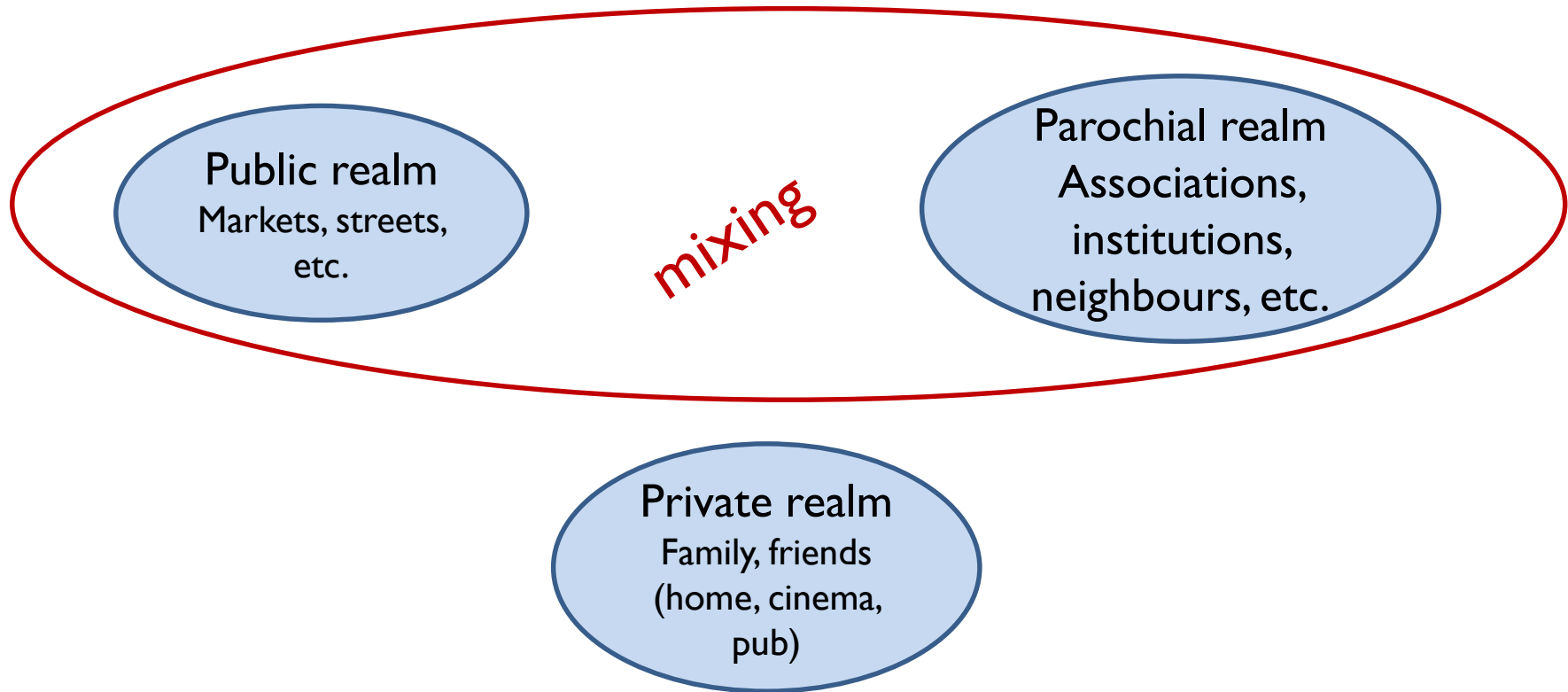
Three social realms

Public realm
Markets, streets,
etc.

Parochial realm
Associations,
institutions,
neighbours, etc.

Private realm
Family, friends
(home, cinema,
pub)

Three social realms



Civility towards diversity

Civility towards diversity ...

... specifies that in face-to-face exchanges, confronted with what may be personally offensive visible variations in physical abilities, beauty, skin colour and hair texture, dress style, demeanour, income, sexual preferences, and so forth, the urbanite will act in a civil manner, that is, will act 'decently' vis-à-vis diversity (Lofland 1989:464-5).

Civility towards diversity

- Buonfino and Mulgan (2009):
'learned grammar of sociability'
- Sennett (2005):
'the capacity of people who differ to live together'

Civility towards diversity

That's another issue. Neighbours; you know we are different. We live in a place where left: British; right: Caribbean; on top: Asian; bottom: Turkish. Look at that scenario! So you need to be diplomatic you know, especially as a parent, you need to be diplomatic. (...) you need to understand the temper of the neighbour. I know my neighbour, every time he's angry, I just say hello to him, that's enough. Close the door finish (...). You need to be careful (...) to be open, but sometimes closed.

Cosmopolitanism

- Hannerz (1992):
‘willingness to engage with the other’
- Werbner (1999):
‘working-class cosmopolitanism’
- Noble (2009):
‘a pragmatic orientation in which engaging with people and goods from other cultures is everyday practice’

Cosmopolitanism

- Vertovec (2009): Cosmopolitan attitudes and cosmopolitan practices and skills
 - Practices and skills:
 - crossing language barriers
 - adapting to costumers' needs
- Noble (2009): 'strategic everyday cosmopolitanism'
- 'Corner-shop cosmopolitanism'

Conviviality

‘the capacity to live together’ (Wise & Noble 2016)

- Paul Gilroy 2004: ‘After Empire’
- Durkheim (1933; 1964): Solidarity
- Mauss (1966): Exchange, reciprocity

- Criticism: too much focus on positive social relations
- Wise and Noble (2016): ‘we need to think about what it is people do when they build connections, just as we need to investigate what people do when they build lines of exclusion’.

Convivial labour

- Social and emotional efforts invested into living peacefully with others
- Examples: food sharing, neighbourly reciprocity, etc.

Convivial labour in reaction to racism:

‘... we are portraying that we are not like that, whatever image she [the elderly lady] has in her head.’

‘I find that we have to make that effort more because we are Muslims, and we’ve got scars.’

‘We have to prove ourselves.’

Criticism

- ‘conviviality’ and ‘everyday multiculturalism’ are celebratory and ignore prejudiced views (Valentine 2008)
- Racism ignored (Back 2016)
- ‘to step away from a binary of a romanticised view of cultural harmony, and the reduction of difference to the reproduction of power. Neither captures the complexity and depth of coexistence’ (Wise & Noble 2016)

Commonplace diversity and continuous tensions

Main issues:

- Cleanliness and order (Wallman 1982; Wimmer 2004)
- 'Taking over' space/ pace of change
- Not speaking the language

Conclusion

Concepts for studying social relations in areas characterised by immigration-related diversity:

- Everyday multiculturalism, 'multiculture', commonplace diversity, multicultural drift, etc.
- Civility, cosmopolitanism, conviviality etc.
- Keeping in sight exclusionary *as well as* inclusionary social practices.



THANK YOU

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