

SUPER-DIVERSITY

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Population of the Netherlands 2013:

- 13,2 million native Dutch
- 3,5 million inhabitants with immigrant background (1st/2nd generation)

from:	%	nrs
Turkey	11,3	395.000
Indonesia/Dutch East-Indies)	11	385.000
Germany	10,8	380.000
Morocco	10,5	368.000
Surinam	9,9	347.000
Eastern-Europe (EU)	6,6	230.000
Netherlands Antilles	4,1	145.000
Belgium	3,3	115.000
China	1,8	62.000
and Iraq, Iran, Afghanistan, Somalia, etc.		



source: CBS-statline

Categories for the sake of population statistics

- You are **allochthone** ('from elsewhere')
if one of your parents was born abroad.
- You are **autochthonous** ('from here')
if both your parents were born in the Netherlands.
- You are **Western allochthone** if from Northern America, Australia,
Europe, Indonesia or Japan.
- You are **non-Western allochthone** if from Africa, Latin-America
or Asia (including Turkey, but not Indonesia or Japan).

Netherlands 2013

➤ The Dutch king is Western allochthone, while the Dutch queen and crown princess are non-Western allochthone



➤ the group that has lived in Amsterdam for the longest period of time are Dutch-Moroccan women

➤ more Dutch-Surinamese and -Antillian women have fulltime jobs than native Dutch women

➤ In the big cities of the Randstad, more 'allochthone' than 'autochthonous' youngsters are native inhabitants of their city.

The Dutch Metropolitan area 'Randstad' in 2025:

- a quarter of the young 'autochthonous' population will be grandchildren of non-Western immigrants
- will no longer house a native majority; white native Dutch will be one of the many ethnic minorities
- the distinction between allochthone and autochthonous will have become obsolete
- will be a transit area for migrants from all over the world

The city of the future: not multicultural but 'superdiverse'



Super-diversity is about:

- 'the **diversification of diversity**', i.e. 'the dynamic interplay of [...] new, small and scattered, multiple-origin, transnationally connected, socio-economically differentiated and legally stratified immigrants'.
- **London, for example**: residents from 179 different countries. But within each national group there are differences in race, ethnicity, gender, language, religion, age, socio-economic class, political affiliation, legal status, transnational relationships, etc. etc.
- ergo: focus on only **ethnicity or culture** does not suffice for developing policies of integration/emancipation/social cohesion

Steven Vertovec 2007

'Culture' =

1. All that is not purely nature



2. Art and civilization



3. Customs and practices of a particular group



THE ENIGMA OF CULTURE 1



Culture is like an onion



Culture is like an iceberg



Culture is like water to the fish

Culture is like gravity



THE ABUSE OF 'CULTURE':

- Culture as mitigating circumstance
(‘They can’t help it, it’s their culture’)
- Culture as excuse (‘It’s my culture that made me do it’)
- Individuals perceived as *cultural dupes*
- Cultures have their own intrinsic value (reason for conservation)
- Cultural diversity is like biodiversity (cultures as pieces of nature)

THE ENIGMA OF CULTURE 2

Outsiders perceive (another) culture as a consistent whole
(a THING)

Insiders know that there are many differences within (their) culture,
and that it changes constantly (a PROCESS)

From within, a culture is experienced as
'a horizon that recedes every time one approaches it'

(Benhabib 2002)

CULTURE IS A PROCESS

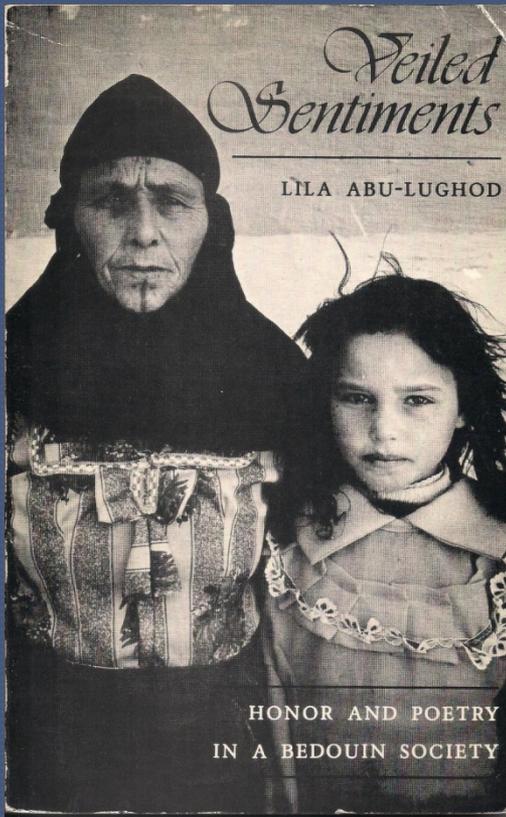
“All culture to be had is culture in the making, all cultural differences are acts of differentiation, all cultural identities are acts of identification.”

(Baumann 1999)



THE ENIGMA OF CULTURE 3

Given there are huge differences within each culture, and that each culture is constantly changing, why bother about culture(s) at all?



* down with 'culture': focus on similarities rather than differences between people
(universalism, Abu-Lughod)

* 'We will never become members of one universal tribe'; our culture is what makes us human

(relativism, Walzer)

A CULTURE = THE LIFEFORM OF A GROUP (like the style of an artist)

❖ You can **resolve it into factors**, i.e. norms, values, beliefs, rituals, practices, customs, eating habits, artefacts, language, works of art, etc. etc.

❖ A culture is **more** than all these factors together, insofar as

→ the whole is greater than the sum of its parts

❖ A culture is **less** than all these factors together, insofar as

→ it does not exist in the same (concrete) manner

→ it is not their underlying cause

Implications for superdiverse societies

- ❖ we can describe a culture as a complex whole of factors, as long as we do not confuse it with an underlying essence of which these factors are manifestations (like the symptoms of an illness)
- ❖ avoid the adjective 'cultural':
 - in most cases it is redundant
 - it endorses the mistaken notion of culture as an underlying essence
- ❖ exploring the value of 'a' culture does not make sense
- ❖ but exploring the value of a particular norm, value, belief, ritual, practice, custom, etc. etc. makes a lot of (epistemic, moral, aesthetic) sense!

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Superdivers!



Alledaagse omgangsvormen in
de grootstedelijke samenleving

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Any questions?

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