



# Cambridge Pre-U

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**GLOBAL PERSPECTIVES**

**9777/01**

Paper 1 Written Paper

**May/June 2023**

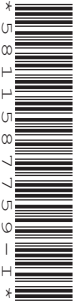
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**1 hour 30 minutes**

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## INFORMATION

- This insert contains all the resources referred to in the questions.
- You may annotate this insert and use the blank spaces for planning. **Do not write your answers** on the insert.



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This syllabus is regulated for use in England, Wales and Northern Ireland as a Cambridge International Level 3 Pre-U Certificate.

This document has **4** pages. Any blank pages are indicated.

The documents below consider issues related to integration and multiculturalism. Read them **both** in order to answer **all** the questions on the paper.

**Document 1:** adapted from *How cities help immigrants feel at home: 4 charts*, written by Ernesto Castañeda in 2018. This was published on The Conversation. The Conversation is an online independent source of news and views from the academic and research community. The author was Professor of Sociology, American University, Washington DC.

Some cities are able to make immigrants feel at home. For ten years, I conducted hundreds of interviews with immigrants in New York, Paris and Barcelona to understand how each city integrates – or excludes – its migrants. Over 33% of New Yorkers were born abroad, most in Latin America and the Caribbean. In Paris 20% of the population is foreign-born; mostly Algerian, Moroccan and Tunisian. Barcelona’s immigrant population is 17.8% of its total population, mostly Latin American or Moroccan.

Nearly 70% of the Latino immigrants interviewed in New York City and 50% of Moroccans in Barcelona feel that they are part of the community. But only 19% of North Africans interviewed in Paris feel like part of the community. Most immigrants gave me the same reasons for feeling “at home” while working, socializing and raising a family in the city.

Both Barcelona and New York hold regular cultural events celebrating immigrants. Brooklyn’s annual West Indian Day Parade, organized by Caribbean immigrants, attracts millions of partygoers. In Manhattan, main avenues are closed to host the Saint Patrick’s, Puerto Rican, Dominican or Mexican Day parades, an important sign of solidarity with immigrants and their descendants.

Immigrants also reported that people in New York and Barcelona allow foreign-born residents to maintain their own identity while creating a new home. It’s the balance between being specifically catered for and treated the same as anyone else that determines how welcome immigrants feel.

No city is perfect at this. In New York, Barcelona and Paris, I found that many immigrants had low-skilled jobs in restaurant kitchens, taxis and construction sites – whatever their profession was back home. Everyone I interviewed struggled to find affordable, quality housing in these expensive cities. Anti-immigrant politicians publicly label immigrants as “threats” to the nation. Immigrants of color reported being racially profiled by both police and residents, though that happens much less often in New York City.

France considers itself to be a uniformly secular country, treating its citizens equally regardless of religion. This makes it difficult for French society to address the ways that immigrants may in fact differ from native-born French. France’s national census cannot ask about racial or ethnic identity. This means policies designed to help minorities are considered discriminatory. Many immigrants living in the Paris area reported that they struggled to feel at home.

France believes that it is a “color-blind” society, so there is little interest in discussing racism. However, racial discrimination and racist comments are common in Paris. Muslim immigrants living in Paris told me that they felt Parisians expected them to abandon their home culture immediately and become entirely “French.” Ethnic and race-based organizations, like those in Barcelona and New York, are seen as anti-French. As a result, immigrants in Paris keep their religion and cultural traditions private. That isolates them from their neighbors and prevents most native-born French from learning about these newcomers.

This external pressure to conform quickly to the national culture makes immigrants feel less at home – and, my research shows, less likely to fit into their new society over time. The key to inclusion is to help immigrant integration without forcing it.

**Document 2:** adapted from *We expect cities to foster multiculturalism – but they are struggling*, written by Dr. Licia Cianetti in 2020. This was published on The Conversation. The Conversation is an online independent source of news and views from the academic and research community. The author was the Leverhulme Early Career Fellow, Royal Holloway, University of London.

Many are looking to cities for fresh ideas about how to build a fairer, more inclusive and sustainable multicultural society. According to Eurocities, the future of Europe depends on its cities tackling European challenges in innovative ways. These include Sofia's inclusive services for newcomers; Oslo's business incubator for young people, including migrants; and Berlin's Roma inclusion programme.

But do cities really hold the key to inclusion? My research on multicultural cities shows that ideas about promoting ethnic, racial and religious inclusion have shifted. Austerity is one issue: central governments have slashed council budgets and reduced local tax revenues. The number of people at risk of poverty has increased twice as much in cities as in other areas. An additional issue is the growth of nativism: "British jobs for British workers" and "prima gli Italiani" – "Italians first". Cities committed to promoting ethnic and racial inclusion face hostility to spending their reduced budgets on "non-natives".

Two broad shifts in attitudes to multiculturalism and inclusion are shown in the policies of transnational city networks, such as Eurocities or the Council of Europe's Intercultural Cities. Cities join these networks to exchange best practice and agree common agendas.

Firstly, network policies increasingly target individuals rather than groups. Programmes such as employability training, or start-up incubators, aim to improve the skills and life chances of individuals – regardless of their ethnic background. The networks argue that it is better to avoid policies designed for a specific ethnic group because group-based policies can create parallel societies. This is one of the main criticisms of multiculturalism. Policies focused on individuals are also considered to be budget-saving. It is cheaper to add inclusion to existing programmes rather than launch new programmes.

Secondly, the networks praise projects like festivals and arts or theatre groups. These promote contact between cultures and improve "community cohesion". Other projects tackle poverty among migrants by helping them get into the job market or start a business. This approach presents sensitive issues in practical, problem-solving terms. It is also a response to austerity. It can save money, as community cohesion programmes are usually delivered through the charitable or voluntary sectors. And it can be "sold" as an investment that makes business sense for the city, since there is evidence that more diverse companies and places do better financially.

Can we expect cities to challenge the pressures of nativism and austerity? The attempts by some cities in Europe and beyond to oppose anti-migrant legislation and challenge austerity are cause for hope. For example, mayors in Italy refused to comply with a government decree which limited the rights of migrants. However, we should be cautious. Making inclusion a part of all aspects of local policymaking could deliver better results than group-targeted programmes, provided it is not done simply to cut costs. City governments are making these policy choices under strong pressures to work with fewer resources and to do it in ways that do not provoke a backlash from the "natives". This shrinks their policy options.

Cities might indeed be able to create a more inclusive future, but they face a great challenge in doing so.

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