A New Model of Intercultural Integration: Applicability in the Italian Case Study (Recognizing Differences with Ad Hoc Principles of Precedence)"

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Abstract

We are witnessing the failure of the traditional political models and the disappearance of the prominent political discussions interpreted as a unitary framework of political sharing, elements of identity and collective belonging.''The new implemented models were supposed to build a new form of identity, but they have not succeeded in resolving either the problems of past, or the difficulties of the present. As a matter of fact, the dissolution of national homogeneity is such a strong process - which is being further intensified by the amount of recent migration issues - that it seems impossible to imagine the survival of the nation-state inside a new identity paradigm. Regarding this, it is necessary to underline the majority of the migration flow towards industrialized countries, and the migrants' choice to take up permanent residence in their host societies, have rendered the migration phenomenon a central concern in many countries that have thereby had to reprogram their political agendas.

Keywords: Migratory policies, Multiculturalism, Interculturalism, Ad-hoc principles, Diversity, Differentiation.

Diversity Impact

We are experiencing what can be defined as the era of social super-diversity (Vertovec, 2007).According to the scholar Ted Cantle (Cantle, 2012), even the more complex of identities correspond to new forms of discrimination. It is therefore necessary to examine which policies should be implemented to respond to social conflicts that arise as a result of super differentiation (Cantle, 2015). The cultural project proposed in this paper primarily aims towards co-existence with diversity. The responsibility of the institutions is to recognize and validate the demographical and cultural change caused by the migration process and, in this sense, we must consider the new transnational relations and the migrant populations that have contributed towards a crisis of national solidarity and cultural sovereignty.

The impact of migration on the developed societies has shown, on one side, the fragility of national identities, and on the other, it has highlighted how the formation of migrant communities within these societies, with their specific ethnical, cultural and religious backgrounds, are seen as a threat by the natives (Consorti, 2014). The increase of multicultural societies has established the need for practical feedback through the implementation of different migration models; among the most important models called into question and tested in western societies are the multicultural and assimilation models.

The supporters of the assimilation approach propose an integration process through a progressive reconciliation between the immigrants and the values of the cultural majority, up to the point of sharing similar cultural belongings, consequently reaching the development of a sole cultural identity; in this context, there is no room for the recognition and creation of ethnical diversity within these communities. Assimilation is proposed as an obligatory process that assures the migrants full rights and protection from the state, while respecting history and cultural identity (Vincent, 2003). According to multiculturalist, a more effective response[1] to these questions, from a theoretical, practical and political perspective, would be a framework that accepts and protects ethnical, cultural and religious differences, in both private and public life, conceiving the nation as an open community towards the migrant communities.

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[1]For the multiculturalists, assimilation must be spontaneous and an individual trial, tied up to personal choices: any group or community must cancel the essential elements of their own identity.

This paper will focus on the main aspects that characterize this model, which is presented as an ensemble of policies and for an idea of citizenship regularly negotiated in recent years in the European debate (Modood, 2016). In retrospect, we should remember the liberal theories that promote a classical notion of citizenship tend towards the assimilation of the cultural minority to the dominant culture in what concerns the public sphere, while tolerating the differences in the private sphere. In this context, tolerance is viewed as dependent on the goodwill of a person. For the multiculturalists, this concept risks to create two "citizens classes": a "formal" and a "substantive" one, often opposed by the dominant class. Multiculturalism proposes the overcoming of this vision of citizenship starting from a doctrinal reformulation of the concept of equality, intended as equal treatment in a context of diversity and lastly the development of relational equality (Silvers, 1997). Diversity and equality are considered complementary. The right of being able to recognize difference must be supported in both the private and public spheres - in which guarantees are established for the minorities, but they do not replace legal rights and protection from racism, which include cultural discrimination and islamophobia - ensuring that no community or minority would feel restricted: any behavior that does not respect diversity is not considered equality (Meer, Modood, Zapata-Barrero, 2016). Another main aspect is a group's cultural needs inside public institutions, such as providing halal meals in public institutions, schools and hospitals, as well as the right to wear certain types of clothing.

Tarik Modood (Modood, 1998), a famous theorist and spokesperson of multiculturalism, claims that multicultural citizenship does not create a dissolution or a negation of national citizenship, on the contrary, it can be considered a leap towards promoting it (Meer, Modood, 2012). Based on European history packed with experiences of colonization, it is necessary to plan a strategy of reconstruction of national identity that has to be accepted and encouraged by the native majority, in order to optimize a sense of identity. It must be said that the popular stage of multicultural policies which had citizenship as a central purpose, - not only were intended as a set of rights and duties legally recognized, but, in a broader sense, as a status which acknowledges, ethnical and religious identifications - is experiencing a decline (Modood, 2016). Because of this issue, the need of a new approach is required, based on interculturalism and overcoming the notion of diversity, almost exclusively connected to ethnical statistics, in response to acknowledging the establishment of fragmented identities, that suit the communal territory and values and interact with mutual respect. In fact, we must add the interculturalism concepts to the multiculturalist and assimilationist conflicting stances, which have been chosen to undergo a complex confrontation, overcoming the assimilationist stances and also the static framework of the social structure, inadequate to the fragmentation and mutability of the current sense of belonging, proposed by multiculturalism. In the attempt to identify qualitative distinction between the models presented, it is important to point out that multiculturalism and interculturalism reflect a regulatory pluralist socially diverse framework, putting an emphasis on public recognition of collective identities as essential elements for the creation of modern citizenship. Both models refuse a regulatory framework in which the majority's culture structures the entire political and social system, without focusing on the protection of the minority (Hasanaj, 2016). Overcoming the multiculturalist approach therefore proposes to develop a new model of mediation that recognizes the multidimensional nature of relationships redefined by super-diversity.

1. Implementing the intercultural model. The Quebec case.

In the debate between the supporters of interculturalism and those of multiculturalism, a central interest is the intercultural model adopted in the province of Quebec (Iacovino, 2016). Beginning from the sociopolitical context in which this approach was developed, one can only speak of an actual national project of defense for the French-speaking culture, cementing the culture of native majority (Iacovino, 2016). Briefly, the declaration of superiority of the dominant culture has been the central motor for the development of the intercultalist model (Labelle, 2008). In the 1960s and 1970s, the neo-nationalist government, founded on liberal principles and protector of the French-speaking majority, encouraged the Charter of Quebec (1975) which promoted the defense and certain of migrant communities. In 1990, the government of Quebec, following accusations coming from the assimilationist aimed at their own intercultural model, introduced certain so-called neutral innovative elements, that had to rely on a "common public culture", or rather had to supply the foundations for a new neutral notion of culture. This has been interpreted as a form of moral contract, where the cultural majority was invited to make an effort to engage with the new incomers, according to the reciprocal principle, in order to establish cohabitation in public spaces, and participation in public life, without having to present ethnic, cultural and religious proposals for recognition.

The experience of Quebec offers great opportunity to understand how the meaning of identity takes on a central role in society: scholars like Gerard Bouchard and Charles Taylor believe that it is a fundamental aspect for the maintenance and conservation of the so-called national culture (Taylor, 2012); among the national values found by the Committee's Report on Cultural and Religious Accommodation in 2008, it included gender equality of individual freedom and social equality.

2. The importance of intercultural models. Italy

The loss of national homogeneity has made it necessary to establish a new paradigm able to classify the identities according to principles of exclusiveness. The task of the new model of intercultural formation is that of creating new communal spaces to reduce prejudice found in significant sectors of social life (workspace, public institutions, places of worship) (Bouchard, 2011). In this perspective, schools play an important primary role, first and foremost, in the interest of guaranteeing religious literacy, aimed at understanding diversity, providing material for the knowledge of different beliefs.

The intercultural vision begins by enhancing individual and common differences (Sikh, Muslim, Hebrews), not by homogenizing them; it is not uncommon, in fact, to have internal conflict among members of the same community, for instance associated with the division of roles based on the different types and forms of discrimination of women[2].

Diversity has called into question the ethnic and cultural foundations of several democratic arrangements and even Italy is faced with having to confront this new condition, rendered unapproachable both by rhetoric found in populist press, or by xenophobic and racist public speeches. The crisis of national and cultural values within Italian society, has had profound effects on its population, so much that the migration policies adopted in Italy should act towards building a new identity for new incomers, regenerating a notion of belonging that appears to be fading before the dissolution of national homogeneity.

The current boundaries of migration policies and integration models question a possible new approach of integration, which I would like to discuss in detail; at length, the goal is to build an inter-connection between shared space and lived reality in order to overcome the boundaries of multicultural policies and to face the Italian citizens' concerns (Vertovec, 2007). A new cultural project is required, open to diversity and change, that should deal with the phenomenons of diversity within national and ethnic minorities, found in a precarious cohabitation with the dominant majorities. These minority groups, forward requests of recognition and citizenship; the last statement is not only intended as a combination of legally recognized rights and duties legally, such as the right to a passport and to vote, but in a more general sense, it includes other important elements regarding citizenship, for example ethnical and religious. Aware of the importance given to the argument of citizenship in Italy, I would like to analyze such concepts in a wider spectrum, allocating certain essential elements that, according to scholars, seem important for the majority of European society (Meer, Modood, 2015). First of all, I would like to highlight the transition from a static notion of citizenship, founded on national belonging, to an inclusive and diversified citizenship.

This new concept, on one hand guarantees continuity, introducing defense mechanism "ad hoc", essential for the "history of the dominant culture" (historic, symbolic and cultural elements of the dominant culture), while respecting the differences of the ethnic, cultural and religious minorities formed as a result of the demographic change and because of the new methods of integration in the Italian society. We are talking about the new integration model that is different from current migration policies in Italy and as an alternative for models tested in Europe (and elsewhere).

The intercultural proposal of the United Kingdom and the one carried out in Quebec, are described by experts as pluralist models that meet the needs of today's society. The strength of the interculturalist model consists of implementing certain specific policies of improvement, based on the actions of "ad hoc precedence".

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[2]To such an extent, it is necessary to remember that cases in which the males of the single communities have produced a distorted image of women or internal conflict in the same community, creating a rational and social separation between the community and society and inside the same community. Phenomenons of this kind have produced cases of residential segregation, resulting in critical episodes such as racial riots erupted in Badford (London) in 2001..

These measures have found a broader function in Quebec in different aspects of social and public life: from hospitality norms and the integration of foreigners, to the distribution of council houses, and from the access to public schools with bilingual courses to the construction of places of worship, based on the support of cultural and religious diversity of the minorities. In the countries with pluralist tradition that have implemented the inteculturalist theory, this recognition of diversity and of the social rights belonging to the ethnic communities and the new incomers, does not intend to endanger the cultural identity of the dominant culture. On the contrary, it has been perceived as a factor that guarantees citizenship, in which the protected diversity contributes towards the enrichment within the country and the social skills between different communities. The addition of measures ad hoc must take place in accordance with the UNESCO, that have made diversity an absolute priority, in terms of intercultural spirit, harmony, coexistence and reciprocity among different people.

We must ask if these intercultural measures could also be applied in Italy, naturally keeping in mind certain historical and institutional characteristics of the two realities mentioned. The intercultural perspectives, similar to the multicultural one, highlights the crisis of the Italian model, since the misunderstanding of the specific elements of diversity, essential for cultural and ethnical and religious belonging, risks increasing the social, ethnic, cultural and religious distance between the cultural minorities and the local majority.

Attempting to transpose the interculturalist theoretical perspective from its practical implementation on Quebec towards the Italian case, it should be understood how much integration is needed, with the main objective being the development of social bonds that freeze shared symbols and practices. Even for multiculturalist the differences must be expressed in terms of specific situations, integration processes and of post-migratory identification (social and work integration, legal status). Tariq Modood underlines the importance of individual identity and of differentiation, or rather, how the ethnical minorities are identified (white, black, Jewish, Muslims, Chinese etc.) and how they are identified by the members of the dominant culture (Modood, 2012). To these traditional values of ethnic and cultural differentiation, other variables must be added, just as important as the first ones, they arise from relatable contexts between members of the community, and these last ones with the public institutions.

Beginning from these observations, the multicultural model appears inapplicable in the Italian context, as in other European States, [3] because of the limits demonstrated in the enhancement of diversity of single individuals, as is the case in specific communities tied to social orders profoundly changed from the initial development of the model.

3. *The characteristics of the ethnic minorities in Italy*

It is worth mentioning the Recommendation of the Bouchard-Taylor Committee: a plural model is necessary, able to confront certain specific cases of misunderstanding, of social exclusion and of inequality that arise inside liberal societies that feel threatened by the risk of marginalization. The Committee's research project and its results, have lead to the discovery of outcomes that might be important for the Italian case and to formulate proposals from an intercultural perspective. Before facing this topic, we must keep in mind the situation that the minorities and foreigners in Italy find themselves in. In order to describe the main limits of the migration policies and test the possibility to introduce measures of "ad hoc of precedence" in the country.

These are orientated around the recognition of ethnical and religious diversity and around the guarantee of cultural continuity for the dominant social group. Nowadays, there are more than 5 million immigrants that live in Italy on a regular basis (EU and non EU citizens) (ISTAT, 2015) a figure that reflects a constant increase compared to preceding years. It can be speculated that in the near future, in a climate of armed conflicts and economical crisis, the migration flows towards Italy will be hard to stop, also looking at it's geographical position compared to other countries with greater migratory pressure (countries of Sub-Saharan Africa and of the Middle East).

Besides the foreign population, according to demographics, it will grow in following years, as a result of the demographic balance clearly positive of foreign citizens considered residents (whom do not exceed 32 years of age) and the consistent processes of familiarizing recognition, that already today characterize the main reason to apply for a residence permit in this country (ISTAT, 2016) .

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[3]Some European political leaders, such as the ex French president Sarkozy (2010), the ex British Prime Minister David Cameron (2012) and the actual German Chancellor Angela Merkel (2014), they have accused the multicultural model for promoting integration.

According to data recorded by ISTAT in 2016, in the last two years, because of asylum and humanitarian purposes, the migration flow have reached the highest numbers ever recorded in the last decade, going from 9.971 in 2017, to 67.271 in October 2016. According to data recorded by ISTAT in 2015, the foreigners registered in the Offices of Vital Statistics amount to 280 thousand.

In Italy, the most outstanding number of incomers recorded in 2015 was of the Romanian community (entry rate of 46 thousand), followed by the Moroccan community (15 thousand), Chinese (15 thousand), Bangladeshi (12 thousand). Between 2014 and 2016, high entry rate of citizens coming from Sub-Saharan Africa were recorded: Gambia (more that 5 thousand, +209%), Mali (almost 5 thousand, +135%), Nigeria (9 thousand, +68 %*) and the Ivory Coast (4 thousand, +61%).

An additional factor of diversification tied into the variety of origins, lies in the fact that the migrant communities have their own migratory history, which, for their part, are internally diversified, due to the location and date of arrival and legal and socio-cultural conditions; the level of differentiation reached within the Italian society is, therefore, very close to the super-diversity described by Vertovec (Vertovec, 2007).

The lack of realistic policies of integration and contemporarily the necessity of confronting the challenges set by the migratory tendencies, make Italy an interesting experiment for the development, at least in theoretical terms, of an innovative model of integration, based on the recognition and the respect of super-diversity[4] (Pittau, 2016; Vertovec, 2007). This seems to be the most suitable approach that can guarantee social cohesion, the recognition of rights and the consideration of cultural and religious diversities of different ethnic members present in the local institutions.

The migration flows in Italy, introduce certain characteristics in comparison to other European countries:

- unlike the United Kingdom , France and Spain, Italy does not present, direct historical and colonial dependency with the countries of origin of the migrants, apart from specific rare cases;
- foreigners resident in Italy come from extremely heterogeneous situations.
- The non-european countries are Marocco (506.369), Albania (491.495), China (277.570), Ukraine (223. 782) and Philippines (152.382). According to data, the women represent 49,5% of the population, (80% from Ukraine and 67,1% from Moldova). In 2015, always according to ISTAT statistics, the growth of the non-european minors, located in Italamounted to 23,9%;
- Even if they are coming from countries that are completely different to one another, the migrants belonging to the Islamic religion, in Italy today, are approximately around 1,583,000 and represent the second largest religious community after the Catholic one; the Jewish and Orthodox ethnic-religious communities are also growing, following the large migration flows deriving from Ukraine and Moldova. It is an urgent matter to be dealt with as soon as possible (ISTAT, 2015).

Even though by now, 10% of the Italian population is composed of foreigners. There are still major difficulties of integration and governing of new arrivals in the country, as well as the arrangement of integration and of work inclusion of foreigners.

This is because of recent policies based on law overtaken by events that consider immigration a marginal and temporary phenomenon, rather than a structural and permanent process (Consorti, 2013). The normative interventions have been aimed towards the regularization of the migration flows with endless agreements (law Foschi of 1986, law Martello 1989, decree Dini 1995, Turkish-Neapolitan 1998) otherwise shrinkage and expulsion of immigrants that have entered or that find themselves on Italian territory without necessary documentation (Bossi-Fini 2002, Maroni 2009). In this context, there are certain politicians even including the ex Interior Minister of the Monti Government, Rosanna Cancellieri, who in 2012 declared the necessity of a complete change of course, confirming the inefficiency of the mere following of events of legalization (Bontempelli, 2009). In Italy, in contrary to what happens to the countries that have adopted multicultural approaches, such as in England, Germany and Canada, the lack of a clear immigration and integration policy has exposed many issues relating to the actual capacity of social and cultural inclusion of immigrants on national territory.

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[4]Immigration may increase to a faster rhythm in comparison to our ability to identify it, we must in keep in mind the multiplication of the factors of differentiation inside the cultural minorities, of their mutual interaction and of the complexity of the new social fabric.

The failure to distinguish a raw and coherent strategy for migration, the integration of foreigners generates negative effects on their participation in civil life in the country, despite the fact that they are widely integrated, in many cases they live in a subordinary climate (Ambrosini, 2005).[5] A significant example with effects on the possibility of inclusion is offered by the law 64/2001, currently abolished (replaced by the law 40/2017), which the Italian citizens demanded as a basic requirement for the participation of the competition the national civil service, accused in mid-January 2012, after the denunciation in court of Milan and then announced (referral) for the appeal of the young Pakistan Shahzad Sayed, excluded from this competition. The Labour Court of Milan, after accepting the appeal, declared article 3 of the proclamation of the regulations, that sets out the citizenship requirements, as discriminatory and they appealed to the National Office of Civil Service for a suspension of the selection of the procedures, in order to authorize the participation of young immigrants (Dal Canto, 2014). In relation to the appeal of Shahazad Sayed, the following sentence of the 20th of April, n. 7951 of 2016 of United Sections of the Constitutional Court, should be pointed out; the exclusion of foreign citizens from the possibility to participate in the competition has been declared an unjustified restriction of personal development in the host communities:

"The exclusion of foreign citizens from the possibility of assistance from the National Civil Service, preventing them from contributing towards projects of social benefit and, as a consequence, to develop the value of the service in favor of the common good, involves [...] an unjustified restriction from the complete personal development and the integration in the host communities"(Civile Sent, 2016).

Furthermore, in regards to citizenship recognition, if one compares the Italian legislation governed by the Law n.51 of 1992 for the foreign citizens born or resident in Italy (Dossier 91/1992), to the law of the main European immigration countries, restrictive effects are evident for the immigrants' participation in civil life. In fact, unlike the amount of time required for the naturalization in the United Kingdom (5 years of residency), in France (5 years), and in Germany (8 years), Italian law states that an immigrant must be a legal resident without at least 10 years of interruption. Additionally, the automatic right to citizenship (ius soli) is not recognized for the second generations born in Italy with foreign parents resident in the country, contrary to the case in the United Kingdom, Holland, France and Germany. They are required to wait until they turn eighteen years old and they must have lived in the country without interruption for at least 10 years, in order to submit a formal request prone to a potential refusal, as often seen for the citizens of raw ethnicity. In a potential multiethnic and multicultural society, such as Italy, the maintenance of a policy rejecting and excluding immigrants, with time, risks that the society will tend to divide itself into two groups: on one side a dominant group that benefits from all of the rights and therefore actively participates in the social life and the politics of the country, on the other a group of ethnical minorities that live in isolation and are marginalized for socio-economic reasons, linked to an official recognition of rights. This situation emphasizes the necessity to elaborate the policies of integration and immigration able to identify the complexity of the immigration flows and govern the growing diversity, with greater reason, since it deals with permanent human settlements, verifiable through residence permits, the presentations for the request for citizenship, the births, and the registrations to the chamber of commerce, to healthcare services and to other public institutions.

The conservation of historical, cultural and symbolic values is very important in the Italian context (just like in the situation of Quebec), regardless of the secularity of the state established by law: museums, places of worship, certain daily customs (usi quotidiani) and the Italian language, descendent from the Christian language of origin, these are all aspects that more than an agreement, will be based on cooperation.

4. In search of a new intercultural model: religion, education, work, culture

After having abandoned for the longest period of time the cultural and religious belonging as one of the main territories of dispute between migrant and the dominant communities, which often tends to prevail its own interference, we should recall the ineffectiveness of the integration policies that are proposed to the minority communities to incorporate the culture of the host countries, even though in Italy we have vast immigrant communities that would like the recognition of the their religious historical origin. For instance, we must not forget that religious faith, especially of the islamic communities is very important, and in many cases, the norms of sharia are the ones that regulate the daily lives of its believers.

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[5]M. Ambrosini, *Sociologia delle migrazioni*, il Mulino, Bologna, 2005.

Taking into consideration the large number of people practice the islamic religion, it is considered necessary that the legislators incorporate the rules of the islamic right especially for the resolution of civil controversies with patrimonial interest (Castro, 1990). In this sense, we can therefore assume the implementation of a class of cultural religious education compulsory for all of the students in public schools, as a key factor for the new model of integration and as an antidote for diffused social anxieties (Hasanaj, 2016).

Another essential issue is that of the construction of places of worship, that is to say Mosques and Orthodox Churches (Consorti, 2015) and Islamic and Jewish cemeteries. The funding for the construction of these sacred locations should be regulated through an agreement between the state, the public institutions and the migrant communities that require it, to avoid any form of funding from radical groups that contribute to the growth/increase of racial and religious hate and, secondarily, to create a preparation course for the future imams. This method of functioning is part of the new model of integration which validates the differences and revitalizes the relationship between the public and religious institutions and citizens. The encounter and discussion between the members of society shall prevail against any form of prejudice and stereotype, against the exploration of the topic of immigration. It is necessary to keep in mind that the heart of the intercultural project should be located in public schools that constitute a privileged meeting location and the exchange between different ethnicities, cultures and religions. Within schools, students are integrated, valorized and gain cultural, linguistic and religious knowledge. The children and teenagers have a free and diverse place to socialize in which it is possible to confront the impact of diversity and manage any possible conflict and prejudices (Passuello, 1996).

Furthermore, the working relationships must be understood in a different way in relation to the diversification and the growing complications within the society. Usually, if we have moved toward a symbolic topic and historically determined in which the working foreign worker will assume a subordinary role and relatively unskilled, a person without any specific needs, we can gradually identify certain positive changes regarding the topic. In fact, many foreigners have become owners or administrators commercial businesses, companies and enterprises, particularly in the construction, healthcare and catering industries. A second factor that has contributed towards the growth of diversity within the work place is the progress of the demand of recognition of certain religious practices, for example the celebration of Friday for Muslims, the closing of everything during Ramadan period, the permission to pray during working hours, the request for halal food in the companies' canteens.

Concerning the involvement of the resident immigrant communities, returning to the concept of reformulation the notion of citizenship, a process that involves, on one side legal experts, sociologists and political analysts and in general scholars of the new intercultural approach; on the other it consults the religious representatives, whom also are fully involved in the new national projects as a factor of continuity with the culture of origin of the several cultural groups.

Within this process, it is necessary to highlight the importance of interpersonal relations and the communication between individuals: the collaboration between citizens which make themselves available to organize meetings is fundamental; it concerns with the attitude that excludes any perception of siege and increases the concept of cohabitation and reciprocal respect. The collective identities must be treated with the same attention; this in my opinion plays a central role for the country's stability. The most symbolic of cases from this point of view is Ex Yugoslavia: the attempt to build new identities has not helped the redesigning of the past; the creation of liberal political frameworks has produced authoritarian corruption and unstable republics and governments. The cases of Macedonia and Bosnia show that the past traditions have prevailed (Bouchard, 2011).

According to Bouchard, the defense and maintenance of the pluralist integration approach, and that of the intercultural approach need specific attention, especially regarding the emotional aspects and avoiding the rational ones, that seem able to support the collective and national identities.

With this in mind, I believe that it is essential to recognize the equal cultural dignity and to finance a project capable of promoting a life between pluralism and identity, against marginalization phenomenons, inequity and xenophobia. In conclusion, to recognize the aspects, the "ad hoc of predominance" is seen as an advantage for the first generations of immigrants for the coexisting climate and the respect that would established, avoiding phenomenons of segregation in the community; it being understood that the minorities must know how to communicate successfully with host societies.

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