



Universiteit
Leiden

The Netherlands

Balanceren tussen publiek en politiek: de competenties van de cultureel ondernemende professional en processen van burgerschapsvorming

Heshmat Manesh, M.R.

Citation

Heshmat Manesh, M. R. (2022, September 28). *Balanceren tussen publiek en politiek: de competenties van de cultureel ondernemende professional en processen van burgerschapsvorming*. Uitgeverij SWP, Amsterdam. Retrieved from <https://hdl.handle.net/1887/3484884>

Version: Publisher's Version

License: [Licence agreement concerning inclusion of doctoral thesis in the Institutional Repository of the University of Leiden](#)

Downloaded from: <https://hdl.handle.net/1887/3484884>

Note: To cite this publication please use the final published version (if applicable).

Summary

This dissertation focuses on the question of which competencies the Cultural Entrepreneurial Professional (CE professional) must possess in order to be able to act effectively when stimulating cultural citizenship through cultural participation in a culturally pluralistic society. The reason for this research was that in agological science (social work) study programmes, there is insufficient insight into the role that cultural participation plays in promoting cultural citizenship in people with a migrant background. Additionally, little is known about the concept of cultural citizenship in agologic literature. Consequently, there is a lack of an overarching social work theory across agological study programmes. Three case studies (Kulsan, Marmoucha and Podium Mozaïek) examine how professionals collaborate with politicians, funding bodies, artists, the public, financiers, and social and cultural institutions, and which competencies they use in the process.

The concept of cultural citizenship

In the literature on citizenship and how it develops, two main movements can be distinguished: liberal individualism and liberal socialism. The first assumes that citizenship is a personal matter in which the government should not interfere, and the second that citizenship is a social issue and the government must take measures to support it. Traces of these two movements can still be seen in the current debate. After the Second World War, the urgency to rebuild led to liberalism and socialism reaching a consensus on a new interpretation of the concept of citizenship, based on the theory put forward by Marshall (1950). A socioeconomic approach is central here.

Marshall's theory dominated the debate on the concept of citizenship until the 1990s. In the first decade of the 21st century, the concept of cultural citizenship was developed by sociologists such as Turner (2000; 2001) and Stevenson (2002; 2003; 2011). Cultural citizenship is more about questions of meaning, cultural experiences, and the formation of an inclusive cultural identity. A debate is underway in the modern-day Netherlands regarding the approach to cultural citizenship. This debate is between two visions: a cultural-nationalist one and a cultural-pluralist one. One vision focuses on cultural inclusion and pluriformity in which the meaning of citizenship is interpreted jointly; the other wants the dominant culture to be determinative for everyone, including minorities, and strives for social and cultural assimilation. Both of these approaches are visible in cultural policy. They both view culture as a unifying factor that supports social cohesion. CE professionals deal with both streams in their work, in the political arena and in social debate.

In this study, the concept of cultural citizenship is viewed as a framework. It is a constantly changing process, one that relates to the stories people tell about themselves and their community. Storytelling is a way of reflecting on the social and cultural relationships of which people are a part. In this way, the exercise of defining the concept of cultural citizenship is shifted to the study of everyday social and cultural practices. This research therefore does not seek the 'intended' meaning of the concept of cultural citizenship, but searches for its changing meaning and its practical manifestations, which are both viewed and studied as a process.

Cultural citizenship and migrants

Until the 1990s, migrants' cultural citizenship developed through self-organisation. This group-based policy approach was replaced by a new form of support, provided by institutions that aim more towards an individual approach and are also more culturally oriented than socially oriented. This has also placed a greater focus on cultural participation. Additionally, in the field of social work there has been an increase in the number of institutions that focus on cultural participation practices.

In cultural participation policy, as in citizenship policy, traces of two dominant discourses can be seen. One of these wants the value of the dominant culture to serve as a guiding principle in education in the context of cultural participation practices; the other, as Putnam (2000; 2007) points out in his theory, allows room for the audience's own story as a way of stimulating *bonding* and *bridging*. Where migrant self-organisations featured an

organisational structure built around a leader who represented the community, the current institutions of CE professionals are more loosely organised. They make no claim to represent their community. Although they represent the interests of their target audience, they do not pose as social, cultural or political leaders within their community. They want to give space to those who participate in their projects, allowing them to develop into fully-fledged citizens in their own way. They provide a safe space, an in-between space, in which participants can experiment with this new role.

The professional competencies of CE professionals

The three case studies, Kulsan, Marmoucha and Podium Mozaïek, were examined in practice to see how they deal with the development of citizenship in people with migrant backgrounds. The professional competencies of the CE professionals were identified on the basis of these case studies. Three important professional competencies emerged: profiling, positioning, and legitimising. These three competencies are related to the knowledge and understanding of citizenship and the professional skills that are used to develop partnerships and network strategies. CE professionals use these to substantiate the social importance of their actions. Political opportunity structures play a role in obtaining funding for their projects. The professionals in this study are capable of navigating between the target audience and politics, as well as within the cultural sector, and between artists and public figures who are engaged with the theme of citizenship. The CE professionals' field of work is located in the social and cultural sector, and their actions are conducted in a politically normative context.

In addition to the professional competencies, personal motivations appear to be a deciding factor in the successes CE professionals achieve in the formation of citizenship in their target audience. In this research, this motivation is referred to as the 'X-factor' and is expressed by the concept of 'witnessing'. This adds a new competency to the existing professional profiles, an added value that plays an essential role in the professional actions of CE professionals. From the research findings, it can be concluded that in order to function as a 'witness', social and cultural involvement with the target audience is an important factor, as is a belief in cultural inclusiveness, that migrant groups and the dominant society have a shared interpretation of cultural citizenship, and gaining trust and moral authority within a community. 'Witnessing' is a professional skill, one that can be learned and that should be addressed in CE professionals' training.

Stimulating cultural citizenship

This research has shown that CE professionals navigate between position allocation and position acquisition. The more the CE professionals have an established position within the cultural sector, the better placed they are to work on their own position acquisition and the less dependent they are on the position they are allocated by the government and other parties. The CE professionals sometimes form an alliance with the government to position themselves within the cultural sector; sometimes the other way round. CE professionals then seek partnership with the cultural sector to reject position allocation from the government. Sometimes the CE professionals form an alliance with the government in opposition to their target audience, for example when the audience pursues exclusive citizenship while the CE professionals want to work on inclusive citizenship. And sometimes the opposite is true, when the government presents a social and cultural assimilation policy, and CE professionals seek alliance with the target audience to defend inclusive cultural citizenship.

The dynamic relationships at play in position allocation and position acquisition are related to the social position and cultural relationships within which cultural citizenship comes about. These relationships are active on three levels: at macro level, the government and social debate play an important role; at meso level the focus is on partnerships and sectoral positioning; at micro level the main role is played by development of the target audience in terms of inclusive cultural citizenship.

Position allocation as it was in the 1980s and 1990s, where it was mainly the government that determined the position of professionals and institutions, is no longer applicable. In recent decades, the emancipated target audience and the cultural sector have contributed to position allocation and acquisition. The rise of an assertive middle class and the changing interdependence of CE professionals and the government has meant CE professionals taking up more space for their own position acquisition.

The impact of CE professionals' work

The research into CE professionals' work revealed a number of patterns in how cultural citizenship was supported: how light communities developed in the target audience, how the CE professionals interpreted the formation of an inclusive cultural identity in the pluriform society, and which power relations played a role in forming citizenship, both visibly and invisibly. The scope of the concept of cultural citizenship demonstrated the relevance of

CE professionals' daily practice in broad social and cultural relations. Using artistic and cultural practices, CE professionals are able to bring original forms of cultural citizenship to their target audience in creative and innovative ways. This is particularly obvious in the new cultural lifestyles of the target audience that are characterised as being upwardly mobile in social terms. A group of middle-class urban residents with a migrant background is emerging; one which has developed into a cultural elite in some respects. The underlying developments here can be seen in the fact that this target audience is increasingly involved in cultural participation. This target audience is increasingly highly educated and has achieved a reasonable position in the labour market.

Shift within the paradigm

The case studies look at the way in which CE professionals handled the development of citizenship in three generations of migrants in the target audiences of the institutions studied. It was clear that the focus is shifting. In addition to the social component of citizenship, the target audience viewed citizenship as a question of meaning. Based on the research, the proposition that there is an internal shift underway within the paradigm of the citizenship debate is justified. In addition to social citizenship with a socio-economic approach, cultural citizenship requires space. This internal shift is reflected in the literature of the first decade of the 21st century, but in my opinion it has not yet penetrated sufficiently into agological study programmes. Four themes mark the underlying shift within the paradigm: the movement from social citizenship to cultural citizenship; the rise of dynamic solidarity rather than organic solidarity; citizenship rights viewed from a justice perspective; and the importance of the socially stabilising role played by CE professionals in the culturally pluralistic society. Finally, based on the research findings, a number of recommendations are made for changes to the current curricula of agological science (social work) study programmes.

