Review of: "Resentment and Multiculturalism: Kymlicka's Canada, Bonilla Maldonado's Colombia and Modood's UK"

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Potential competing interests: No potential competing interests to declare.

Professor Imbert has provided a brilliant comparative study through his article. However, I believe this very well-written comparative study could benefit from two additions. These points of discussion would be firstly, cultural capital differences (Bourdieu) and secondly superdiversity as a possible mechanism overriding multiculturalism (Vertovec)

I will have to highlight these two issues as the first is mentioned by the author Patrick Imbert himself in the end of the abstract. The first being that of "difference in educational credentials on the dynamics of recognition within the contemporary globalized knowledge-based society".

In today's digitised and hybridised society, individuals around the world are brought closer together, especially by platforms such as educational microcredentials. Yet there are still limitations on these supposed democratised platforms, not because of the platforms themselves, but the key to access them, i.e. the right experiences, informal knowledge, and dispositions - namely, cultural capital.

I would suggest using this very relevant as well as malleable (in operationalisation) concept as a heuristic device to measure the digital divide, which could contextualise itself within the problem of multiculturalism (e.g. different linguistic abilities).

Secondly, I am compelled to observe that Vertovec's idea of superdiversity has the potential to override the discussion of multiculturalism, as migration (even despite global pandemics like Covid-19), continues to increase the blending of cultures, resulting in the fusion of cultural elements and greater hybridity. Thus, the concept of multiculturalism may appear to suggest some kind of parallel yet co-existing lines, much like in an Olympic swimming pool, not always mutually interactive.

Superdiversity meanwhile, fosters situations and greater interactivity between people (and now Vertovec brands them configurations, representations, and encounters). In his latest rebranding of the concept, Vertovec (2022) now calls it The social organization of difference. While one may or may not agree with this, it deserves at least a mention in the discussion, though the article focuses largely on multiculturalism, if only to acknowledge the contrasts.

All in all, I benefited greatly from the reading of Professor Imbert's article.