

Glocal Dialogue
Transformation through
Transcultural Communication
Kazuma Matoba
NOTA DI LAVORO 74.2003

JULY 2003

KNOW – Knowledge, Technology, Human Capital

Kazuma Matoba, *Universität Witten/Herdecke, Germany*

This paper can be downloaded without charge at:

The Fondazione Eni Enrico Mattei Note di Lavoro Series Index:
http://www.feem.it/web/attiv/_wp.html

Social Science Research Network Electronic Paper Collection:
http://papers.ssrn.com/abstract_id=XXXXXX

The opinions expressed in this paper do not necessarily reflect the position of
Fondazione Eni Enrico Mattei

The special issue on *Economic Growth and Innovation in Multicultural Environments (ENGIME)* collects a selection of papers presented at the multidisciplinary workshops organised by the ENGIME Network.

The ENGIME workshops address the complex relationships between economic growth, innovation and diversity, in the attempt to define the conditions (policy, institutional, regulatory) under which European diversities can promote innovation and economic growth.

This batch of papers has been presented at the second ENGIME workshop: *Communication across Cultures in Multicultural Cities*.

ENGIME is financed by the European Commission, Fifth RTD Framework Programme, Key Action Improving Socio-Economic Knowledge Base, and it is co-ordinated by Fondazione Eni Enrico Mattei (FEEM).

Further information is available at www.feem.it/engine.

Workshops

- **Mapping Diversity**
Leuven, May 16-17, 2002
- **Communication across cultures in multicultural cities**
The Hague, November 7-8, 2002
- **Social dynamics and conflicts in multicultural cities**
Milan, March 20-21, 2003
- **Governance and policies in multicultural cities**
Rome, July 2003
- **Trust and social capital in multicultural cities**
Athens, November 2003
- **Diversity as a source of growth**
Milan, April 2004

Partners of the ENGIME network:

- Fondazione Eni Enrico Mattei, Milano, Italy
- Psychoanalytic Institute for Social Research, Roma, Italy
- Institute of Historical, Sociological and Linguistic Studies, University of Ancona, Italy
- Centre for Economic Learning and Social Evolution, University College London, UK
- Faculty of Economics and Applied Economics, Katholieke Universiteit Leuven, Belgium
- Idea Consult, Bruxelles, Belgium
- Maison de la Recherche en Science Humaines, Laboratoire d'Analyse Socio-Anthropologique du Risque, Maison de la Recherche en Sciences Humaines, Université de Caen, France
- Centre for Economic Research and Environmental Strategy, Athens, Greece
- Institute of Higher European Studies, The Hague University of Professional Education, The Netherlands

Glocal Dialogue- Transformation through Transcultural Communication

Summary

This paper addresses the role of dialogical communication in acculturation efforts within organizations and regions, especially during periods of transition, mergers, technological innovations, and globalization. This optimal communication mode can be achieved through a “dialogue process” proposed by David Bohm and developed by Peter Sense at MIT, Boston. The “dialogue process”, as an integral part of intercultural communication training, aims at promoting dialogue competence for intercultural communication in which man can learn how to better deal with their own stereotypes of other cultures and eventually acquire a generally de-stereotyping style of communication. It has tried out in a small city in Germany, since April 2002. About 25 citizens of the city are taking part in this dialogue process. The empirical part of this study tries to describe the socio-psychological transformation of the dialogue-group.

Keywords: Dialogical communication, Transcultural communication, Acculturation process, Sociopsychological transformation

Address for correspondence:

Dr. Kazuma Matoba
Universität Witten/Herdecke
ICCE-Japan
Alfred-Herrhausen-Str. 50
D-58448 Witten
Germany
Phone: +49-2302-926-552
Fax: +49-2302-926-587
E-mail: kazuma.matoba@uni-wh.de

GLOCAL DIALOGUE

TRANSFORMATION THROUGH TRANSCULTURAL COMMUNICATION

DR. KAZUMA MATOBA
UNIVERSITÄT WITTEN/HERDECKE

This paper addresses the role of dialogical communication in acculturation efforts in organizations and regions during periods of transition, merger, technological innovation, and globalization. This communication mode can be achieved through a *dialogue process*, proposed by David Bohm (1996) and developed by Peter Senge, William Isaacs and Freeman Dhority at MIT, Boston. The *dialogue process*, as an integral part of communication training, aims to promote dialogue competence for intercultural communication. In a company situation participants in the *dialogue process* as a intercultural communication training learn how to better deal with their own stereotypes of other cultures and eventually learn a style of communication that is not so stereotypical. A *dialogue process* in a society, that aims to promote dialogical communication between a dominant group and an acculturating group on the local level, could stimulate the acculturation process on the global level, hence *glocal dialogue*. The glocal dialogue has been tried out in City W, a small city in Germany, since April 2002. About 20 residents of the city are taking part in this *dialogue process*. The participants include Germans (as the dominant group) and people from Arab nations, Turkey, India, Japan, and Croatia (as an acculturating group) who are willing to transform the culture of the city (regional acculturation). The aim of this study is to describe the socio-psychological transformation of the dialogue group.

1. Introduction

Cultures converge through cultural change and acculturation. Today's globalization encourages cultural convergence by acculturation, or the result of intercultural contact and communication. In theory, two cultures that are in contact may influence each other equally. In practice, however, one of the cultures tends to dominate the other. An acculturation process involves three functional groups: a dominant group, an acculturating group and an acculturated group. The acculturating group prompts the acculturation process by coming into direct contact with the dominant group. The mode of communication between the two groups influences the process as well as the result of the acculturation, namely, the changes made in the cultural/social system. I believe that dialogical communication between a dominant group and an acculturating group can promote a well-balanced convergence of cultures. Buber (1958) and Yoshikawa (1987) propose the theory of dialogical communication and try to define dialogue competence in such a way that could then, in the long run, contribute to a fruitful discussion of the ethics of intercultural communication. Such a discussion is also necessary to help us guard against a total, culture-specific, moral relativism.

A dialogical communication can proceed successfully if participants are sufficiently competent in skills such as openness, sincerity, attentive listening etc. Some of the skills may be affected by socio-cultural differences and the dialogue competence of an individual may be biased by socio-cultural norms and values.

In the following I present literature review, followed by the description of the project in City W, and lastly conclusion.

2. Globalization and development

2.1 Economic development

The economic situation in the world today finds a large discrepancy between the developed countries and the developing countries. The world's economic system has produced debt of more than US\$1.5 trillion that the developing countries currently bear. Every month, the system adds over US\$7.5 billion to their burden. There is the large difference of Gross Domestic Product (GDP) and Gross National Product (GNP) between the developed countries, or the economically dominant group, and the developing countries, or the economically dominated group. As Falk (1999) points out, this situation will deteriorate further at alarming pace and scale, if the transnational market forces continue to practice 'globalization-from-above.'

2.2 Human development

People in the developing countries are forced either to accept this economic imbalance and abandon human development that is available to the dominant group, or to escape from this situation and emigrate, if financially possible. People in developed countries face a multicultural society in which they have to live together with immigrants from the developing countries. In a multicultural society, those who are willing to exchange information and to communicate with strangers have a good chance of developing their communication competence. On the personal level, therefore, the diversity in a multicultural society should be viewed as a positive asset to human development.

2.3 Economic development and multicultural environments

Increasing rates of migration have brought about a change in the structure of multicultural societies. The International Conference on the Dialogue of Civilizations at the United Nations University (2001) reports that:

Changes in the ruling elites tended to affect the distribution of power within these multicultural societies, but did not change the basic pattern of multicultural coexistence coupled with the strive of the dominant culture to impose its values and norms on the minority groups. During the 20th century, however, the ever-accelerating speed of globalization, facilitated by the spread of modern transport and communication technologies, has profoundly changed the framework of multicultural societies.

The globalization of markets and information networks has made consumption patterns and mass- and sub-culture more uniform. The standardization of every-day culture helps migrants to access materials and information from their native countries more easily, and, as a consequence, helps them preserve their native culture. Globalization has produced two developments seemingly moving toward the opposite directions: an increasing uniformity of every-day culture on the one hand, and a drive to retain elements of individual cultures on the

other hand. We are now confronted with a paradigm shift from integrating minority cultures into the mainstream culture to equally accommodating the values and norms of all cultural groups within the framework of a given society.

3. Globalization and acculturation

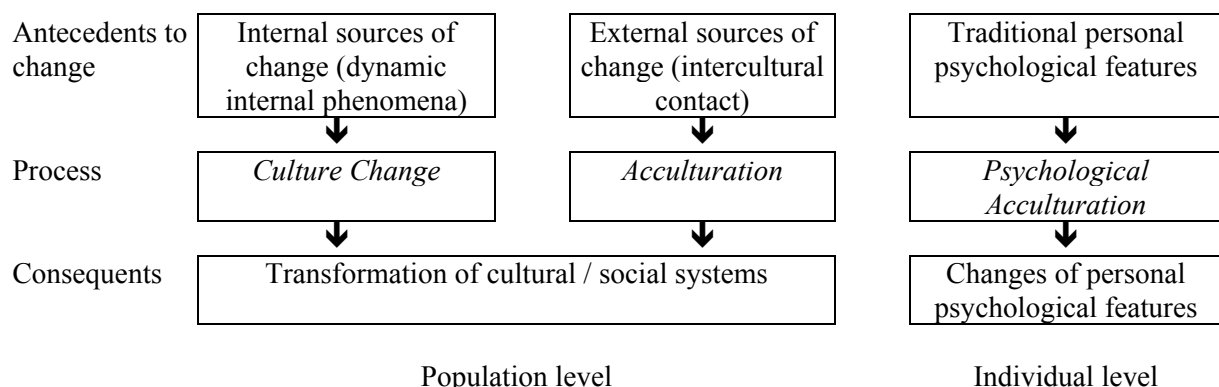
Recent theoretical developments in anthropology seek to explain contemporary processes of cultural globalization and transnational cultural flows. The aim of this line of research is to understand and explain how dominant cultural forms are invented, imposed, reworked, and transformed.

An acculturation process involves three functional groups: a dominant group, an acculturating group, and an acculturated group. The acculturation occurs when individuals of the acculturating group come into direct contact with the dominant group. In the 16th and 17th centuries Europeans and native people came into direct contact. This contact began at first between the dominant European groups such as colonial governments, missionaries, and teachers and the acculturating native groups such as co-workers in governments, churches, or pupils in schools. Those acculturating groups could influence the lives of others from the same culture (the acculturated group).

The characteristics of the dominant group from culture A and the acculturating group from culture B are important to examine. Berry (1989:238) argues that acculturation phenomena vary depending on the purpose of the dominant group (colonization, enslavement, trade, military control, evangelization, or education, for example) and on whether the acculturating group voluntarily initiates the contact with the dominant group or whether it is forced to do so.

Cross-cultural psychology observes two levels of acculturation: the population level (ecological, cultural, social, and institutional) and the individual level (the behaviors and traits of individuals). Graves (1967, cited in Berry 1989:234) calls the acculturation at the individual level ‘psychological acculturation,’ or “the change that an individual experiences as a result of being in contact with other cultures and a result of participating in the process of acculturation that one’s cultural or ethnic group is undergoing.” The psychological acculturation is realized in such areas as the individuals’ behavior, identity, values, and attitudes. At the population level, Berry (1989) makes a distinction between culture change and acculturation depending upon whether sources of change are internal or external. Dynamic changes from within such as an innovation, a discovery, or a major ecological disaster bring about a culture change, whereas acculturation occurs externally by contact with other cultures (Fig. 1).

Figure 1: Culture change and acculturation, based on Berry (1989)



Different ‘acculturation attitudes’ bring about different types of acculturation. Berry & Kim (1988) point out four varieties of acculturation. Acculturation attitudes are “the way in which an individual (or a group) of culture B wishes to relate to culture A” (Berry 1998: 244). ‘Integration’ occurs when an individual in culture B wishes both to maintain his/her own cultural identity and characteristics and to maintain relationships with other groups. ‘Assimilation’ is achieved when one does not wish to maintain the identity of his/her own culture and seeks, instead, daily interaction with culture A. Maintenance of values of one’s original culture and avoidance of interactions with other cultures lead to ‘separation’. Little interest in maintaining one’s own cultural identity and in interacting with other groups results in ‘marginalization’ (Fig. 2).

Figure 2: Four varieties of acculturation, Source: Berry & Kim (1988:245)

Acculturation attitudes of culture B		Is it considered to be of value to maintain cultural identity and characteristics?	
		Yes	No
Is it considered to be of value to maintain relationships with other groups?	Yes	Integration	Assimilation
	No	Separation	Marginalization

These four varieties of acculturation can be observed both at the population and individual levels. The population level is further classified into the organizational, regional, national and global levels. At the organization level, mergers and acquisitions of companies striving for the acculturation process can result in integration, assimilation, or separation. At the regional level, the migration followed by acculturation can result in integration, assimilation, separation, or marginalization.

4. Diversity communication

Since the end of the cold war, societies in the world have become more culturally diverse. Some primary schools in Germany, for example, have multicultural classes with members of more than four cultures, such as those from Germany, Turkey, Russia, and Poland. As a multicultural society, one must be able to integrate seemingly contradictory values of people from other cultures and to transform them into complementary parts of an integral whole. The integration and transformation are important parts of the process of growth toward a ‘dialogical mode of communication’ (Yoshikawa 1987:320) in which one learns to overcome prejudice and negative stereotypes towards other cultures.

4.1 Intercultural communication

Yoshikawa (1987:320) classifies intercultural communication by modes of the relationship between culture A and B into four types: the ethnocentric, control, dialectical, and dialogical modes.

(A) Ethnocentric mode

“The ethnocentric mode implies that A perceives B only in A’s own frame of reference and that B is a mere shadow of A. The cultural integrity of B’s culture, its uniqueness, and differences are simply ignored. Communication is one sided, and feedback is rendered ineffective by well-known psychological processes of selective attention, selective perception, and selective retention.”

(B) Control mode

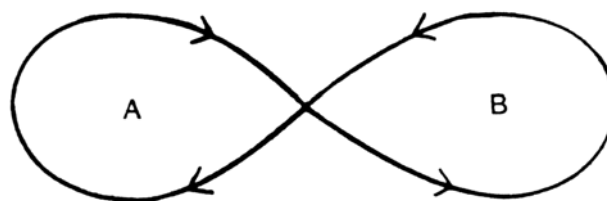
“The control mode implies that B is A’s scrutiny. B is perceived and manipulated as a thing or an object for A’s purpose. B’s cultural uniqueness and differences are recognized, but they are manipulated in order to achieve A’s objectives. This is a form of manipulative communication.”

(C) Dialectical mode

The dialectical mode of communication has three potential outcomes. The prime motive of A and/or B is fusion: (i) As A’s thesis meets B’s antithesis a new synthesis will be created which is unique and transcends the differences of both A and B which are lost in a new culture C.; (ii) A fuses into B and loses its own identity to become part of B.; (iii) A coerces B to become a part of A. All three outcomes are result of fusion-oriented communication.

(D) Dialogical mode

Figure 3: Dialogical mode



Source:Yoshikawa (1987:321)

“A does not appear in its wholeness in isolation but rather in relationship to B. While A and B are separate and independent, they are simultaneously interdependent. This type of paradoxical relationship is explained in terms of Buber’s (1958) concept of dialogical relationship. The cultural integrity of A and B and the differences and similarities of A and B are recognized and respected. The emphasis is on wholeness, mutuality, and the dynamic meeting of A and B. Even in their union, A and B each maintains a separate identity.” (Fig. 3)

The present global exchange of information supports the notion that the dialogical mode of communication is an effective way to integrate and transform cultures not by assimilation or reducing differences but, rather, by gaining deeper understanding of and appreciation for diversity.

4.2 Communication and acculturation

The mode of communication between a dominant group from culture A and an acculturating group from culture B is determined by the purpose of the contact between the two cultures. European countries that colonized African nations between the 16th and 20th centuries communicated with native people in the ethnocentric and control modes. During the same period, the Catholic Church with the mission to evangelize the native people of Africa also used in their communication the ethnocentric and control modes. So far as the communication remains in the ethnocentric and control modes, culture A and B cannot exchange information and cultural values equally and understand each other. Their communication is so one-sided that the dominant group from culture A and the acculturating group from culture B cannot be integrated equally. They remain separated, or otherwise, the acculturating group is forced to assimilate to the culture A.

When two business people from two different cultures interact, they bring their own backgrounds with them, but they also step outside their own cultural and business environments and create a new mutual context (Bolten 1999). Bell (1992:452) calls this new context ‘transactional culture.’ Let’s suppose that financial managers from a Japanese firm

and a German firm discuss financing options of a joint venture. Their negotiations will be more successful if they have an understanding of each other's cultural and business backgrounds. If they can understand each other's cultural differences, they can find a new way, or a transactional culture, that is acceptable to both parties. Interactions in a business context such as this cannot be achieved in the ethnocentric and control modes. Although in reality the control mode is used in many business interactions and results in an unequal relationship, ideally, the communication should be in the dialectical mode. This is characterized by cooperation, symmetry, clarity, egalitarianism, mutuality, harmony, openness, consensus and agreement.

Senge (1990) and Nonaka/Takeuchi (1995) present a hypothesis that the communication mode can influence the way of acculturation in a monocultural context. Matoba (2002) suggests that in intercultural situations the dialogical communication mode can contribute to *transcultural communication*; diverse values of people and cultures could be integrated and transformed into complementary parts of an integral whole.

4.3 Cultural convergence through globalization

Kincaid (1979, 1982, 1987) applies the basic idea of *entropy* of thermodynamics to the human communication and proposes the 'convergence theory' of communication. Entropy, first proposed in 1850 by a German physicist Rudolf Clausius, is a measurement for the degree of a system's disorder. When heat is added to a system that had been held at a constant temperature, the entropy changes according to the change in energy, the pressure, the temperature, and the volume. Its magnitude varies from zero to the total amount of energy in a system. Entropy in a popular and non-technical sense is a measurement of the chaos or randomness of a system. The higher the entropy is the more random, disorganized, disordered, dissimilar, and independent the events are. In contrast, the lower the entropy is, the less random, the more organized, ordered, similar, and interdependent the events are.

The basic assumption of the 'convergence theory' is that "the communication process results in a change in the statistical distribution of the beliefs, values, and behaviors of a culture" (Kincaid 1987:212). Furthermore, Kincaid/Yum/Woelfel/Barnett (1983) describe the fundamental principle of communication as follows:

In a closed social system in which communication is unrestricted among its members, the system as a whole will tend to converge over time toward a collective pattern of thought of lower entropy. [...] In a closed social system with no communication among its members, the system as whole will tend to diverge over time toward a collective pattern of thought of greater entropy. (212)

According to this principle, "if communication is unrestricted, a common culture will result, that is, a convergence among the members in terms of their beliefs, values, and behaviors" (Kincaid 1987:216). An unrestricted flow of information is possible in symmetrical conversation where no participants have power over the others. This conversation is, according to Linell (1990), dialogical, collaborative and integrative in nature and can influence the beliefs, values, and the behaviors of the participants positively. Such a conversation can produce the high degree of connectedness of human relationships in the communication network, which can be correlated with the degree of convergence in an institution. Rogers & Kincaid (1981)'s study of the family planning communication networks in Korea supports this theoretical proposition. The degree of connectedness in communication networks in Korean villages was found to be correlated with the degree of convergence in terms of the village women's attitudes and knowledge about family planning.

Today's economic growth has brought us globalization of communication that we experience daily. Multicultural cities bring us cultural diversity, which enables us to communicate with strangers from other cultures. This has a positive effect on us that helps us free ourselves from our own cultural conditioning, our limited values, beliefs, and behaviors. The dialogical mode of communication, with its less restrictive flow of information, can contribute to this positive process of intercultural communication and cultural convergence. This process would result in acculturation, or integration, which seems to be comparable to the transition from higher to lower entropy.

5. Transcultural communication

5.1 Culture: diversity and unity

Yoshida (1995: 136) regards 'cultural diversity,' 'human unity,' and 'interdependence' as basic principles of an intercultural communication. Maintaining these three concepts in intercultural contact situations, however, is very difficult. Cultural relativism, the notion that cultural differences and diversity must be recognized, is significant in the sense that it opposes ethnocentrism and Euro-centrism. I believe, however, that it is important to find universal principles hidden behind cultural uniqueness, without which we cannot establish principles to realize the unity of human communities.

In the process of acculturation, especially with the dialectical or dialogical mode of communication between dominant groups of culture A and acculturating or acculturated groups of culture B, both cultures spontaneously influence one another to some extent and reevaluate themselves. In principle, therefore, a universal principle on which all cultures are based should work in such an acculturation process. Yoshida (1995) points out that we do not need to find this cultural universality outside of our culture. We must search for this cultural universality within our own cultures. By doing so, we will be able to find cultural rules that determine how each culture expresses the cultural universality and that will also enable us to appreciate cultural diversity. Culture in his eyes, therefore, can exist in unity as well as in diversity.

5.2 Transcultural communication and third-culture-building

Maruyama (1991:70), based upon Merleau-Ponty (1945), argues that one can recognize the cultural universality by changing the patterning of cultural conditioning. Intercultural communication which can promote to change the patterning of cultural conditioning enable us to recognize the cultural universality. I call this intercultural communication for this special purpose *transcultural communication*.

According to Shuter (1993), the 'third-culture-building model' assumes that participants in the process of intercultural communication should and can develop a third culture by mutually negotiating their cultural differences. Chen and Starosta (1998:134) add that this negotiation process involves the mutual effort to adapt to the values of one another and reconfigure their cultural identity. This model seems to be adequately suited to the explanation and understanding of the dynamic nature of intercultural communication processes. A third culture, according to Casmir (1997:109), "would represent an expression of mutuality which can be understood, supported and defended by all who shared in its development." This mutuality is beneficial to all those who have a part in developing it. In the process of building a third culture all participants are expected to bring their own schemata to any given communication process. It can be expected that "transformation or change of

culture can be and is brought about by dialogue to organize and reorganize chaotic environments” (Casmir 1999:112).

I set up a theoretical hypothesis that the transcultural communication, if the dialogical mode of communication is used there, could propel the establishment of a third-culture.

6. Glocal dialogue

As today’s world becomes more globalized, we interact with one another at both global and local levels through global economy, telecommunication, religions, and migrations. The globalization, through a multiple process of intellectual, technological and physical migration, has brought us the feeling that we are connected with others in the world. It has also brought us, however, an uneven distribution of wealth at both the global as well as the local levels. Efforts have been made to address this issue. The United Nations, for example, held a session called the “Dialogue of Civilizations” in order to open and develop an intercultural dialogue (c.f. United Nation University 2002). On the local level, civic dialogues have taken place since the idea of ‘dialogue process’ by David Bohm was highlighted in the last decade (c.f. Ellinor/Gerard 1998, Hartkemeyer/Hartkemeyer/Dhority 1998, Huang-Nissen 1999, Isaacs 1999, Yankelovich 1999, Saunders 1999). A civic dialogue on the local level can be called ‘glocal dialogue’ because global issues are projected on the local level and become local issues.

6.1 Dialogue competence for transcultural communication

One who sincerely practices the dialogue skills and behaviors in the *dialogue process* as defined by and applied in the communication training of Hartkemeyer/Hartkemeyer/Dhority (1998) can attain a high level of dialogue competence. In their intercultural communication and interaction, people with limited dialogue competence tend to categorize, discriminate and exclude members of different cultures and other culturally defined groups within a diversified population (e.g., groups defined by gender, age, sexual orientation, race, etc.). The dialogue process, as an integral part of communication training, aims to promote dialogue competence for transcultural communication. Through this process, professional trainers and facilitators as well as other participants (such as staff in an organization) may learn how to better deal with their own stereotypes of other cultures and eventually learn a style of communication that is not so stereotypical.

The process of building a third culture is like climbing a mountain. When one reaches the top of the mountain, she/he sees that all paths from below lead to the same summit and that each path is different. This, in a way, is a process of liberating oneself from a limited perspective of communication. According to Hartkemeyer/Hartkemeyer/Dhority (1998), the dialogue competence necessary for building a third culture in transcultural communication is available only if all ten disciplines can be developed beyond their cultural determinations and limitations. These disciplines ask us

- (1) to assume the attitude of a learner,
- (2) to have a radical respect for the partner,
- (3) to be open,
- (4) to speak sincerely and be brief,
- (5) to listen to another person carefully,
- (6) to slow down when speaking,
- (7) to suspend assumptions and judgments,
- (8) to plead productively,

- (9) to have an inquisitive attitude,
- (10) to observe the observer.

Some of the ten disciplines may be affected by cultural, socio-cultural or psycho-cultural differences. The differences in communicative attitudes reflect the way in which communicative values and ethics are culture-specific. Thus, the universal dialogue competence can develop to different degrees under different cultural conditions and configurations.

6.2 Dialogue Process of Hartkemeyer/Hartkemeyer/Dhority (1998)

Dialogue process, according to Bohm (1996), is a multi-faceted process. His notion of dialogue process is more than a conversational exchange; dialogue process explores the manner in which thought is generated on an individual level and sustained on a collective level. Senge, et al. (1994) further developed Bohm's concept of dialogue process. Since then, dialogue process has been applied in various fields such as management research, conflict management, and communication training.

Building on Bohm's idea on dialogue process, Hartkemeyer/Hartkemeyer/Dhority (1998) developed methods to enhance the dialogue process. They state that the dialogue process works best with twenty to forty people seated facing one another in a circle. At least one or two experienced facilitators are essential. Their role is to point out situations that might seem to present difficult issues for the group to resolve. The dialogue process begins with a *check-in-round* where each participant sitting in a circle has a chance to speak what comes into her/his mind. The aim is to slow down the communication, to develop mutual trust, and to create a collective atmosphere. Secondly, each participant who wants to respond to what the previous speaker said takes a stone from the center of the circle and begins to speak. After her/his turn she/he puts the stone back. In this way, the dialogue process goes on for about 90 to 120 minutes without any specific topic for discussion. A long silence may occur. The dialogue process has two rules: (1) Speak sincerely!; and (2) Be brief! Hartkemeyer/Hartkemeyer/Dhority (1998) distinguish a goal-oriented (strategic) and a generative dialogue process. A goal-oriented dialogue process is a conscious and deliberate process; a topic is given and the goal is clear, which makes it easier for participants to understand one another. In the generative dialogue process, on the other hand, no particular topic or question is given at the beginning. It appears spontaneous during the check-in-round. This process may continue for a while or disappear quickly. The goal of the generative dialogue process is not to discuss an already announced topic, but to become aware of how people communicate with each other and deal with different ways of thinking and feeling.

Ellinor/Gerard (1998:157) recognize a basic developmental sequence that the dialogue process follows:

- I. "Pseudocommunity": Participants get to know each other and pay more attention to similarities than to differences.
- II. "Chaos": Participants explore their differences and are no longer content to agree with one another.
- III. "Emptying": Participants realize that collaboration might be beneficial after they begin to look for the group's collective identity.
- IV. "Community": Participants feel comfortable speaking freely with one another because they found their collective identity. They can benefit from their diversity.

This classification of group development stages correspond to what Scharmer (2000: 55) describes in terms of quality of communication: ‘talking nice’, ‘talking tough’, ‘reflective dialogue’ and ‘generative dialogue’. According to Scharmer (2000) that the conversation throughout the dialogue process moves from stage ‘talking nice’ to ‘generative dialogue’.

7. Civic dialogue “Religions in dialogue”: City W, Germany

A civic dialogue took place once every month over a four-month period since April 2002 in City W¹, a small city in Germany. The dialogue workshop was organized by a civic dialogue committee that consists of the city of W, Witten/Herdecke University, and the World Conference of Religion and Peace (WCRP). The workshop begun with some exercises at 19:00 and had a two hour-dialogue process ending at 22:30. Twenty residents of the city took part in this dialogue process. The participants included 13 Germans (as the dominant group), and 1 Croatian, 2 Turks, 2 Indians, 1 Iranian, and 1 Japanese (as an acculturating group). The City W office of the WCRP selected those participants on the basis of their religious belief, because the main topic of the civic dialogue was “Religions in dialogue.” They are Catholic, Protestant, Islam, Hindu, Bahai and Buddhist, and were interested in this topic.

Behind the civic dialogue committee’s choice on the topic is the uncertainty about today’s religious practices. Norms and values in today’s world are changing so rapidly that religious institutions seem no longer able to provide people with frames of reference that are sufficiently adequate and timely. This has resulted in a shift from believing in formalized religious principles to living by non-institutionalized belief systems. A dialogue among established religions, therefore, become necessary in order to create a new religious framework. This framework will enable the established religions to embrace the changing world and may contribute to the formation of a new world society. This dialogue should take place not only on the institutional level, but also on the individual level. The civic dialogue committee chose the topic ‘Religions in dialogue’ for its dialogue process because it believes religion is one of the factors for a successful cultural integration in the multicultural society. A dialogue between religions on the grassroots level is a first step toward a constructive transcultural communication.

After each dialogue process the facilitator asked the participants for classifying the dialogue process after the four stages of Scharmer (2000). In the following description of the civic dialogue, each dialogue process is labeled with ‘talking nice’, ‘talking tough’, ‘reflective dialogue’ or ‘generative dialogue’.

7.1 First dialogue process (April 24th 2002): ‘Talking nice’

Through communication, people can interact with each other and create something new together. This is the most important aspect of civic dialogue. Good listening is crucial to achieve this goal. The best training for good listening is to listen to others without interruption. One lets the other in a pair express how she/he sees and feels about a given topic (e.g., ‘What was the turning-point in your life?’) for about seven minutes. At this point, she/he simply tries to listen and understand the other without comments or criticism. Then, the pair switches places, and the first speaker will be the listener.

The first dialogue held in April focused on the self-awareness dimension of dialogue competence. The implementation of dialogic competent behaviors in the dialogue process requires self-awareness, the ability to monitor or to be aware of ourselves. The self-awareness

¹ City W has a population of about 104,000 of which about 8,700, 8.4% of the total population, are foreigners. The unemployment rate of the city is 10.2%.

dimension can be attained by listening to others carefully and being sensitive to others' as well as their own expressions. In the dialogue process the facilitator proposed no theme. It was a generative dialogue process in which the participants had to listen to others very carefully so that they could find a theme agreeable for everyone. During the whole process the participants tried to find a common theme by proposing some topics, but could not find a theme in which all of them were interested. The communication in this dialogue process was very polite and superficial. Most of the participants agreed with categorizing this dialogue process as 'talking nice.'

7.2 Second dialogue process (May 15th 2002): 'Talking nice'

The purpose of the second dialogue process was for the participants to learn how their behaviors could influence each other as well as the group dynamics. As the first time, there was no given theme (generative dialogue process). The conversation, therefore, proceeded at a slow pace, and as a result, the participants were conscious of when to speak.

After the dialogue process, the facilitator asked the participants how they knew when to speak during the dialogue process. They described that at a certain moment they felt an urge to speak. Knowing when to speak is the result of learning to listen both to oneself and to the others. The relation between the self and the group becomes clear if the individual moves beyond her/his perceived role and status, and if preconceived assumptions and judgments are abandoned (Ellinor/Gerard 1998:149).

The participants again could not find a common theme. This second dialogue process was also categorized as 'talking nice' because the participants recognized no difference between the first and the second dialogue processes in terms of the quality of communication.

7.3 Third dialogue process (June 12th 2002): 'Talking tough'

The important goal in the third dialogue process was for the participants to share their subjective experiences with the others and try to understand how others from different cultures might feel and think. The facilitator proposed a theme "What is not God for us?" To encourage sharing their feelings, the facilitator tried to create a safe psychological climate by urging the participants to suspend judgment, avoid evaluation, plead productively, and speak sincerely.

Almost all the participants contributed to the dialogue process by presenting their personal image of God, which led to a heated discussion between some Christian and Bahai participants. The opinion of the Croatian participant was very critical. His opinion, shaped by his experience with wars in his homeland, was quite different from others who had a dignified image of God. After his turn there was a long silence, and the dialogue process ended. After the dialogue process, some said that it was very difficult to dissolve differences and to change their own feelings. Others said they could appreciate how other participants saw and felt about the given theme. All the participants regarded the dialogue process as 'talking tough.'

7.4 Fourth dialogue process (July 10th 2002): 'Reflective dialogue'

During the fourth dialogue process, the facilitator informed the participants that in order to interact dialogically with people from other cultures they have to reflect upon their own as well as others' cultural values, norms, customs, and social systems that the participants had expressed clearly during the previous dialogue process. Before the fourth dialogue process

began, the facilitator called participants' attention to the three important maxims for communication: to recognize, appreciate, and respect differences; to be honest by seeing things as they are rather than as we would like them to be; and to suspend judgment.

The theme the facilitator proposed was "What can we learn from other religions?" At the beginning of the dialogue process all the participants showed their interest in this theme and stated their opinions from their point of view. The turn from one participant to the next at the beginning was quick and smooth and the atmosphere was cordial for a while. Gradually, however, an imbalance started to appear in the dynamics. Some participants became more dominant by taking more turns than others and by pushing forward their own belief and their church to the group. Others showed their discomfort with non-verbal communication.

After a long period of silence, one participant praised very sincerely the opinions of the people who had been dominating the discussion. His sincerity impressed the group so much that they resumed further discussion without questioning which religions the participants had. They appraised the dialogue process as 'reflective dialogue.'

The four dialogue processes developed from the first stage 'talking nice' to the third stage 'reflective dialogue.' After four sessions, the participants gained a better understanding of different values and views on religion from others as well as from their own. Although the workshop took place only once a month and the participants did not see each other often other than the workshop, they reported that they could feel a natural urge towards coherence and connectedness. The reason of this quick development into the third stage may be that the topic 'Religions in dialogue' gave the participants an opportunity to speak sincerely and reflect on their faiths, beliefs and feelings.

8. Dialogue and transformation

After the four workshops the civic dialogue committee decided to expand the civic dialogue group by inviting younger generations from the city. Witten/Herdecke University is planning to offer future workshops as a part of the curriculum in the department of social science. Starting October 2002, the civic dialogue group will receive 10 students who are interested in the acculturation process in the city. The University and the City's Council of Migration are planning to establish a facilitator training program for the participants. Those who have finished the one-year training program will organize and hold area workshops. The civic dialogue committee believes that through a positive acculturation process people can learn to understand and accept their foreign neighbors and learn to overcome discrimination and ignorance. Once they have reached this stage, i.e., once they have attained a high level of dialogue competence, they would have a positive influence on others in the community to build a third culture.

How many of dialogical competent inhabitants are enough to transform a society and to build a third culture? Rogers (1983) reports that when just 5% of a society accepts a new idea, it becomes 'embedded.' When 20% adopt the idea, it is 'unstoppable.' In the first phase, proponents of the new idea must work incessantly just to keep the idea alive. Work during this phase is often frustrating and seems not to add up. At this stage, however, people are open to new ideas and courageous enough to espouse them. As participants of the civic dialogue communicate dialogically and positive effects on society are evident, it may begin to gain social acceptability. Then, the structure of the third culture could begin to take shape and many people might appreciate the possible positive role of the civic dialogue process. The project, however, is far from finished to make firm conclusions about its effectiveness.

9. Perspective

The civic dialogue in City W is just a beginning; it is only at the stage to train people to become facilitators with a high level of dialogue competence. In the field of communication science and organization theory there are some reports about social and organizational transformation through the dialogue process (c.f. Saunders 1999). These reports say that as more people adopt new ideas, the environment changes. But they could not develop an ideal method to measure the extent of the transformations. A public opinion survey can present the change of population's behaviors and beliefs, but cannot verify the correlation between the cultural transformation and the consequence of the dialogue process exactly. Therefore, the next step of the research is the development of an empirical method that will quantify how the participants of the civic dialogue can influence, relate to, and change the people around them. The ability to measure this influence and change is an indispensable condition for validating the value of the dialogue process.

10. References

- Beley, G. (1993): Toward a paradigm shift for international and intercultural communication: New research directions. *Communication Yearbook* 16. CA: Sage, 295-306.
- Bell, A. H. (1992): *Business communication: Toward 2000*. Cincinnati: South-Western.
- Berry, John (1989): Psychology of Acculturation. In: R. Brislin (ed.), *Applied Cross-Cultural Psychology*. London: Sage. 232 - 253.
- Berry, John and Uichol Kim (1988): Acculturation and mental health. In: P. Dasen, J. W. Berry and N. Sartorius (eds.), *Health and cross-cultural psychology*. London: Sage. 207-236.
- Bohm, David (1996): *On dialogue*. London, New York: Routledge.
- Bolten, Jürgen (1999): Intercultural business communication: An interactive approach. In: C. R. Lovitt & D. Goswami (eds.), *Exploring the rhetoric of international professional communication*. New York: Baywood. 139-156.
- Buber, Martin (1958): *I and thou*. New York: Scribner.
- _____. (1965): *Between man and man*. New York: Macmillan.
- Casmir, Fred (1992): Third-culture-building: A paradigm shift for international and intercultural communication. In: Deetz, S. (ed.). *Communication Yearbook*, 16. Beverly Hills, CA: Sage, 407-436.
- _____. (1997): Ethics, Culture, and Communication: An Application of the Third-Culture Building Model to International and Intercultural Communication. In: F. Casmir (ed.). *Ethics in Intercultural Communication*. London: Lawrence Erlbaum Asso. Publication, 89-118.
- _____. (1999): Foundation for the study of intercultural communication based on a third-culture building model. *International Journal of Intercultural Relations*, 23-1, 91-116.
- Chen, Guo-Ming and William J. Starosta (1998): *Foundation of intercultural communication*. Boston: Allyn and Bacon.
- Ellinor, Linda and Glenna Gerard (1998): *Dialogue: Rediscovery the Transforming Power of Conversation*. New York: John Wiley and Sons, Inc.
- Falk, Richard (1999): *Predatory Globalization: A Critique*. Cambridge: Polity Press.
- Graves, T. D. (1967): Psychological acculturation in a tri-ethnic community. *Southwestern Journal of Anthropology*, 23, 337-350.
- Hartkemeyer, Johannes, Martine Hartkemeyer and Dhority Freeman. (1998): *Miteinander Denken - Das Geheimnis des Dialogs*. Stuttgart: Klett-Cotta.
- Huang-Nissen, S. (1999): *Dialogue Groups: A practical guide to facilitate diversity conversation*. Maine: Medicine Bear Publishing.

- Issaacs, William (1999): *Dialogue and the Art of Thinking Together: A pioneering approach to communicating in business and in life*. New York: Currency.
- Kincaid, Lawrence (1979): *The convergence model of communication*. Honolulu: East West Center, Communication Institute.
- _____. (1982): Communication technology and cultural diversity. *Informatologia Yugoslavica*, 15, 71-82.
- _____. (1987): The Convergence Theory of Communication, Self-organization, and Cultural Evolution. In: L. Kincaid (ed.), *Communication Theory*. New York: Academic Press. 209-222.
- Kincaid, Lawrence, J. O. Yum, J. Woelfel and George A. Barnett (1983): The cultural convergence of Korea immigrants in Hawaii: An empirical test of a mathematical theory. *Quality and Quantity*, 18, 59-78.
- Linell, Per (1990): The power of dialogue dynamics. In: Markova, I. and Foppa, K. (eds.). *The Dynamics of Dialogue*. New York: Harvester Wheatsheaf, 147-177
- Marková, Ivana. and Klaus Foppa (1990): *The Dynamics of Dialogue*. New York: Harvester Wheatsheaf.
- _____. (1991): *Asymmetries in dialogue*. New York: Harvester Wheatsheaf.
- Maruyama, Keiichirô (1991): *Kaosmos no undô (Die Bewegung des Chaosmos)*. Tokyo: Kôdansha.
- Matoba, Kazuma (2002): *Dialogue process as communication training for multicultural organizations*. In: D. Schiereck (ed.), *Wittner Jahrbuch*. Marburg: Metropolis.
- Merleau-Ponty, Maurice (1945): *Phénoménologie de la perception*, Paris.
- Nonaka, Ikujiro and Hirotaka Takeuchi (1995): *The Knowledge-Creating Company: How Japanese Companies Create the Dynamics of Innovation*. New York: Oxford University Press.
- Rogers, Everett (1983): *Diffusion of Innovations, Third Edition*. New York: Macmillan Free Press.
- Rogers, Everett and Lawrence Kincaid (1981): *Communication networks. A new paradigm for research*. New York: Free Press.
- Saunders, Harold (1999): *Public peace process: Sustained dialogue to transform racial and ethnic conflicts*. New York: St. Martin's Press.
- Senge, Peter, Richard Ross, Bryan Smith, Charlott Roberts and Art Kleiner (1994): *The Fifth Discipline Fieldbook*. London: Nicholas Brealey Publishing.
- Scharmer, Claus Otto (2000): Organizing Around Not-Yet-Embodies Knowledge. In: G. Krogh, I. Nonaka and T. Nishiguchi (eds.), *Knowledge Creation, A Source of Value*. London: Macmillan Press. 36-60.
- Senge, Peter (1990): *The Fifth Discipline: The Art and Practice of the Learning Organization*. New York: Doubleday.
- Shuter, R. (1993): On third-culture building. *Communication yearbook*, 16. Newbury Park, CA: Sage, 429-436.
- United Nations University (2001): *Conference Report: International Conference on the Dialogue of Civilizations*, 31 July to 3 August 2001, Tokyo and Kyoto.
- Yankelovich, Daniel (1999): *The Magic of Dialogue: Transforming conflict into cooperation*. New York: Simon and Shuster.
- Yoshida, Atsuhiko (1995): *Holistic kyôiku riron no shatei (Scope of holistic education)*. Tokyo: Hakujusha.
- Yoshikawa, Muneo (1987): The Double-Swing Model of Intercultural Communication between the East and the West. In: Kincaid L. (eds.), *Communication Theory: Eastern and Western Perspectives*. New York: Academic Press, 319-329.

NOTE DI LAVORO DELLA FONDAZIONE ENI ENRICO MATTEI

Fondazione Eni Enrico Mattei Working Paper Series

Our working papers are available on the Internet at the following addresses:

<http://www.feem.it/Feem/Pub/Publications/WPapers/default.html>

<http://papers.ssrn.com>

SUST	1.2002	<i>K. TANO, M.D. FAMINOW, M. KAMUANGA and B. SWALLOW: <u>Using Conjoint Analysis to Estimate Farmers' Preferences for Cattle Traits in West Africa</u></i>
ETA	2.2002	<i>Efrem CASTELNUOVO and Paolo SURICO: <u>What Does Monetary Policy Reveal about Central Bank's Preferences?</u></i>
WAT	3.2002	<i>Duncan KNOWLER and Edward BARBIER: <u>The Economics of a "Mixed Blessing" Effect: A Case Study of the Black Sea</u></i>
CLIM	4.2002	<i>Andreas LÖSCHEL: <u>Technological Change in Economic Models of Environmental Policy: A Survey</u></i>
VOL	5.2002	<i>Carlo CARRARO and Carmen MARCHIORI: <u>Stable Coalitions</u></i>
CLIM	6.2002	<i>Marzio GALEOTTI, Alessandro LANZA and Matteo MANERA: <u>Rockets and Feathers Revisited: An International Comparison on European Gasoline Markets</u></i>
ETA	7.2002	<i>Effrosyni DIAMANTOUDI and Efthios S. SARTZETAKIS: <u>Stable International Environmental Agreements: An Analytical Approach</u></i>
KNOW	8.2002	<i>Alain DESDOIGTS: <u>Neoclassical Convergence Versus Technological Catch-up: A Contribution for Reaching a Consensus</u></i>
NRM	9.2002	<i>Giuseppe DI VITA: <u>Renewable Resources and Waste Recycling</u></i>
KNOW	10.2002	<i>Giorgio BRUNELLO: <u>Is Training More Frequent when Wage Compression is Higher? Evidence from 11 European Countries</u></i>
ETA	11.2002	<i>Mordecai KURZ, Hehui JIN and Maurizio MOTOLESE: <u>Endogenous Fluctuations and the Role of Monetary Policy</u></i>
KNOW	12.2002	<i>Reyer GERLAGH and Marjan W. HOFKES: <u>Escaping Lock-in: The Scope for a Transition towards Sustainable Growth?</u></i>
NRM	13.2002	<i>Michele MORETTO and Paolo ROSATO: <u>The Use of Common Property Resources: A Dynamic Model</u></i>
CLIM	14.2002	<i>Philippe QUIRION: <u>Macroeconomic Effects of an Energy Saving Policy in the Public Sector</u></i>
CLIM	15.2002	<i>Roberto ROSON: <u>Dynamic and Distributional Effects of Environmental Revenue Recycling Schemes: Simulations with a General Equilibrium Model of the Italian Economy</u></i>
CLIM	16.2002	<i>Francesco RICCI (I): <u>Environmental Policy Growth when Inputs are Differentiated in Pollution Intensity</u></i>
ETA	17.2002	<i>Alberto PETRUCCI: <u>Devaluation (Levels versus Rates) and Balance of Payments in a Cash-in-Advance Economy</u></i>
Coalition Theory Network	18.2002	<i>László Á. KÓCZY (liv): <u>The Core in the Presence of Externalities</u></i>
Coalition Theory Network	19.2002	<i>Steven J. BRAMS, Michael A. JONES and D. Marc KILGOUR (liv): <u>Single-Peakedness and Disconnected Coalitions</u></i>
Coalition Theory Network	20.2002	<i>Guillaume HAERINGER (liv): <u>On the Stability of Cooperation Structures</u></i>
NRM	21.2002	<i>Fausto CAVALLARO and Luigi CIRAOLO: <u>Economic and Environmental Sustainability: A Dynamic Approach in Insular Systems</u></i>
CLIM	22.2002	<i>Barbara BUCHNER, Carlo CARRARO, Igor CERSOSIMO and Carmen MARCHIORI: <u>Back to Kyoto? US Participation and the Linkage between R&D and Climate Cooperation</u></i>
CLIM	23.2002	<i>Andreas LÖSCHEL and ZhongXIANG ZHANG: <u>The Economic and Environmental Implications of the US Repudiation of the Kyoto Protocol and the Subsequent Deals in Bonn and Marrakech</u></i>
ETA	24.2002	<i>Marzio GALEOTTI, Louis J. MACCINI and Fabio SCHIANTARELLI: <u>Inventories, Employment and Hours</u></i>
CLIM	25.2002	<i>Hannes EGLI: <u>Are Cross-Country Studies of the Environmental Kuznets Curve Misleading? New Evidence from Time Series Data for Germany</u></i>
ETA	26.2002	<i>Adam B. JAFFE, Richard G. NEWELL and Robert N. STAVINS: <u>Environmental Policy and Technological Change</u></i>
SUST	27.2002	<i>Joseph C. COOPER and Giovanni SIGNORELLO: <u>Farmer Premiums for the Voluntary Adoption of Conservation Plans</u></i>
SUST	28.2002	<i><u>The ANSEA Network: Towards An Analytical Strategic Environmental Assessment</u></i>
KNOW	29.2002	<i>Paolo SURICO: <u>Geographic Concentration and Increasing Returns: a Survey of Evidence</u></i>
ETA	30.2002	<i>Robert N. STAVINS: <u>Lessons from the American Experiment with Market-Based Environmental Policies</u></i>

NRM	31.2002	<i>Carlo GIUPPONI and Paolo ROSATO: <u>Multi-Criteria Analysis and Decision-Support for Water Management at the Catchment Scale: An Application to Diffuse Pollution Control in the Venice Lagoon</u></i>
NRM	32.2002	<i>Robert N. STAVINS: <u>National Environmental Policy During the Clinton Years</u></i>
KNOW	33.2002	<i>A. SOUBEYRAN and H. STAHN : <u>Do Investments in Specialized Knowledge Lead to Composite Good Industries?</u></i>
KNOW	34.2002	<i>G. BRUNELLO, M.L. PARISI and Daniela SONEDDA: <u>Labor Taxes, Wage Setting and the Relative Wage Effect</u></i>
CLIM	35.2002	<i>C. BOEMARE and P. QUIRION (lv): <u>Implementing Greenhouse Gas Trading in Europe: Lessons from Economic Theory and International Experiences</u></i>
CLIM	36.2002	<i>T.TIETENBERG (lv): <u>The Tradable Permits Approach to Protecting the Commons: What Have We Learned?</u></i>
CLIM	37.2002	<i>K. REHDANZ and R.J.S. TOL (lv): <u>On National and International Trade in Greenhouse Gas Emission Permits</u></i>
CLIM	38.2002	<i>C. FISCHER (lv): <u>Multinational Taxation and International Emissions Trading</u></i>
SUST	39.2002	<i>G. SIGNORELLO and G. PAPPALARDO: <u>Farm Animal Biodiversity Conservation Activities in Europe under the Framework of Agenda 2000</u></i>
NRM	40.2002	<i>S.M. CAVANAGH, W. M. HANEMANN and R. N. STAVINS: <u>Muffled Price Signals: Household Water Demand under Increasing-Block Prices</u></i>
NRM	41.2002	<i>A. J. PLANTINGA, R. N. LUBOWSKI and R. N. STAVINS: <u>The Effects of Potential Land Development on Agricultural Land Prices</u></i>
CLIM	42.2002	<i>C. OHL (lvi): <u>Inducing Environmental Co-operation by the Design of Emission Permits</u></i>
CLIM	43.2002	<i>J. EYCKMANS, D. VAN REGEMORTER and V. VAN STEENBERGHE (lvi): <u>Is Kyoto Fatally Flawed? An Analysis with MacGEM</u></i>
CLIM	44.2002	<i>A. ANTOCI and S. BORGHESI (lvi): <u>Working Too Much in a Polluted World: A North-South Evolutionary Model</u></i>
ETA	45.2002	<i>P. G. FREDRIKSSON, Johan A. LIST and Daniel MILLIMET (lvi): <u>Chasing the Smokestack: Strategic Policymaking with Multiple Instruments</u></i>
ETA	46.2002	<i>Z. YU (lvi): <u>A Theory of Strategic Vertical DFI and the Missing Pollution-Haven Effect</u></i>
SUST	47.2002	<i>Y. H. FARZIN: <u>Can an Exhaustible Resource Economy Be Sustainable?</u></i>
SUST	48.2002	<i>Y. H. FARZIN: <u>Sustainability and Hamiltonian Value</u></i>
KNOW	49.2002	<i>C. PIGA and M. VIVARELLI: <u>Cooperation in R&D and Sample Selection</u></i>
Coalition Theory Network Coalition Theory Network	50.2002	<i>M. SERTEL and A. SLINKO (liv): <u>Ranking Committees, Words or Multisets</u></i>
Coalition Theory Network	51.2002	<i>Sergio CURRARINI (liv): <u>Stable Organizations with Externalities</u></i>
ETA	52.2002	<i>Robert N. STAVINS: <u>Experience with Market-Based Policy Instruments</u></i>
ETA	53.2002	<i>C.C. JAEGER, M. LEIMBACH, C. CARRARO, K. HASSELMANN, J.C. HOURCADE, A. KEELER and R. KLEIN (liii): <u>Integrated Assessment Modeling: Modules for Cooperation</u></i>
CLIM	54.2002	<i>Scott BARRETT (liii): <u>Towards a Better Climate Treaty</u></i>
ETA	55.2002	<i>Richard G. NEWELL and Robert N. STAVINS: <u>Cost Heterogeneity and the Potential Savings from Market-Based Policies</u></i>
SUST	56.2002	<i>Paolo ROSATO and Edi DEFRANCESCO: <u>Individual Travel Cost Method and Flow Fixed Costs</u></i>
SUST	57.2002	<i>Vladimir KOTOV and Elena NIKITINA (lvii): <u>Reorganisation of Environmental Policy in Russia: The Decade of Success and Failures in Implementation of Perspective Quests</u></i>
SUST	58.2002	<i>Vladimir KOTOV (lvii): <u>Policy in Transition: New Framework for Russia's Climate Policy</u></i>
SUST	59.2002	<i>Fanny MISSFELDT and Arturo VILLAVICENCO (lvii): <u>How Can Economies in Transition Pursue Emissions Trading or Joint Implementation?</u></i>
VOL	60.2002	<i>Giovanni DI BARTOLOMEO, Jacob ENGWERDA, Joseph PLASMANS and Bas VAN AARLE: <u>Staying Together or Breaking Apart: Policy-Makers' Endogenous Coalitions Formation in the European Economic and Monetary Union</u></i>
ETA	61.2002	<i>Robert N. STAVINS, Alexander F. WAGNER and Gernot WAGNER: <u>Interpreting Sustainability in Economic Terms: Dynamic Efficiency Plus Intergenerational Equity</u></i>
PRIV	62.2002	<i>Carlo CAPUANO: <u>Demand Growth, Entry and Collusion Sustainability</u></i>
PRIV	63.2002	<i>Federico MUNARI and Raffaele ORIANI: <u>Privatization and R&D Performance: An Empirical Analysis Based on Tobin's Q</u></i>
PRIV	64.2002	<i>Federico MUNARI and Maurizio SOBRERO: <u>The Effects of Privatization on R&D Investments and Patent Productivity</u></i>
SUST	65.2002	<i>Orley ASHENFELTER and Michael GREENSTONE: <u>Using Mandated Speed Limits to Measure the Value of a Statistical Life</u></i>
ETA	66.2002	<i>Paolo SURICO: <u>US Monetary Policy Rules: the Case for Asymmetric Preferences</u></i>
PRIV	67.2002	<i>Rinaldo BRAU and Massimo FLORIO: <u>Privatisations as Price Reforms: Evaluating Consumers' Welfare Changes in the U.K.</u></i>
CLIM	68.2002	<i>Barbara K. BUCHNER and Roberto ROSON: <u>Conflicting Perspectives in Trade and Environmental Negotiations</u></i>
CLIM	69.2002	<i>Philippe QUIRION: <u>Complying with the Kyoto Protocol under Uncertainty: Taxes or Tradable Permits?</u></i>
SUST	70.2002	<i>Anna ALBERINI, Patrizia RIGANTI and Alberto LONGO: <u>Can People Value the Aesthetic and Use Services of Urban Sites? Evidence from a Survey of Belfast Residents</u></i>
SUST	71.2002	<i>Marco PERCOCO: <u>Discounting Environmental Effects in Project Appraisal</u></i>

NRM	72.2002	<i>Philippe BONTEMS and Pascal FAVARD</i> : <u>Input Use and Capacity Constraint under Uncertainty: The Case of Irrigation</u>
PRIV	73.2002	<i>Mohammed OMRAN</i> : <u>The Performance of State-Owned Enterprises and Newly Privatized Firms: Empirical Evidence from Egypt</u>
PRIV	74.2002	<i>Mike BURKART, Fausto PANUNZI and Andrei SHLEIFER</i> : <u>Family Firms</u>
PRIV	75.2002	<i>Emmanuelle AURIOL, Pierre M. PICARD</i> : <u>Privatizations in Developing Countries and the Government Budget Constraint</u>
PRIV	76.2002	<i>Nichole M. CASTATER</i> : <u>Privatization as a Means to Societal Transformation: An Empirical Study of Privatization in Central and Eastern Europe and the Former Soviet Union</u>
PRIV	77.2002	<i>Christoph LÜLSFESMANN</i> : <u>Benevolent Government, Managerial Incentives, and the Virtues of Privatization</u>
PRIV	78.2002	<i>Kate BISHOP, Igor FILATOTCHEV and Tomasz MICKIEWICZ</i> : <u>Endogenous Ownership Structure: Factors Affecting the Post-Privatisation Equity in Largest Hungarian Firms</u>
PRIV	79.2002	<i>Theodora WELCH and Rick MOLZ</i> : <u>How Does Trade Sale Privatization Work? Evidence from the Fixed-Line Telecommunications Sector in Developing Economies</u>
PRIV	80.2002	<i>Alberto R. PETRUCCI</i> : <u>Government Debt, Agent Heterogeneity and Wealth Displacement in a Small Open Economy</u>
CLIM	81.2002	<i>Timothy SWANSON and Robin MASON (Ivi)</i> : <u>The Impact of International Environmental Agreements: The Case of the Montreal Protocol</u>
PRIV	82.2002	<i>George R.G. CLARKE and Lixin Colin XU</i> : <u>Privatization, Competition and Corruption: How Characteristics of Bribe Takers and Payers Affect Bribe Payments to Utilities</u>
PRIV	83.2002	<i>Massimo FLORIO and Katuscia MANZONI</i> : <u>The Abnormal Returns of UK Privatisations: From Underpricing to Outperformance</u>
NRM	84.2002	<i>Nelson LOURENÇO, Carlos RUSSO MACHADO, Maria do ROSÁRIO JORGE and Luis RODRIGUES</i> : <u>An Integrated Approach to Understand Territory Dynamics. The Coastal Alentejo (Portugal)</u>
CLIM	85.2002	<i>Peter ZAPFEL and Matti VAINIO (Iv)</i> : <u>Pathways to European Greenhouse Gas Emissions Trading History and Misconceptions</u>
CLIM	86.2002	<i>Pierre COURTOIS</i> : <u>Influence Processes in Climate Change Negotiations: Modelling the Rounds</u>
ETA	87.2002	<i>Vito FRAGNELLI and Maria Erminia MARINA (Iviii)</i> : <u>Environmental Pollution Risk and Insurance</u>
ETA	88.2002	<i>Laurent FRANCKX (Iviii)</i> : <u>Environmental Enforcement with Endogenous Ambient Monitoring</u>
ETA	89.2002	<i>Timo GOESCHL and Timothy M. SWANSON (Iviii)</i> : <u>Lost Horizons. The noncooperative management of an evolutionary biological system.</u>
ETA	90.2002	<i>Hans KEIDING (Iviii)</i> : <u>Environmental Effects of Consumption: An Approach Using DEA and Cost Sharing</u>
ETA	91.2002	<i>Wietze LISE (Iviii)</i> : <u>A Game Model of People's Participation in Forest Management in Northern India</u>
CLIM	92.2002	<i>Jens HORBACH</i> : <u>Structural Change and Environmental Kuznets Curves</u>
ETA	93.2002	<i>Martin P. GROSSKOPF</i> : <u>Towards a More Appropriate Method for Determining the Optimal Scale of Production Units</u>
VOL	94.2002	<i>Scott BARRETT and Robert STAVINS</i> : <u>Increasing Participation and Compliance in International Climate Change Agreements</u>
CLIM	95.2002	<i>Banu BAYRAMOGLU LISE and Wietze LISE</i> : <u>Climate Change, Environmental NGOs and Public Awareness in the Netherlands: Perceptions and Reality</u>
CLIM	96.2002	<i>Matthieu GLACHANT</i> : <u>The Political Economy of Emission Tax Design in Environmental Policy</u>
KNOW	97.2002	<i>Kenn ARIGA and Giorgio BRUNELLO</i> : <u>Are the More Educated Receiving More Training? Evidence from Thailand</u>
ETA	98.2002	<i>Gianfranco FORTE and Matteo MANERA</i> : <u>Forecasting Volatility in European Stock Markets with Non-linear GARCH Models</u>
ETA	99.2002	<i>Geoffrey HEAL</i> : <u>Bundling Biodiversity</u>
ETA	100.2002	<i>Geoffrey HEAL, Brian WALKER, Simon LEVIN, Kenneth ARROW, Partha DASGUPTA, Gretchen DAILY, Paul EHRlich, Karl-Goran MALER, Nils KAUTSKY, Jane LUBCHENCO, Steve SCHNEIDER and David STARRETT</i> : <u>Genetic Diversity and Interdependent Crop Choices in Agriculture</u>
ETA	101.2002	<i>Geoffrey HEAL</i> : <u>Biodiversity and Globalization</u>
VOL	102.2002	<i>Andreas LANGE</i> : <u>Heterogeneous International Agreements – If per capita emission levels matter</u>
ETA	103.2002	<i>Pierre-André JOUVET and Walid OUESLATI</i> : <u>Tax Reform and Public Spending Trade-offs in an Endogenous Growth Model with Environmental Externality</u>
ETA	104.2002	<i>Anna BOTTASSO and Alessandro SEMBENELLI</i> : <u>Does Ownership Affect Firms' Efficiency? Panel Data Evidence on Italy</u>
PRIV	105.2002	<i>Bernardo BORTOLOTTI, Frank DE JONG, Giovanna NICODANO and Ibolya SCHINDELE</i> : <u>Privatization and Stock Market Liquidity</u>
ETA	106.2002	<i>Haruo IMAI and Mayumi HORIE (Iviii)</i> : <u>Pre-Negotiation for an International Emission Reduction Game</u>
PRIV	107.2002	<i>Sudeshna GHOSH BANERJEE and Michael C. MUNGER</i> : <u>Move to Markets? An Empirical Analysis of Privatisation in Developing Countries</u>
PRIV	108.2002	<i>Guillaume GIRMENS and Michel GUILLARD</i> : <u>Privatization and Investment: Crowding-Out Effect vs Financial Diversification</u>
PRIV	109.2002	<i>Alberto CHONG and Florencio LÓPEZ-DE-SILANES</i> : <u>Privatization and Labor Force Restructuring Around the World</u>
PRIV	110.2002	<i>Nandini GUPTA</i> : <u>Partial Privatization and Firm Performance</u>
PRIV	111.2002	<i>François DEGEORGE, Dirk JENTER, Alberto MOEL and Peter TUFANO</i> : <u>Selling Company Shares to Reluctant Employees: France Telecom's Experience</u>

PRIV	112.2002	<i>Isaac OTCHERE</i> : <u>Intra-Industry Effects of Privatization Announcements: Evidence from Developed and Developing Countries</u>
PRIV	113.2002	<i>Yannis KATSOULAKOS and Elissavet LIKOYANNI</i> : <u>Fiscal and Other Macroeconomic Effects of Privatization</u>
PRIV	114.2002	<i>Guillaume GIRMENS</i> : <u>Privatization, International Asset Trade and Financial Markets</u>
PRIV	115.2002	<i>D. Teja FLOTHO</i> : <u>A Note on Consumption Correlations and European Financial Integration</u>
PRIV	116.2002	<i>Ibolya SCHINDELE and Enrico C. PEROTTI</i> : <u>Pricing Initial Public Offerings in Premature Capital Markets: The Case of Hungary</u>
PRIV	1.2003	<i>Gabriella CHIESA and Giovanna NICODANO</i> : <u>Privatization and Financial Market Development: Theoretical Issues</u>
PRIV	2.2003	<i>Ibolya SCHINDELE</i> : <u>Theory of Privatization in Eastern Europe: Literature Review</u>
PRIV	3.2003	<i>Wietze LISE, Claudia KEMFERT and Richard S.J. TOL</i> : <u>Strategic Action in the Liberalised German Electricity Market</u>
CLIM	4.2003	<i>Laura MARSILIANI and Thomas I. RENSTRÖM</i> : <u>Environmental Policy and Capital Movements: The Role of Government Commitment</u>
KNOW	5.2003	<i>Reyer GERLAGH</i> : <u>Induced Technological Change under Technological Competition</u>
ETA	6.2003	<i>Efrem CASTELNUOVO</i> : <u>Squeezing the Interest Rate Smoothing Weight with a Hybrid Expectations Model</u>
SIEV	7.2003	<i>Anna ALBERINI, Alberto LONGO, Stefania TONIN, Francesco TROMBETTA and Margherita TURVANI</i> : <u>The Role of Liability, Regulation and Economic Incentives in Brownfield Remediation and Redevelopment: Evidence from Surveys of Developers</u>
NRM	8.2003	<i>Elissaios POPYRAKIS and Reyer GERLAGH</i> : <u>Natural Resources: A Blessing or a Curse?</u>
CLIM	9.2003	<i>A. CAPARRÓS, J.-C. PEREAU and T. TAZDAÏT</i> : <u>North-South Climate Change Negotiations: a Sequential Game with Asymmetric Information</u>
KNOW	10.2003	<i>Giorgio BRUNELLO and Daniele CHECCHI</i> : <u>School Quality and Family Background in Italy</u>
CLIM	11.2003	<i>Efrem CASTELNUOVO and Marzio GALEOTTI</i> : <u>Learning By Doing vs Learning By Researching in a Model of Climate Change Policy Analysis</u>
KNOW	12.2003	<i>Carole MAIGNAN, Gianmarco OTTAVIANO and Dino PINELLI (eds.)</i> : <u>Economic Growth, Innovation, Cultural Diversity: What are we all talking about? A critical survey of the state-of-the-art</u>
KNOW	13.2003	<i>Carole MAIGNAN, Gianmarco OTTAVIANO, Dino PINELLI and Francesco RULLANI (lix)</i> : <u>Bio-Ecological Diversity vs. Socio-Economic Diversity. A Comparison of Existing Measures</u>
KNOW	14.2003	<i>Maddy JAASSENS and Chris STEYAERT (lix)</i> : <u>Theories of Diversity within Organisation Studies: Debates and Future Trajectories</u>
KNOW	15.2003	<i>Tuzin BAYCAN LEVENT, Enno MASUREL and Peter NIJKAMP (lix)</i> : <u>Diversity in Entrepreneurship: Ethnic and Female Roles in Urban Economic Life</u>
KNOW	16.2003	<i>Alexandra BITUSIKOVA (lix)</i> : <u>Post-Communist City on its Way from Grey to Colourful: The Case Study from Slovakia</u>
KNOW	17.2003	<i>Billy E. VAUGHN and Katarina MLEKOV (lix)</i> : <u>A Stage Model of Developing an Inclusive Community</u>
KNOW	18.2003	<i>Selma van LONDEN and Arie de RUIJTER (lix)</i> : <u>Managing Diversity in a Globalizing World</u>
Coalition Theory Network	19.2003	<i>Sergio CURRARINI</i> : <u>On the Stability of Hierarchies in Games with Externalities</u>
PRIV	20.2003	<i>Giacomo CALZOLARI and Alessandro PAVAN (lx)</i> : <u>Monopoly with Resale</u>
PRIV	21.2003	<i>Claudio MEZZETTI (lx)</i> : <u>Auction Design with Interdependent Valuations: The Generalized Revelation Principle, Efficiency, Full Surplus Extraction and Information Acquisition</u>
PRIV	22.2003	<i>Marco LiCalzi and Alessandro PAVAN (lx)</i> : <u>Tilting the Supply Schedule to Enhance Competition in Uniform-Price Auctions</u>
PRIV	23.2003	<i>David ETTINGER (lx)</i> : <u>Bidding among Friends and Enemies</u>
PRIV	24.2003	<i>Hannu VARTAINEN (lx)</i> : <u>Auction Design without Commitment</u>
PRIV	25.2003	<i>Matti KELOHARJU, Kjell G. NYBORG and Kristian RYDQVIST (lx)</i> : <u>Strategic Behavior and Underpricing in Uniform Price Auctions: Evidence from Finnish Treasury Auctions</u>
PRIV	26.2003	<i>Christine A. PARLOUR and Uday RAJAN (lx)</i> : <u>Rationing in IPOs</u>
PRIV	27.2003	<i>Kjell G. NYBORG and Ilya A. STREBULAEV (lx)</i> : <u>Multiple Unit Auctions and Short Squeezes</u>
PRIV	28.2003	<i>Anders LUNANDER and Jan-Eric NILSSON (lx)</i> : <u>Taking the Lab to the Field: Experimental Tests of Alternative Mechanisms to Procure Multiple Contracts</u>
PRIV	29.2003	<i>TangaMcDANIEL and Karsten NEUHOFF (lx)</i> : <u>Use of Long-term Auctions for Network Investment</u>
PRIV	30.2003	<i>Emiel MAASLAND and Sander ONDERSTAL (lx)</i> : <u>Auctions with Financial Externalities</u>
ETA	31.2003	<i>Michael FINUS and Bianca RUNDSHAGEN</i> : <u>A Non-cooperative Foundation of Core-Stability in Positive Externality NTU-Coalition Games</u>
KNOW	32.2003	<i>Michele MORETTO</i> : <u>Competition and Irreversible Investments under Uncertainty</u>
PRIV	33.2003	<i>Philippe QUIRION</i> : <u>Relative Quotas: Correct Answer to Uncertainty or Case of Regulatory Capture?</u>
KNOW	34.2003	<i>Giuseppe MEDA, Claudio PIGA and Donald SIEGEL</i> : <u>On the Relationship between R&D and Productivity: A Treatment Effect Analysis</u>
ETA	35.2003	<i>Alessandra DEL BOCA, Marzio GALEOTTI and Paola ROTA</i> : <u>Non-convexities in the Adjustment of Different Capital Inputs: A Firm-level Investigation</u>

GG	36.2003	<i>Matthieu GLACHANT</i> : <u>Voluntary Agreements under Endogenous Legislative Threats</u>
PRIV	37.2003	<i>Narjess BOUBAKRI, Jean-Claude COSSET and Omrane GUEDHAM</i> : <u>Postprivatization Corporate Governance: the Role of Ownership Structure and Investor Protection</u>
CLIM	38.2003	<i>Rolf GOLOMBEK and Michael HOEL</i> : <u>Climate Policy under Technology Spillovers</u>
KNOW	39.2003	<i>Slim BEN YOUSSEF</i> : <u>Transboundary Pollution, R&D Spillovers and International Trade</u>
CTN	40.2003	<i>Carlo CARRARO and Carmen MARCHIORI</i> : <u>Endogenous Strategic Issue Linkage in International Negotiations</u>
KNOW	41.2003	<i>Sonia OREFFICE</i> : <u>Abortion and Female Power in the Household: Evidence from Labor Supply</u>
KNOW	42.2003	<i>Timo GOESCHL and Timothy SWANSON</i> : <u>On Biology and Technology: The Economics of Managing Biotechnologies</u>
ETA	43.2003	<i>Giorgio Busetti and Matteo MANERA</i> : <u>STAR-GARCH Models for Stock Market Interactions in the Pacific Basin Region, Japan and US</u>
CLIM	44.2003	<i>Katrin MILLOCK and Céline NAUGES</i> : <u>The French Tax on Air Pollution: Some Preliminary Results on its Effectiveness</u>
PRIV	45.2003	<i>Bernardo BORTOLOTTI and Paolo PINOTTI</i> : <u>The Political Economy of Privatization</u>
SIEV	46.2003	<i>Elbert DIJKGRAAF and Herman R.J. VOLLEBERGH</i> : <u>Burn or Bury? A Social Cost Comparison of Final Waste Disposal Methods</u>
ETA	47.2003	<i>Jens HORBACH</i> : <u>Employment and Innovations in the Environmental Sector: Determinants and Econometrical Results for Germany</u>
CLIM	48.2003	<i>Lori SNYDER, Nolan MILLER and Robert STAVINS</i> : <u>The Effects of Environmental Regulation on Technology Diffusion: The Case of Chlorine Manufacturing</u>
CLIM	49.2003	<i>Lori SNYDER, Robert STAVINS and Alexander F. WAGNER</i> : <u>Private Options to Use Public Goods. Exploiting Revealed Preferences to Estimate Environmental Benefits</u>
CTN	50.2003	<i>László Á. KÓCZY and Luc LAUWERS (Ixi)</i> : <u>The Minimal Dominant Set is a Non-Empty Core-Extension</u>
CTN	51.2003	<i>Matthew O. JACKSON (Ixi)</i> : <u>Allocation Rules for Network Games</u>
CTN	52.2003	<i>Ana MAULEON and Vincent VANNEBELBOSCH (Ixi)</i> : <u>Farsightedness and Cautiousness in Coalition Formation</u>
CTN	53.2003	<i>Fernando VEGA-REDONDO (Ixi)</i> : <u>Building Up Social Capital in a Changing World: a network approach</u>
CTN	54.2003	<i>Matthew HAAG and Roger LAGUNOFF (Ixi)</i> : <u>On the Size and Structure of Group Cooperation</u>
CTN	55.2003	<i>Taiji FURUSAWA and Hideo KONISHI (Ixi)</i> : <u>Free Trade Networks</u>
CTN	56.2003	<i>Halis Murat YILDIZ (Ixi)</i> : <u>National Versus International Mergers and Trade Liberalization</u>
CTN	57.2003	<i>Santiago RUBIO and Alistair ULPH (Ixi)</i> : <u>An Infinite-Horizon Model of Dynamic Membership of International Environmental Agreements</u>
KNOW	58.2003	<i>Carole MAIGNAN, Dino PINELLI and Gianmarco I.P. OTTAVIANO</i> : <u>ICT, Clusters and Regional Cohesion: A Summary of Theoretical and Empirical Research</u>
KNOW	59.2003	<i>Giorgio BELLETTINI and Gianmarco I.P. OTTAVIANO</i> : <u>Special Interests and Technological Change</u>
ETA	60.2003	<i>Ronnie SCHÖB</i> : <u>The Double Dividend Hypothesis of Environmental Taxes: A Survey</u>
CLIM	61.2003	<i>Michael FINUS, Ekko van IERLAND and Robert DELLINK</i> : <u>Stability of Climate Coalitions in a Cartel Formation Game</u>
GG	62.2003	<i>Michael FINUS and Bianca RUNDSHAGEN</i> : <u>How the Rules of Coalition Formation Affect Stability of International Environmental Agreements</u>
SIEV	63.2003	<i>Alberto PETRUCCI</i> : <u>Taxing Land Rent in an Open Economy</u>
CLIM	64.2003	<i>Joseph E. ALDY, Scott BARRETT and Robert N. STAVINS</i> : <u>Thirteen Plus One: A Comparison of Global Climate Policy Architectures</u>
SIEV	65.2003	<i>Edi DEFRANCESCO</i> : <u>The Beginning of Organic Fish Farming in Italy</u>
SIEV	66.2003	<i>Klaus CONRAD</i> : <u>Price Competition and Product Differentiation when Consumers Care for the Environment</u>
SIEV	67.2003	<i>Paulo A.L.D. NUNES, Luca ROSSETTO, Arianne DE BLAEIJ</i> : <u>Monetary Value Assessment of Clam Fishing Management Practices in the Venice Lagoon: Results from a Stated Choice Exercise</u>
CLIM	68.2003	<i>ZhongXiang ZHANG</i> : <u>Open Trade with the U.S. Without Compromising Canada's Ability to Comply with its Kyoto Target</u>
KNOW	69.2003	<i>David FRANTZ (Iix)</i> : <u>Lorenzo Market between Diversity and Mutation</u>
KNOW	70.2003	<i>Ercle SORI (Iix)</i> : <u>Mapping Diversity in Social History</u>
KNOW	71.2003	<i>Ljiljana DERU SIMIC (Iixii)</i> : <u>What is Specific about Art/Cultural Projects?</u>
KNOW	72.2003	<i>Natalya V. TARANOVA (Iixii)</i> : <u>The Role of the City in Fostering Intergroup Communication in a Multicultural Environment: Saint-Petersburg's Case</u>
KNOW	73.2003	<i>Kristine CRANE (Iixii)</i> : <u>The City as an Arena for the Expression of Multiple Identities in the Age of Globalisation and Migration</u>
KNOW	74.2003	<i>Kazuma MATOBA (Iixii)</i> : <u>Glocal Dialogue- Transformation through Transcultural Communication</u>

- (l) This paper was presented at the Workshop “Growth, Environmental Policies and Sustainability” organised by the Fondazione Eni Enrico Mattei, Venice, June 1, 2001
- (li) This paper was presented at the Fourth Toulouse Conference on Environment and Resource Economics on “Property Rights, Institutions and Management of Environmental and Natural Resources”, organised by Fondazione Eni Enrico Mattei, IDEI and INRA and sponsored by MATE, Toulouse, May 3-4, 2001
- (lii) This paper was presented at the International Conference on “Economic Valuation of Environmental Goods”, organised by Fondazione Eni Enrico Mattei in cooperation with CORILA, Venice, May 11, 2001
- (liii) This paper was circulated at the International Conference on “Climate Policy – Do We Need a New Approach?”, jointly organised by Fondazione Eni Enrico Mattei, Stanford University and Venice International University, Isola di San Servolo, Venice, September 6-8, 2001
- (liv) This paper was presented at the Seventh Meeting of the Coalition Theory Network organised by the Fondazione Eni Enrico Mattei and the CORE, Université Catholique de Louvain, Venice, Italy, January 11-12, 2002
- (lv) This paper was presented at the First Workshop of the Concerted Action on Tradable Emission Permits (CATEP) organised by the Fondazione Eni Enrico Mattei, Venice, Italy, December 3-4, 2001
- (lvi) This paper was presented at the ESF EURESCO Conference on Environmental Policy in a Global Economy “The International Dimension of Environmental Policy”, organised with the collaboration of the Fondazione Eni Enrico Mattei, Acquafredda di Maratea, October 6-11, 2001
- (lvii) This paper was presented at the First Workshop of “CFEWE – Carbon Flows between Eastern and Western Europe”, organised by the Fondazione Eni Enrico Mattei and Zentrum für Europäische Integrationsforschung (ZEI), Milan, July 5-6, 2001
- (lviii) This paper was presented at the Workshop on “Game Practice and the Environment”, jointly organised by Università del Piemonte Orientale and Fondazione Eni Enrico Mattei, Alessandria, April 12-13, 2002
- (lix) This paper was presented at the ENGIME Workshop on “Mapping Diversity”, Leuven, May 16-17, 2002
- (lx) This paper was presented at the EuroConference on “Auctions and Market Design: Theory, Evidence and Applications”, organised by the Fondazione Eni Enrico Mattei, Milan, September 26-28, 2002
- (lxi) This paper was presented at the Eighth Meeting of the Coalition Theory Network organised by the GREQAM, Aix-en-Provence, France, January 24-25, 2003
- (lxii) This paper was presented at the ENGIME Workshop on “Communication across Cultures in Multicultural Cities”, The Hague, November 7-8, 2002

2002 SERIES

CLIM	<i>Climate Change Modelling and Policy</i> (Editor: Marzio Galeotti)
VOL	<i>Voluntary and International Agreements</i> (Editor: Carlo Carraro)
SUST	<i>Sustainability Indicators and Environmental Valuation</i> (Editor: Carlo Carraro)
NRM	<i>Natural Resources Management</i> (Editor: Carlo Giupponi)
KNOW	<i>Knowledge, Technology, Human Capital</i> (Editor: Dino Pinelli)
MGMT	<i>Corporate Sustainable Management</i> (Editor: Andrea Marsanich)
PRIV	<i>Privatisation, Regulation, Antitrust</i> (Editor: Bernardo Bortolotti)
ETA	<i>Economic Theory and Applications</i> (Editor: Carlo Carraro)

2003 SERIES

CLIM	<i>Climate Change Modelling and Policy</i> (Editor: Marzio Galeotti)
GG	<i>Global Governance</i> (Editor: Carlo Carraro)
SIEV	<i>Sustainability Indicators and Environmental Valuation</i> (Editor: Anna Alberini)
NRM	<i>Natural Resources Management</i> (Editor: Carlo Giupponi)
KNOW	<i>Knowledge, Technology, Human Capital</i> (Editor: Gianmarco Ottaviano)
IEM	<i>International Energy Markets</i> (Editor: Anil Markandya)
CSR	<i>Corporate Social Responsibility and Management</i> (Editor: Sabina Ratti)
PRIV	<i>Privatisation, Regulation, Antitrust</i> (Editor: Bernardo Bortolotti)
ETA	<i>Economic Theory and Applications</i> (Editor: Carlo Carraro)
CTN	<i>Coalition Theory Network</i>