

## CHAPTER - 3

### Multicultural Context : A Theoretical Perspective

Each society imparts its norms and values to its people, which are called as the 'culture' of any society. Culture of a society or nation is determined by its history, economy, religion and folkways. In a nation, the existence of diverse cultures or the evolution of cultural diversity within a jurisdiction refers as 'multiculturalism'. In the theoretical framework, Multiculturalism refers to the phenomena of the multiple groups of cultures, existing within one society. Largely due to the arrival of immigrant communities or the acceptance and advocacy of this phenomena is done by a Multicultural society. Advocates of the Multiculturalism claims that "different traditions and cultures can enrich a society"<sup>1</sup>. However, such concept also has its critics to the point, where the term 'Multiculturalism' may well be used more by critics than by supporters. Multicultural society is - where the absence of a single enforced culture exist and diversity in particular identity is actively encouraged by the government. Kenan Malik refers that "the experience of living in a society, transformed by the mass immigration, a society that is less insular, more vibrant and more cosmopolitan, is positively called multicultural".

Most democratic states in modern time are multicultural in nature. Multiculturalism advocates the need for recognising cultural diversity and accordingly granting the rights to cultural minorities. Multiculturalism as a theory includes the preservation of cultural diversity in the given geographical coverage. Thus, living with differences has become the new age 'Mantra' as cultural differences are considered as the natural phenomena and accepted as the ideal by most democratic nations of the world in present time<sup>2</sup>. Multiculturalism generally aware with the demand of respect for all cultural traditions. Multiculturalism hikes up cultural membership to the status of primary good. Cultural diversity has been present in societies for a long time 6. Defining the meaning of 'Culture', **Ralph Linton** has described that "**the culture of a society is the way of life of its members, the collection of ideas and habits which they learn, share and transmit from generation to generation**".

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**Otto Klineberg (1971)** further has defined that “**culture defines the accepted ways of behaving, for members of a particular society**”. Sociologist **Jenkins (1996)** has presented culture and sub –cultures as an important source of social identity, he said that these are for our understanding of what we are and what other people are. He further explained that to have special social identity there is demand of effort to integrate into the local population or adopt dominated culture of that society. This is what, Multiculturalism is stand on. Social identity is termed as the ‘Recognition’ in the theory of Multiculturalism.

Recognition has been defined as “a demand for integrating a specific law or cultural practice, into the larger society. If Individuals want to integrate a specific law, they can ask for the law to become part of the major legal system”.

### **3.1 Historical Perspective on Multiculturalism : In theoretical context**

After the Second world War, in the study of Democracy, State, Citizenship, Equity, Rights the new concepts emerged, named as-Unfavourable Inclusion or Ethno-Cultural Nationalism and Hyper- mobile Planet or Immigration etc. Such new concepts were centred on the management of diversities in a society. However the term “Multiculturalism” was first used in Canada in 1960s, as a result, in particular, of growing demands amongst the French speaking community in Quebec, who rejected the Anglophone domination of the Canadian state. By the 1970s, Multiculturalism had become official government policy (**Tierney, 2007**). However Multiculturalism was initially aligned with Communitarianism, but was later adopted by liberals. As a theory Multiculturalism is defended as one means of accommodating diversity.

In ancient Greece, there were various small regions with different customs, traditions, dialects and identities, for example – those from Aetolia, Locris, Doris and other religious groups. On the other side in the Ottoman empire, Muslims were the majority, but there were also Christians, Jews, Pagan Arabs and other religious groups and the tolerance among them was the sign of multicultural view of the chair. Beside the history, when we talk about Multicultural context of societies in 21<sup>st</sup> century, societies remains culturally diverse. As most of the world countries having a mixture of individuals from different races, linguistic background, religious affiliations and so

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forth. Contemporary theorists named this phenomena of the coexistence of different cultures in the same geographical space as -‘Multiculturalism’.

The notion of Multicultural society developed in the 20<sup>th</sup> century. It was bolstered by continuous waves of immigration to the United States, in early 20<sup>th</sup> century and particularly in Europe, by uncomfortable post World War - second’s social legacy of toxic ethno nationalism. **T.H. Marshall** has talked about that- “National Identity or Membership of a Political community, consociationalism and recognition are the issue of concern of Multiculturalism”.

During the Economic - boom years of the 1950’s - 1960’s, European governments opened their door for cheap labour, from neighbouring regions of Northern Africa and Turkey. And like this common action did by the Canada, UK (United Kingdom) and Australia, from their colonies. The term “Multiculturalism” was firstly used in 1965 in Canada, to describe the distinct approach to take in of cultural diversity .

**Jurgen Habermas (1994)** has defined –“Multiculturalism suggest a way in which culture and autonomy are not only compatible but mutually entangled”. On such explanation, further to explain Multiculturalism in a broader way, we can put - up two questions as following-

### **1. How cultural - unity can be reconcile with civic - unity?**

The answer of such question may explain that ‘the key theme of Multiculturalism is “Diversity within Unity”. For example, French speaking people in Canada, Scottish in U.S.A., Basque group in Spain, Maoriz in New -Zealand.

“**Black Conciousness Movement**”(1960 -1970) in U.S.A.,which was influenced by **Marcus Gorves** and “**Back to Afica Movement**”(1960 -1970), were wittness to the growing political assertiveness, among minority groups,which sometime expressed through the ‘**Ethino Cultural Nationalism**’. The common theme of such movements was desired to challenge Economic and Social marginalization and sometime racial oppression or migration and immigration are, related issues of it.

### **2. How to maintain diversity within the Union?**

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Language, Race, Culture, Ethnicity are the basis of diversity in any society. Multiculturalism basically focuses on to maintain equality or unity among these aspects, responsible for diversity in a society or country.

### 3.2 Multiculturalism As a Theory -

The term “Multiculturalism” has gained wide currency in both academic and popular debates. It is not restricted subject to political theory only, but in other social sciences and also in natural sciences. The theory of Multiculturalism implies a diversity of cultures, within a territory. It is all about to determine the political obligation on claims, emerging from each person’s culture in a particular society. As a theory Multiculturalism has five concepts of Culture as outlined as following

1. Semoitic
2. Normative
3. Societal
4. Economic Rational
5. Anti Essentialist Cosmopolitanism

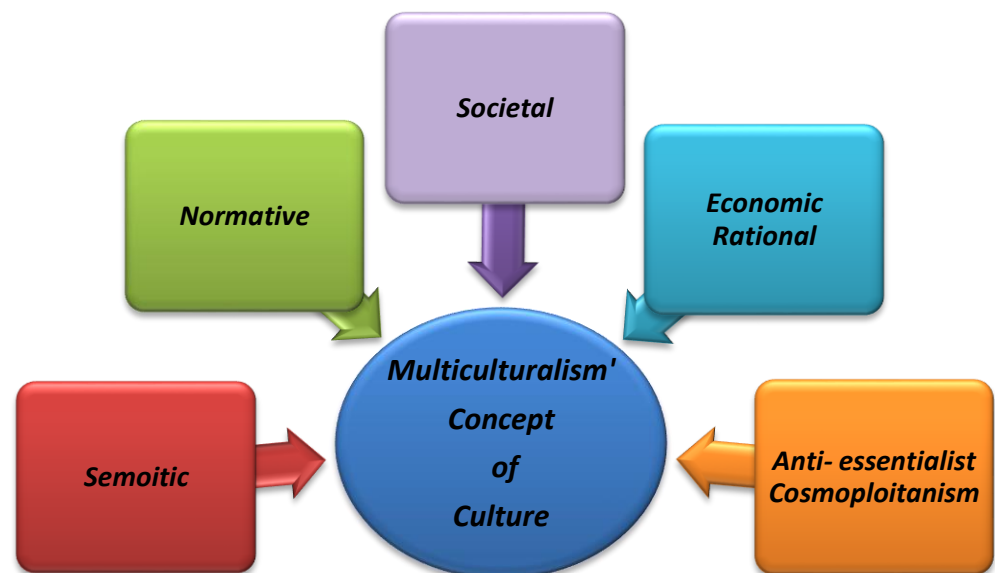


Figure- Multiculturalism’s Concept of Culture

## 1. Semiotic Concept of Culture –

**Bhikhu Parekh (2005)** has talked about the Semiotic concept of Culture. He said that **“Human life is organised by a historically created system of meaning and significance and in turn this is what, we call Culture”**. The semiotic conception of culture was very popular in the 1960s, and has its roots in classic social anthropology. Social Anthropologists like Margaret Mead, Levi-Straus and Malinowski considered culture as a set of social systems, symbols, representations and practices of signification held by a certain group. Thus, from this perspective, a culture is defined as a system of ideals or structures of symbolic meaning.

**Charles Taylor (1994)** also one of the most philosopher of this view of culture, who contends that human beings are self- interpreting animals, or human beings’ identities depend on the way, in which each individual sees them self. These self-understandings necessarily have to have meaning. Hence, the thesis that human beings are self-interpreting animals presupposes that human existence is constituted by meaning. In turn, this implies that human beings are also language animals and language is the all modes of expressions like - music, speaking, art and so on. To be language animals means that individuals are capable of creating value and meaning, and in Taylor’s view, these meanings have their origins in each individual’s cultural community. That is to say, language is, at least primarily, a result of the interaction of individuals with their own cultural community. More precisely, linguistic meanings and self-interpretations have their origins in individuals’ linguistic communities. Thus, culture is a system of symbolic meaning”.

In last, it can be argued that the study of culture from the semiotic perspective is the analysis or elucidation of meaning. As in hermeneutics, where the reader has to interpret the meaning of a text, in culture one has to interpret its internal logic (*Festenstein, 2005*). An example of interpreting the internal logic of a culture could be given by the story told by *Quine (1960)* regarding the native who says ‘Gavagai!’ whenever he sees a rabbit. Quine (1960) suggests that there may be multiple meanings associated with this actions; it may mean ‘rabbit’, ‘food’, ‘an undetached rabbit-part’, ‘there will be a storm tonight’ (if the native is superstitious) and so forth. The

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symbolism, sign process or system of meaning underlying this action is what, according to the point of view of semiotics, culture is, and this is what should be studied. In short, it is the study of culture's autonomous logic.

## **2. Normative concept of Culture-**

Jurgen Habermas (1994) has talked about the Normative concept of Culture. He argues that-“From a Normative point of view, the integrity of the Individual legal person cannot be guaranteed without protecting the intersubjectivity shared experiences and life contexts in which the person has been socialized and has formed his or her identity. The identity of Individual is interwoven with collective identities and can be stabilized only in a cultural network that cannot be appropriate as private property any more than the mother tongue itself can be”.

The normative conception of culture is usually adopted by communitarians. From this point of view, culture is important because it is what provides beliefs, norms and moral reasons, prompt individuals to act or provide moral commitments to them. And these moral commitments makes the practical identity of them. In other words, according to the normative conception of culture, the term ‘culture’ refers to a group of norms and beliefs that are distinctive and which constitute the practical identity of a group of individuals, thereby, people’s values and commitments result, in part, from culture (**Festenstein, 2005**). For example as the Christian, Muslim and Christian put up with the fact to follow the moral teachings of the Quran and Bible respectively. Thus it may be concluded that culture is norm providing.

**Shachar (2001)** is one of the philosophers who endorses this conception of culture. According to her, culture is a world view, both comprehensive and distinguishable, whereby community law is able to be created. To minority groups that have a culture, Shachar attaches the label ‘**nomoi communities**’. According to her, this term can apply to religious, ethnic, racial, tribal and national groups, for all these groups exhibit the normative dimension required to be classified as a ‘nomoi community’<sup>3</sup>.

The normative conception of culture is usually associated with the semiotic, in the sense that one does not contradict the other; in fact, they may be complementary. For instance, Taylor endorses both perspectives of culture. However, this is not necessary because the system of meaning and significance does not need to provide moral

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reasons in order to motivate action. From the semiotic perspective, what someone is is not necessarily his or her moral commitments; it can be anything within the system. That is, the system of meaning may be based on anything while, according to the normative conception of culture, culture is strong source of one's moral commitments.

### **3. The Societal concept of Culture-**

The societal concept of culture mainly used by the Canadian philosopher Will Kymlicka. In order to understand this concept, it is must to know about the Kymlicka's dual typology of the sources of diversity that exist in contemporary societies as the - Polyethnic Minorities and National Minorities.

#### **Polyethnic Minorities -**

**Will Kymlicka (2001)** has defined this kind of diversity or minority in term of resulting from immigration. Polyethnic minorities refer to what is commonly defined as ethnic groups. According to him, polyethnic groups are usually not territorially concentrated rather they are dispersed around the country to which they migrated. Furthermore, Kymlicka affirms that they do not usually want to be segregated from the culture of the majority; rather they want to integrate with it, demanding policies that give them equal citizenship. For instance, these groups demand language rights, voting rights, places in parliament and so forth. However, even though this demand for equal citizenship is usually what polyethnic groups aspire to, this is not always the case. Kymlicka contends that polyethnic groups can be sub-divided into liberal and illiberal groups. Liberal polyethnic groups have aspirations that do not go against liberal values, usually aspiring to be integrated into society, demanding policies for equal citizenship. As an example, Kymlicka usually prefers the Latin-American immigrants living in the United States, who, in broad terms, make demands for language rights, such as an education curriculum in Spanish.

On the other hand, for Kymlicka, illiberal polyethnic groups are those where the culture and the demands to the state are not in accordance with liberal values. For example, some religious minority ethnic groups advocate the death penalty for gays within their groups, others have gendered and discriminatory norms in relation to divorce and marriage. Some of these groups have demands that are more similar to

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the ones of national minorities but Kymlicka contends that these cases are the exception, not the rule. Polyethnic groups are not, in Kymlicka's view, only nations are a culture.

### **National Minorities -**

Kymlicka uses the term nation interchangeably with the terms culture, people and societal culture, for example, **“I am using ‘a culture’ as synonymous with ‘a nation’ or ‘a people’- that is, as an intergenerational community, more or less institutionally complete, occupying a given territory or homeland, sharing a distinct language and history”.**

According to Kymlicka, National minorities are a group in a society with a societal culture and a smaller number of members than the majority. For Kymlicka a societal culture is a kind of social setting that provides individuals the meaningful ways of life, where they can make their own choices, both in the public and private sphere.

### **National Minority and Minority of Societal Cultures**

Will Kymlicka has distinguished that National minorities or minority of Societal cultures usually share a number of characteristics, such as following-

- First, National minorities have settled in the country long ago. For example, most of the Amish communities in Pennsylvania settled there in the eighteenth century, as a result of religious persecution in Europe. Aborigines in Australia and many Native American groups in the USA have lived in that territory for a long period.
  - Second, from Kymlicka's point of view, these groups are often territorially concentrated; for example, Quebec and Catalonia are situated in specific geographic areas of Canada and Spain, respectively. In India, Sikhs are geographically concentrated mostly in the Punjab region.
  - Third, according to Kymlicka, the institutions and practices of these groups provide a full range of human activities; this means that nations are embodied in common economic, political and educational institutions. These institutions are not based only on shared meanings, memories and values but include common practices and procedures. Put differently, nations are institutionally complete in the sense that they encompass a wide institutional elaboration that encompasses a
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variety of areas of life, they have their own governments, laws, schools and so forth.

- Fourth, the national minorities usually aspire to either total or partial segregation from the larger society. That is, these groups wish to be a totally or partially separate society, with a different state, governed by their own laws and institutions, for example in India, Muslim have their own personal laws or *waqf board*.

Hence, National minorities in Kymlicka's view, do not want to integrate in the larger society; rather they wish to be able to have a certain degree of autonomy. For example, many Quebecois want to be able to have their own government institutions, run in the way they wish, like schools run in French. Often, the Amish want to be left alone, without intervention from the state in their internal affairs. More precisely, one of the demands of some Amish communities is that they are exempt from the basic educational requirements that other citizens of the USA have to abide by, namely, the minimum literacy requirements. This, as will be explained later on, relates to other set of normative questions about what groups can and cannot impose to their members. In order to address this problem, Kymlicka draws a distinction between practices that can be imposed (external protections) and practices that cannot be imposed (internal restrictions).

From Kymlicka's point of view, national minorities can further be sub-divided into liberal and illiberal minorities. The former are those whose demands are compatible with liberal values, that is, their demands do not violate individuals' rights and liberties. Under the concept of liberal national minorities are examples like Quebecois and Catalonians; these national minorities usually demand the right to use a different language in schools and their other institutions, and this does not necessarily violate any liberal value. The concept of illiberal national minorities refers to groups that wish to endorse illiberal values, like the death penalty for gays and lesbians.

Will Kymlicka said that in a multicultural rights that protects the individual's interests in a more equal manner by guaranting some privileges or preventing discriminations. The notion of multicultural society developed in the 20<sup>th</sup> century. It was bolstered by the continuous waves of immigration to the United States in early 20<sup>th</sup> century and particularly in Europe, by uncomfortable post World War Second, social legacy of toxis ethno - nationalism. Will Kymlicka has pointed out the Latin- American

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immigrants, living in the USA, demanded for the language - rights, such as an education curriculum in Spanish<sup>4</sup>.

#### **4. Economic-rational Concept of Culture-**

Rational choice is a theory that aims to explain and predict social behavior. From the viewpoint of rational choice, individuals act self-interestedly when they take into consideration their preferences and the information available. Self-interest means that individuals tend to maximize what is valuable for them. In other words, human behavior is goal-oriented. It is goal oriented by its preferences, that is, individuals act according to their preferences. For instance, if an individual prefers a hot chocolate to a vanilla milkshake or a strawberry milkshake and all the options are available, he will choose hot chocolate (other things being equal).

According to the rational choice view, the information available strongly affects behavior. By way of illustration, if an individual does not know that hot chocolate is available he will not choose it. Thus individuals act according to their self-interest, information and preferences. If a certain person's preference is to buy the tastiest hot chocolate and this person has the information that the tastiest hot chocolate is sold in a particular store, then this person will act in order to achieve her/his own interest, that is, by going to that store and purchasing it there. Obviously, these actions are limited by the options available and by the actions of others. Therefore, if there is no hot chocolate on the market, this person will not be able to buy it—the option is not available because the suppliers decided not to offer hot chocolate. In this sense, an individual's are dependent on their circumstances and on the actions of others.

With these premises in mind, a possible definition of culture from a rational choice perspective is provided by **Laitin (2007)**, whereby “culture is an equilibrium in a well-defined set of circumstances in which members of a group sharing in common descent, symbolic practices and/or high levels of interaction—and thereby becoming a cultural group - are able to condition their behavior on common knowledge beliefs about the behavior of all members of the group”.

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## **5. Anti-essentialist concept of Culture-**

In general terms, from an essentialist point of view, there is a distinction between the essential and accidental properties that the different kinds of objects and subjects may have. Accidental properties are properties that are not necessarily present in all members of a certain group of objects or subjects. Essential properties are those that define the objects or subjects, that is, objects or subjects necessarily need to have these properties in order to be members of a certain group. Furthermore, members of other groups do not have this property or set of properties; otherwise they too would belong to this group. By way of illustration, a bookshelf in order to be a bookshelf has to necessarily be constructed in a way that makes it possible to hold books—this is its essential property. The fact that a specific bookshelf is brown, black or blue is an accidental property—it does not change what the object is and it is indifferent to its definition. These properties are necessary and sufficient not only to include a certain object or subject in the group but also to exclude any object or subject which does not share these properties. Bearing this in mind, it can be concluded that essences are given by differences and similarities; for what defines a subject is what it has in common with the subjects of the same group, which in turn is a characteristic that other groups do not have.

For example, for an essentialist, to classify Muslims as Muslims means to identify a certain characteristic, like shared practices and beliefs, common to all of the individuals who identify as Muslims. Thus, essentialism applied to culture would be that a certain culture means having a certain characteristic or set of characteristics that all members share, and which no one outside the group does. Hence, from this point of view, the identity of the group is constituted by the set of properties or attributes which are essential to this particular group (**Young, 2000**).

This essentialist perspective of culture has however been widely contested. The general argument is that essentialism stereotypes and makes abusive generalizations of what groups are. Anti-essentialists contend that there are too many exceptions to make essentialist claims. Therefore, there are a considerable number of counter-examples to this generalization (**Phillips, 2007**) As a consequence, some anti-essentialists usually argue that these categories should be substituted by thinner

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categories. Thus, rather than speaking about women, one should speak about black women, or lesbian Muslim women.

### **Multiculturalism as a liberal political theory -**

**Jacob T. Levy (2000)** has defined 'Multiculturalism' as a liberal political theory, which is centrally concerned with preventing political violence, cruelty, and institutional humiliation. In his book *"The Multiculturalism of Fear"*(2000) has exposed eight categories of difference sensitive policies in a multicultural society as following -

1. Exemption
2. Assistance
3. Symbolic Claims
4. Recognition/ Enforcement
5. Special Representation
6. Self government
7. External Rules
8. Internal Rules

It is commonly observed by the scholars of Multiculturalism that - to ask Immigrants to accept values of their host society may be considered as act of cultural aggression. There should be Multi - cultures' coexistence with the Conventional wisdom to recognition of them, by the host society<sup>1</sup>.

**James Gilligan (2001)** has belief that "differences in Homocide rates are related to the amount of inequality in the society"as homocide is the psychological factor or long time depression, depression of non existence of small cultural groups in the majority population.

The essence of a Multicultural society is it's emphasis on differences rather commonality the very antithesis of assimilation. It might have been a noble idea to provide a space and time for 'Newcomers' to adjust and to regain their self - esteem and eventually join the mainstream. Rajeev Bhargava has defined that "Multiculturalism as fact and value, challenges the fact and value of a single cultural society".

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By treating unequal equally, marginalised groups are pushed aside by the dominant group. This encourages the assimilation of marginalised groups into the culture of the dominant group. Such treatment of minority communities and marginalised groups, pushed them further in the condition of deprivation and discrimination.

Given these sorts of concern like, deprivation and discrimination and off - course the socio - economic inequalities of the minority communities or marginalised groups, Multiculturalism as a policy has been adopted by modern democratic countries of the world to ameliorate their conditions.

### **3.3 Multiculturalism as a Policy -**

Multiculturalism as a policy addresses various issue regarding the cultural identity, pluralism, minority rights in public space, individual and group rights and recognition of the specified groups, who have ethnical differences in the majority.

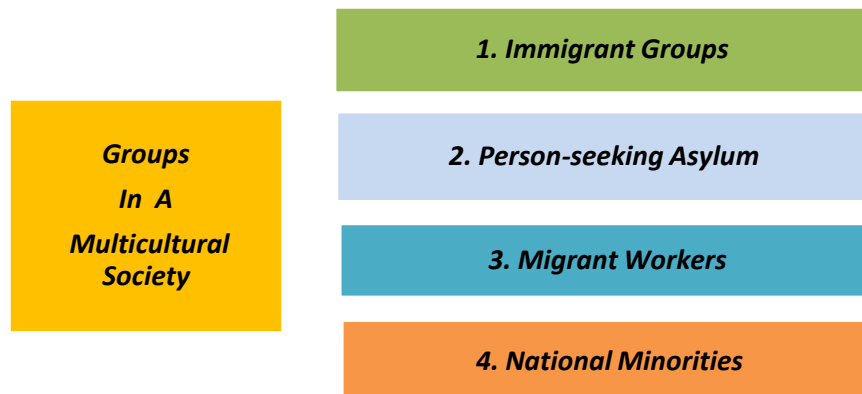
The issue of multiculturalism has been broadly discussed on both scientific and public level. During some past decades a multiculturalist perspective has been adopted by public policy framework in order to deal with cultural diversity. The idea of multicultural society has its roots in nation-states, throughout their histories, when confronted with international migration such as in Canada USA and Australia<sup>5</sup>.

Multicultural ideologies as policies, vary widely extended from the advocacy of equal respect to the various cultures in a society. It is a policy of promoting the maintenance of cultural diversity, and policy in which people of various ethnic or religious groups are addressed by the authorities as defined by the group, they belongs to.

Multiculturalism in political philosophy has been defined in two different ways as –

- (1) It is sometime used as descriptive concept for a society and
- (2) It is defined as a policy, responding to cultural diversity.

That refers to a kind of policy, that aims at protecting the cultural diversity and it's existence. Multiculturalism is sometime has defined as the practice of giving equal attention to various diverse backgrounds in a particular setting, especially to the minority rights. A Multicultural society would include the groups as following-



**Figure - Groups in a Multicultural Society**

### **1. Immigrant Groups -**

An immigrant is a person who migrates to another country usually for permanent residence. In Immigrant groups, permanent settlers are included, who possess their own language and culture, which are distinct from the host society. Such category of groups includes the descendents of immigrants, who continue to identify with their ancestral culture.

### **2. Persons - seeking Asylum -**

In this groups, Refugees and Residents with a temporary stay - permit, are included. Asylum is the protection granted to foreign Nationals already living in a country, who are called as “refugee”. The United Nations 1951 Convention and 1967 Protocols defines a refugee as a person who is unable or unwilling to return to his or her home country, and cannot obtain protection in that country, due to past persecution or a well-founded fear of being persecuted on account of race, religion, nationality, membership in a particular social group, or political opinion.

### **3. Migrant - workers -**

In this category, immigrant workers and their dependents are included. They are immigrants, who do not intend to stay permanently and has legal status of temporary residents, depending upon the policies of their country of residence and their own wishes. Migrant workers are migrated persons outside of their country, in order to pursue work such as seasonal work. They usually do not intend to stay permanently in the country or region they work in.

### **4. National Minorities -**

These are the long established groups with a long standing and distinct ethnic, linguistic or cultural identity, distinct from that of majority. They may use the main language of the country or have substantially adopted that language. National Minorities may share their language or cultural habits with the majority. Will Kymlicka has defined National Minorities as a group of Societal culture and a smaller number of members than the Majority. In the modern democracies of the world, National Minorities have their specific rights, through the constitutional provisions of that particular country, where they are residing. Kymlicka has characterised National Minorities as following -

1. National Minorities have settlement in a country for a long ago.
2. Such Minorities are often territorially concentrated. For exp. - Sikhs in Punjab, Muslims in Jammu and Kashmir.
3. The social institutions and ethnical practices of them, provide a full range of human activities.
4. National Minorities has in common is that, they usually aspire to either total or partial segregation from the larger society.
5. They may wish to be a partially separated society, with their own laws and institutions.
6. They do not want to integrate in the larger society rather they wish to be able to have a certain degree of autonomy.

Will Kymlicka also has separately defined some of characteristics of National Minorities as are following -

1. Present at Founding of the Country
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2. Having Prior History of Self Government
3. Common Culture
4. Common Language
5. Governing selves through Institutions

Kymlicka argues that “Minority groups deserves unique rights from the government in legal manner. Such groups have the right to have recognition for their role in the History, Social, Economical and Political spheres of the country. Will Kymlicka like Nancy Fraser and Amartya Sen, said that-‘*Bargaining-capability of the Favourables*’ remains the issue of concern in a Multicultural society.

Multiculturalism basically focuses on the equality and rights, specially of the Minorities in the Majority. It is a doctrine that deals with cultural diversity and favours the co - existence of cultural diversity in a peaceful and equitable manner in the country. It basically concentrate on the inequality in social, political or economical spheres on the basis of cultural differences<sup>6</sup>.

The concept of Inequality, was firstly used by **Nancy Fraser (2001)**. She used the term in her concepts of ‘Politics of Recognition’ and ‘Politics of Redistribution’.

### **1. Politics of Recognition –**

Nancy Fraser has defined that “Politics of Recognition” basically recognition by the state and concerned about the cultural injustice, rooted in social patterns of representation and interpretation of the communication, including the cultural - dominance.

**2. Politics of Redistribution -** Nancy Fraser indirectly talk about the Economic inequality. She has defined that “Socio - Economic injustice rooted in economic structure of the society, which creates economic inequality and deprivation”<sup>7</sup>.

### **3.4 Major themes of Multiculturalism –**

The theory of Multiculturalism has such major themes to study, for what Multiculturalism stands are as following –



## **1. Identity and Culture -**

Multiculturalism is hardly concerned to preserve identity or culture of any group of people in other country or society, where this group is in Minority. As we know no one can go without culture or a particular social identity and preservation of such identity lies in the basis of Multiculturalism.

## **2. Minority rights -**

Multiculturalism most emphasis on the Minority rights, among the Majority of a particular country or society, in the Political, Social and Economical spheres there. The Oxford dictionary defines “minority” as “the smaller number or part, especially a number or part representing less than half of the whole”<sup>8</sup>. A minority group is a sociological category within a demographic. The term refers to a category that is differentiated and defined by the social majority, that is, those who hold the majority of positions of social power in a society. The differentiation can be based on one or more observable human characteristics, including, for example - ethnicity, race, gender, wealth, health or sexual orientation etc. In social sciences, the term “minority” is used to refer to categories of persons who hold few positions of social power.

Anthropologist **Charles Wagley** and **Marvin Harris** defined minority groups in 1958 by five characteristics: (1) Their relative powerlessness when compared to majority groups. (2) Their distinct cultural characteristics. (3) Their physical characteristics. (4) Their self consciousness. (5) The transmittance of membership by descent rules and intermarriage.

According to United National Article 1 refers to Minorities as based on national or ethnic, cultural, religious and linguistic identity, and provides that States should protect their existence. There is no internationally agreed definition as to which groups constituent minorities.

According to a definition offered in 1977 by Francesco Capotorti, Special Rapporteur of the United Nations Sub-Commission on *Prevention of Discrimination and Protection of Minorities*, a minority is “A group numerically inferior to the rest of the population of a State, in a non-dominant position, whose members of being nationals of the State possess ethnic, religious or linguistic characteristics differing from those

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of the rest of the population and show, if only implicitly, a sense of solidarity, directed towards preserving their culture, tradition, religion or language”.

### **3. Diversity -**

Multiculturalism generally refers to the evolution of cultural diversity. Culturally skilled counselors possess specific knowledge and information about the particular group, that they are working with. They are concerned with their cultural heritage or historical cultural background and life of culturally distinct groups.

### **4. Post - Colonialism -**

Post - Colonial era from 1945 to 1955, in which underdeveloped countries were exploited by developed countries on the basis of Identity or it gave the basis to the origin of ‘Multiculturalism’. Which came into existence to preserve Identity of a particular group or society, based on race, religion or ethnicity.

Will Kymlicka has provided the Liberal framework for the ‘Just’ treatment of the Minority groups, which are divided into two basic categories, such as following -

1. Polyethnic or Immigrant Groups
2. National Minorities

In his book “Multicultural Citizenship”(1995) Kymlicka has defined three such specific Rights of Minority groups, such as following -

1. Special group Representation Rights
2. Self government Rights
3. Polyethnic Rights

Multiculturalism provides the active encouragement and support to the co - existence of distinct cultures within a same territory. As a Policy, Multiculturalism encourages Persons, belonging to different Ethnic, Religious or Linguistic Minorities, to enjoy their own culture, to profess and practice their own Religious practices or to use their own Language. Many countries like, Canada and Nova Scotia, have Multicultural status as both encourages the Recognition and acceptance of distinct Cultural Practices.

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Kymlicka argues that the -Minority groups may be under represented in the institutions of a society, and in order to place them in a position of equal bargaining power, it is necessary to provide special rights to the members of these groups. Such rights protects Individual's interests in a more equal manner by guaranteeing some privileges or preventing discriminations <sup>10</sup>.

### **3.5 The New- trends of Multiculturalism -**

The new trend of the theory or concept of 'Multiculturalism' has included some new groups, to be recognised as Multicultural Groups in a society. The first wave of writings on multiculturalism has been centered on the debate to discussing the justice of difference-sensitive policies in the liberal context. On the whole, there are two difference positions taken by contemporary liberal political philosophers who have written on multiculturalism; some defend that difference- sensitive policies are justified, whereas others argue that they are a deviation from the core values of liberalism.

More recently, a second wave of writings on multiculturalism has appeared. In this, contemporary liberal political philosophers not so much focused on the debates on justice between different groups rather they have focused on justice within groups. Thus, the debate has changed to the analysis of the potentially perverse effects of policies to protect minority cultural groups with regard to the members of these minority cultural groups. Contemporary liberal political philosophers have now switched to discussing the practical implications that those that aimed at correcting inter-group equality could have for the members of those groups that the policies are directed to. In particular, the worry is that the policies for enabling members of minority groups to pursue their culture could favor some members of minority groups over others. That is, this new debate is about the risks that those policies for protecting cultural groups could have in undermining the status of the weaker members of these groups. The reason why philosophers worry about this is because the policies for multiculturalism may give the leaders of cultural groups' power for making decisions and institutionalizing practices that facilitate the persecution of internal minorities. In other words, those policies may give group leaders all kinds of power that reinforce or facilitate cruelty and discrimination within the group.

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(Phillips, 2007, page no.13-14), (Reich, 2005, page no. 209-210), (Shachar, 2001, page no. 3- 16).

For the contemporary liberal writers of Multiculturalism, three kinds of new minorities have emerged to focus on in their writings, as the – Women, Children and Transgenders (bisexuals, gays and lesbians). These Scholars of contemporary time included these as Multicultural groups-

1. Womens
2. Childrens
3. Transgenders

### **1. Womens -**

Some philosophers, especially liberal feminist philosophers, have raised concerns about the implications of providing special rights to groups for women. **Okin** has contended that most cultures in the world are patriarchal and gendered and, consequently, providing rights to groups may help with reinforcing oppressive gendered and patriarchal practices. Some of the practices that may jeopardize women's rights are female genital mutilation, polygamy, the use of headscarves, and a lesser valuation of the career and education of women.

Taking this on board, the concern expressed by some feminists is that empowering groups with special rights may reinforce female oppression. For example, if some communities are exempt from the health practices of the majority of society, this may help them to perpetuate and spread the practice of female genital mutilation.

### **2. Children -**

The implications of special rights to children who are members of minority cultures is also a topic that has received some attention from contemporary political philosophers (**Reich, 2005**). The concerns with respect to children are especially with regards to physical and psychological abuse and lack of education. With respect to physical and psychological abuse, some groups may have practices that are harmful for children. For example, some groups practice shunning, a practice that consists of ostracizing those who do not follow their norms or who have done something that is disapproved

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of by the community. The traditional scarification of children that some African communities practice is also a practice that may be considered to entail physical abuse. With respect to education, there are groups who wish to take their children out of school at an earlier age. Some may argue that removing children from school earlier than their peers may strongly disadvantage these children because they will potentially not acquire the minimum skills necessary to find a job, and will not receive enough education to make autonomous choices. Other groups consider that education should be mainly about the study of the religious scripture, and they sometimes disregard other kinds of education.

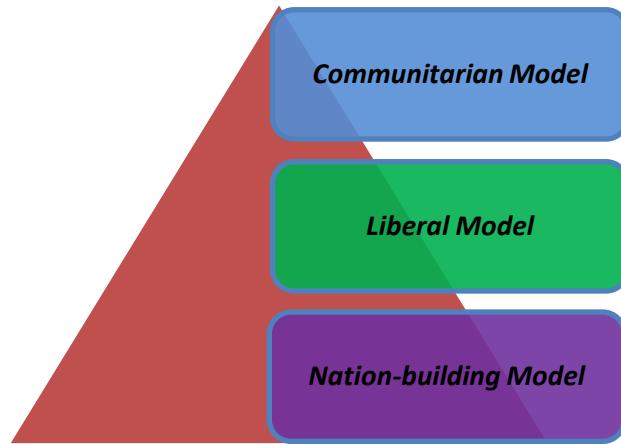
### **3. Transgenders (Gays, Lesbians and Bisexuals)-**

Some philosophers are concerned about how policies meant to protect minority cultural groups can potentially impose serious threats and harm the interests and rights of lesbian, gay and bisexual individuals. In some minority cultural groups, lesbian gay and bisexuals within minorities are very disadvantaged by the unintended consequences of multicultural politics (Levy, 2005) (Swaine, 2005, page no.44-45). Their basic freedoms and rights, employment, education, family life, economic and welfare rights, sexual freedom, physical and psychological integrity, safety, and so forth are the most issues of concern for contemporary liberal philosophers.. In general terms, it can be affirmed that lesbian, gay and bisexual individuals have an interest in bodily and psychological integrity, sexual freedom, participation in cultural and political life, family life, basic civil and political rights, economic and employment equality and access to welfare provision.

### **4.5 Models of Multiculturalism -**

Theory of Multiculturalism has three models such as following –

1. Communitarian Model
  2. Liberal Model
  3. Nation-building Model
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**Figure- Models of theory of Multiculturalism**

### **1. Communitarian Model of Multiculturalism -**

Communitarian model of Multiculturalism has more concern about the “Group or Community Rights” rather than “Individual Rights”. The Rights of Recognition and Identification by the Government in Legal mean, has been the main focus of Multiculturalism. Normative concept of Culture is adopted in such model of Multiculturalism.

According to this the Culture refers to a group of norms and beliefs, that are distinctive and which constitute the practical identity to a group of individuals. Shachar (2001) said that “Culture is a world view, both comprehensive and distinguishable, whereby Community law is able to be created”.

### **2. Liberal Model of Multiculturalism –**

Multiculturalism emphasizes on the Rights of Minorities and Specified groups in every sphere of the country, as in Political, Economical and Cultural spheres. This model maintains the Individual’s Identity in the society.

Will Kymlicka is the most exponent of this model of Multiculturalism. He defines that- Individuals should have rights to cultural membership. As rights of Individual is

the essence of any liberal theory. Kymlicks further distinguished three types of right as-

**A. Self-government Rights-** These rights usually entail the devolution of power to a political-unit, substantially controlled by the members of an ethnic minority.

**B. Poly-ethnic Rights-** Such rights would be ‘State-funding’ of ‘Cultural-Institutions’ and exemptions from certain policies, for example-those relating to the slaughter of animals.

**C. Special Representation Rights-** These rights are intended to ensure the ‘fair-representation’ of Minority-groups.

### **3. Nation - building Model of Multiculturalism -**

Multiculturalism has emerged as a direct challenge to those Nationalists who desire to create distinct states, based on ethnicity, and the traditional model of citizenship. As **T.H. Marshall (1950)** emphasized the need to “promote a .....common national identity among citizens”. Multiculturalism refers to the evolution of the cultural diversity and concerned about the preservation of diverse cultural recognition or identity among the Majority population. Like this it also has concern for the preservation of a particular National Identity in other nation. It holds the view that “National Identity predominates on all other Identities”. And National Identity lies in the prime or beyond of Racial, Religious and Culturally or Ethnically Identities. Thus such concern of Multiculturalism proves that - it is positive response to Nation building.

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