

Allotropes of Inter-culturism Vis-à-vis Multi-culturism- An analytical perspective

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Abstract - This paper endeavours to identify and analyze the allotropes of Inter-culturism vis-à-vis Multi-culturism. Interculturalism endeavours to establish a support base for cross-cultural dialogue and challenges “*self-segregating tendencies*” within different cultures. Interculturalism involves itself in transcending sheer *passive acceptance of a multicultural fact of multiple cultures*” existing in a society, in turn, promoting interaction between cultures”.

Multiculturalism delineates the *prevalence and propagation with a sharing orientation varied traditions and representative cultures*’. Multiculturalism that fosters perpetuating the discreteness of different cultures which gets contrasted to varying phenomena like integration of societal elements, cultural assimilation and racial segregation. A society with multicultural orientation stands for a conglomeration of validations in which people do not get bear brunt of rigid traditional framework and also do not conform to any totalitarian governance or a boorish internal group. It is a society with a dignified which endeavours to rule out denigration of any measure. This kind of society manifests itself as an orderly and mutually respecting with an inclusive one.

Key words: Interculturism, Multiculturalism, Recognition, Identity & Conflict.

I. INTRODUCTION

Interculturalism presents a fairly novel set of societal representation and perspectives especially for the conventional minds. It endeavours to present itself as an alternative to multiculturalism and stand as an emerging paradigm for treating the elements of race and diversity. In spite of its limited triumphs in the past Multiculturalism has not been able display the required adaptability to the new era of globalisation. Interculturalism depicts the dynamic psyches by offering advanced avenues over varied cultural establishments to bolster the operations of between and among different cultures that may refer to envisaging the activity involving with an intercultural orientation. Interculturalism represents a line of thinking which envisages our self-driven world simply the way we want it to be as opposed to its being a predetermined predicament based on our historical developments and the bundle of past.

Multiculturalism endeavours to conserve and sustain rather perpetuate a cultural heritage while enabling assimilation of the way different cultures work in order to effect a societal metamorphosis and to promote the integration with an approach requires an approach of cultural synthesis which encompasses basic rights of human existence in any organized society while giving room for representation of creativity

II. ELUCIDATION

Interculturalism as a concept of has been making its presence felt since 1959. Interculturalism has not seen proper light in the sense that there has not been much development as far as the educational enterprise is concerned and it has not entered the domain of a policy framework of a considerable level. As Meer and Modood (2011) point out some countries like Germany, Greece, Russia and Spain have little berth for the term in the academic parlance. Though the term has certain usage in French speaking Canada, the concept can be thought to be a dynamic alternative of Multiculturalism which is presented to refer to different manners of the societal upbringing. It may be categorically stated that one cannot claim to have an all pervasive and a comprehensive definition either for ‘interculturalism’ or for ‘multiculturalism’ while there exist some elements which have been leading to confusion and being ‘conflated’.

Interculturalism – The New Era of Cohesion and Diversity authored by Ted Cantle endeavours to present a perspicuous perception of interculturalism. There is a palpable requirement to put forward a formidable re-orientation regarding the foundations and developments of the concept and practice of *multiculturalism*. Whatever may be reasons; the phenomenon of multiculturalism has turned out to be pestilential to a large extent and ruled the roost in certain respects. The attempts which happened during 1960s in

spite of not just being re-branding could not rise to the occasion as far as globalized orientation is concerned.

Trends in different frontiers and the Thought:

- Several authors discussed the multi-faceted developments representing military disturbances on one hand and the technical advancements in information technology on the other while establishing greater awareness pertaining to climate change during initial decade of the 21st Century at the global level.
- "Living with difference" has become a phenomenon for 'plural societies' of the last decade with changes being experienced by leaps and bounds
- Brubaker 2001, Joppke 2004, McGhee 2008 perceive a 'retreat' in the geographical stretches of North-western Europe when one resorts to comparing the Federal Canadian approaches reading multi-citizenship over a plethora of regimes related to citizenship. The said retreat stands a labyrinthine phenomenon.
- Beyond any shadow of doubt, it could be stated that the appeal ,may not be conundrum, of *multiculturalism as a public policy* has undergone socio-political torques which make the line of thinking that multiculturalism stands as a worthwhile tool for reconstructing the social rather public identities which enables the realization of equality of citizenship which does not stand typical to atomistic individualization while not endorsing to sheer conformance to the processes of assimilation
- A few thinkers perceive that multiculturalism has promoted the process of fragmenting the society and ensconced the socially fissiparous approach while some others feel that the phenomenon has given rise to an abstracted predicament in the society towards the social and financial inequalities and furthered moral dithering in the populace believed to and established in several respects as natives
- There are researchers who resort to blaming it for terrorism of a cross-border nature which leads to a disquiet on the prevalence of multiculturalism while other researchers have pointed out conducive elements like promotion of unity in diversity
- Certain thinkers perceive the very phenomenon of discovery or rediscovery of national identity in the concept. There are endeavours to discern evidence related to the convictions revolving round the concept of civicness or in liberalism of the *resurgent nature* that which purportedly establishes itself to be an *equi-poised phenomenon*.
- One may contemplate on adding *social or community cohesion* (Dobbernack 2010).

Interculturism- phenomenon exemplified

As Ted Cantle(2012) put it in positive terms, Interculturalism creates an esplanade for addressing 5 issues of significance in the era of globalization which multiculturalism has reportedly turned a blind eye to .

1. The concept of Identity as one which possess intrinsic dynamism
2. The process commencing from the base of race leading to various manifestations of difference
3. The prime-movers of difference staring from national to global
4. Emerging domains and structures of political primacy and power
5. An approach that encompasses several disciplines being an inter-disciplinary one.

Multiculturalism considers identity *static and fixed* phenomenon within the boundaries of a group. On several occasions, such perspectives have taken the shape of being as 'essentialist' as the conventional ideas regarding the differences between races. They have probably unwittingly encouraged diversionist tendencies resulting in complexes of superiority but not dissipating lines of demarcation duly endorsing the universal humanistic orientation. The fact of the matter remains that identity is a volatile item for many, if not evanescent. Another point worth mentioning here is that identity ceases itself as a bestowed phenomenon but tuned out to be chosen. The progress of mixed race complemented by growing inter- religious, inter-national wed locks establishes an ever-increasing succor for aspirations against confinement to the cultural boundaries

As Fanshawe and Sriskandarajah explain the elements of allegiance pertaining to individualistic rather conventional cultural boundaries have been on their wane creating a situation of common designations popularly called categorizations based on colour, continent, physical conditions etc losing sheen in this age of super diversity with a large number of vanguards have been understood to be falling out so called standard boundaries while still there have been attempts at subjecting the populace to the conventional phenomena of classifications.

Bhikhu Parekh's Rethinking Multiculturalism (2000) is a significant piece of writing. The concepts of *Cultural diversity and social pluralism* stand as the pivot because as they endeavour to assay forth regarding the formidability and fragility of the people from their cultural perspective. His full-frontal analysis distinguishes his multiculturalism from various *liberal and communitarian positions*.

As Kymlicka(1995) states that some recognize that cultures can play a significant part in facilitation of that stand relevant to their members of the or as Sandel(1982) says that self development gets realized through the respective cultures.

Despite their vociferous stand point which highlights the significance of culture for the individuals of different groups is taken ostensibly but culminated in garnering little success.

Parekh(2000) unleashes his mind stating that orchestration of neglecting, marginalization and suppression do happen in every culture as the human calibers vary and value systems stand apart. No culture, in spite it being projected as

a rich one, does not embed all that leads to fullest human acme of potential of its members. There is a complimentary, mutually contributory and expansive between and among different cultures. . Different cultures thus correct and complement each other, expand each other’s horizon of thought and alert each other to new forms of human fulfillment. Both Taylor and Parekh are of the opinion that communication and dialogue happen to be integral characteristics of the *intellectual and political advocacy of multiculturalism*”

‘Dialogue’ Exemplified:

Dialogue is an imperative at a political level even for those theorists who do not conform to any celebrated philosophical concept of dialogical multiculturalism,. The views expressed by Young 1990, Kymlicka 1995, Tully 1995, Modood 2007 **democratic ‘majoritarianism’** and related to marginalised groups have been accorded significance in the thought. These authors highlight the primacy of dialogue in addressing to encounter the cultural issues like clitoridectomy, hate speech, religious dress, gender relations etc. In the light of it, the observation of Avigail Eisenberg’s (2009) the process of *‘identity claims’* being subject to *‘public assessment’* deserves special mention.

- ✓ The opinion that intercultural set up acts in multi rather omni-directional manner is a point being discussed in academic circles that reinforces interculturalism as a dynamic exchange presents iteslef as a crystallized demarcation between Interculturalism and Multiculturalism
- ✓ Multiculturalism endeavours to conserve a cultural heritage at the same interculturalism fosters the cultures not just to sustain but also to get modified to evolve themselves as greater /newer elements.
- ✓ The very Interculturalism ventures to develop comprehensive societies of withering singular identities being replaced by multi-identity occurrences fostered by *sharing the value systems*.
- ✓ It is scenario of interdependencies rather a positive symbiosis of different cultures experiencing the transcendence over ethno-centric predicament
- ✓ The migratory processes of geo-graphically varied origins lead to the *‘super diversity’* since it’s not just the coming together of ethnic groups but a linguistically varied, divergent faith oriented conglomeration that gives rise to a conceptual commingling.
- ✓ Goodhart (2004) makes a sweeping statement that Multiculturalism focuses more on diversity rather on unifying factors
- ✓ Multiculrism is often considered to have encouraged *resentment, fragmentation and disunity* which can be nullified or even prevented by bringing in community cohesion by administering brighter aspects of interculturalism which, in turn, encourage subscribing to

one’s authorized identities of national citizenship establishing themselves as *meta-memberships*

As a conscious observer one may identify the following phenomena

Interculturalism	Multiculturalism
Insists on exchange of / sharing views and ideas and involvement of people in the society.	Presents differences among cultures which sustain in the vicinity in spite of not possessing exchange of ideas with a participatory orientation
Nearly identical to mutually integrating the elements of existence	Nearly akin to highlighting the diversity
Mutual Respect for cultures, exchange en-route integration	Endeavours to establish the differences in cultures

The orientation of Multiculturalism facilitates endorsing the *illiberal* predicament which may not be universal, with a relativistic approach while interculturalism puts forward itself as pervasive tool that can take the divisive idiosyncrasies of the institution of culture through fruitful interaction between and among cultures without prejudice to preserving basic human rights.

III. CONCLUSION

The above analysis makes one develop fundamental level of understanding regarding the relationship between interculturalism and multiculturalism. Lentin’s thought provoking question (2005) pertaining to the status of *Interculturalism as an upgraded version of Multiculturalism* can categorically answer in its total negation while amply recognizing the need to establish permissibility of the contrasting that that advocates of interculturalists resorted to between Interculturalism and Multiculrism which on the forefront leads one to accept that both Interculturalism and Multiculturalism share the *process of recognizing the elements of cultural diversity, dynamic identities etc even though the approaches vary*.

On other hand, multiculturalism enjoys an upper hand over interculturalism as a political phenomenon establishing that social life is a conglomeration of individuals and groups with requirement of formal and informal distribution of powers, may be tangible or intangible, often reflected through an ethical conception of Power through citizenship frameworks, if not concerns. It can be state in unequivocal terms that the societal ethos have to be properly attended to by eliminating negative tendencies.

The researcher humbly submits that there is a tremendous scope for further exploration regarding the concepts and phenomena.



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