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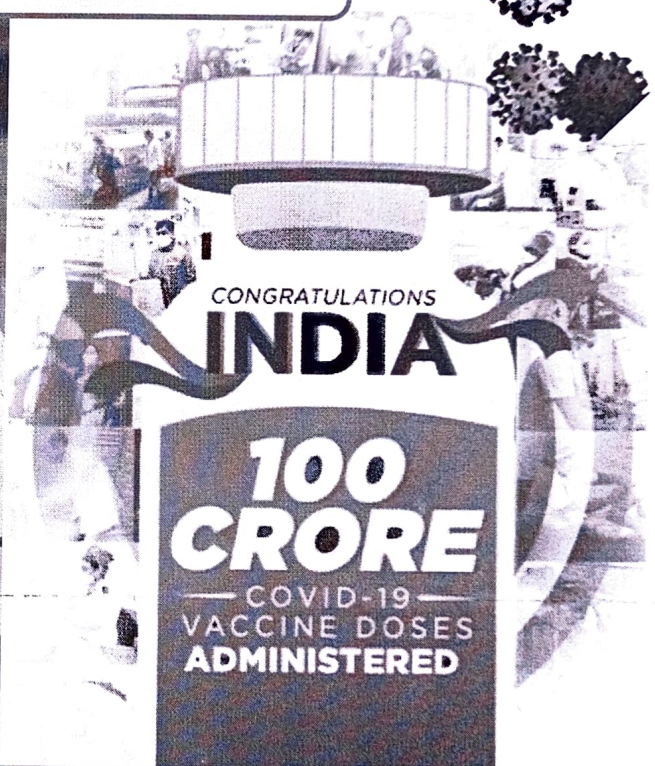
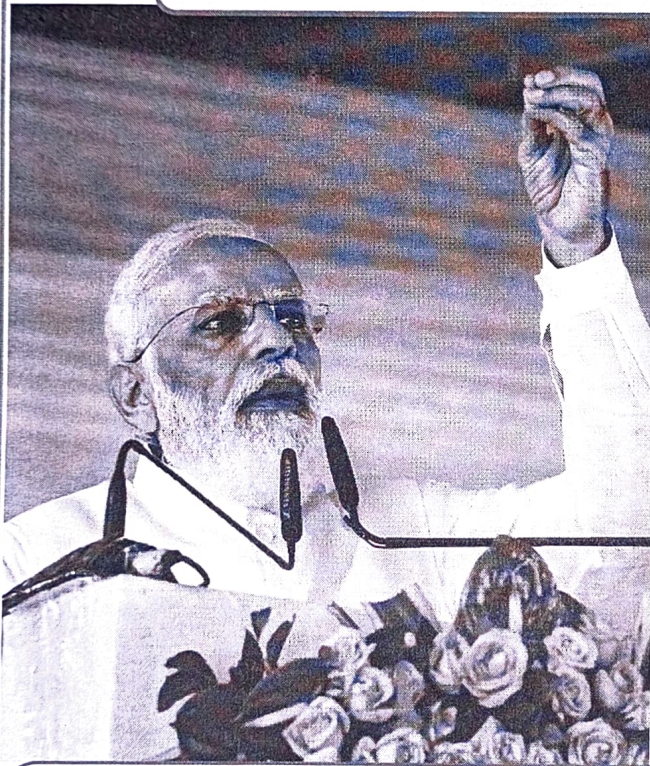
RESEARCH JOURNEY

International E-Research Journal

Peer Reviewed, Referred & Indexed Journal

Vol.-8, Issue-4

Recent Trends in Research



Chief Editor -

Dr. Dhanraj T. Dhangar,

Assist. Prof. (Marathi)

MGV's Arts & Commerce College,

Yeola, Dist – Nashik [M.S.] INDIA

Executive Editors :

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Dr. Gajanan Wankhede, Kinwat (Hindi)

Mrs. Bharati Sonawane, Bhusawal (Marathi)

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and mythical images are heavily drawn from the religious books, Holy Scriptures, myths and local traditions.

The selected short stories and other literary works of Rabindranath Tagore are coloured in Indian Mythology and Buddhist philosophy. In all, the selected stories, *Sampatti Samarpan*, *Anadhikar*, *Prabesh* and *Putravajra* explore the themes of love, sacrifice, compassion, self-realization, religion and death.

The symbolic and mythical images help the readers understand the contemporary socio-political and cultural settings.

The employment of variety of symbolic and mythical images indicates how Rabindranath Tagore is skilled in using symbols as an adequate medium to communicate his themes and ideas.

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Rethinking Multiculturalism : An Overview

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Abstract:

The term multiculturalism has a variety of meaning within the background of sociology, political philosophy, and informal use. Multiculturalism is seen by its followers as a good system that permit people to actually convey who they are within a society, that is extra open-minded and that become accustomed improved to social issues. They dispute that culture is not one definable thing based on one race or religion, but rather the product of several issues that change as the world changes. It is not something that a society can decide to have or avoid. For any country without closed boundaries then multiculturalism is a fact of today it is present within the society. What are significant is the social and political answer to the cultural and religious multiplicity that outcome from transnational flow and decision of people.

Keywords: Multiculturalism, Ideology, social issue, globalization; nationalism; multicultural studies.

Multiculturalism is not just about illustrious multiplicity or having a positive approach to the dissimilarity between cultures and clusters. For the progression of multiculturalism to be successfully contracted with, the challenges that such divergence presents to society also need to be express at the level of national politics and state management. For example, Stuart Hall argues that the term 'Multicultural' describes the social characteristics and problems of governance posed by any society in which different cultural communities live together and attempt to build a common life while retaining some of their 'original' identity.[Hall:2000:209]

In its place, the existence of varied groups and communities within a society need the state to successfully run and rule within such multicultural background. The procedure and challenge of multiculturalism necessitate vigorous organization, to make sure that there are both compliments for disparity crossways society as well as a sense of general ground. This is an essential not only for those of 'minority' or 'migrant' groups, but also for the bulk of people. Multiculturalism is always a subject for the entire society.

In short multiculturalism explain the multifaceted variety of subject connected with cultural and spiritual multiplicity in society, and the social organization of the challenges and chances of such assortment offers. From this, there are many dissimilar answers to the challenges that multiculturalism fling up. It is not shocking, therefore, that there are so many diverse thoughtful of the term. Explained by Samad [1997] -

The term "Multiculturalism has different implications and meanings depending on its social, political and disciplinary location' and so multiculturalism may be understood as either conservative or radical and social policy based upon it can have different implications and outcomes depending on the context in which cultural difference is negotiated". [Samad :1997: 240].

So it is a noteworthy primary tip for the discussion of multiculturalism is to distinguish three varied most vital understanding of the idea: multiculturalism as an *ideology*, Multiculturalism as a *social issue*.

Many social observers, mainly in the UK context, take the term multiculturalism to submit primarily as an ideological notion, mostly as a social program to alter. When taken in this

sense, multiculturalism is seen as an attempt to generate or inflict a sequence of social relationships between exact distinct cluster, the majority frequently with the aim of set up a few stage of social fairness and social righteousness. Although this is for many the chief objective of multiculturalism, multiculturalism only on this point is both deceptive and unaccommodating. Certainly, as Pnina Werbner argues, "there are as many multiculturalisms as there are political arenas for collective action..Multiculturalism is always a specific negotiated order and no amount of abstract philosophical or legal reasoning can prescribe a single "just" model"[Werbner: 1997:263].

Surrounded by such arena the issue of multiculturalism turns out to be one of challenge frequently surrounded by those who ban an appropriate multicultural agenda against those who are in disagreement to such a program of parity and social justice (anti-multiculturalists). In this case, the ideology of multiculturalism is often apparent as politically left-of-centre and progressive, and is usually complete by anti-multiculturalists that such multicultural strategies (or program) are anti-nationalist. So it is common to hear in public debates the distinction being made among multiculturalism and integration.

In the twenty-first century is a time for Multiculturalism is about changes hurried and inevitable transformations. These changes take place with the forces of globalization and speedy technological changes, and of course social and cultural transformations coming in the course of the quick spread of ideas, through broadcast and information media. The process of multiculturalism is both replicate and makes some of these modifications. The study of multiculturalism is to try to understand how some of these changes function within meticulous circumstance of nation states across the world. Multicultural study observe the ways in which change ensuing from such globalization direct to distinction and diversity, relationships between different groups, and the ways in which these differences are professed and ruled.

Idea of national identity, nationalism and citizenship are very often essential to meticulous discussion about how such context should be understood. Like in Western Europe and North America, the challenges of multiculturalism are frequently make, in particular, by citizens of non-native (minority) cultural/ancestral backdrop, they might have a special perception of national identity from that of the bulk of culture. Question may be asked in by the discussions of one very significant question that has been asked in the UK that is how can a Muslim and a British (or Scottish) identity be combined is one exclusive of the other? This issue is being raised in spite of the fact that there are very important numbers of young British Muslims, who were born, brought up and educated in Britain and they know that to live in only one society.

Certainly, multiculturalism is not against of nationalism; it very often concern issues and procedure that are rooted in national identity creation and expansion. Watson rightly points out- . . . Multiculturalism is debated in the context of what is alleged to be a national culture which defines the special character of the nation. The limits to which multiculturalism can be tolerated are perceived to lie at the boundaries of what constitutes the core of that national culture . . . [Watson: 2001:44]

Subject of multiculturalism and change is deals with The immigration and settlement of people across borders is the result of change and creation of change, at all stages of society but In some cases these changes are very philosophical.

We can say that Multiculturalism is a route, and such processes are always related to particular places and cultural practices. The need is that we have to know that the experiences of