


# NEW PERSPECTIVES ON CONTEMPORARY INDIAN WRITING IN ENGLISH

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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

### Introduction:

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

the talk 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



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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

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 multiculturalism in Britain are exceptional in that country, and differs from multiculturalism in other countries, such as Canada, Australia, Malaysia or the UAE. This means that our observation and perceptions of multiculturalism in each of these circumstances must also be contextual, and we should not think it into limited structure of the other. The sharing and mixture of population in each country is particular, as of course are immigration record, and the histories of relations between groups within the multicultural context. It is of course very essential to share the particular experiences of multiculturalism to the way in which matter of multiplicity and change are superficial within the national context of the society.

#### Conclusion:

Multiculturalism is a process and it is inescapable in the contemporary world. It is not an elective it is not someone's choice to choose or avoid. More important is how the people of particular vicinity including those who implement governance over them prefer to respond to the cultural and religious multiplicity that results from the flow of people. The management and governance of multiculturalism is needed, to make sure that there is extensive and effectual admiration for diversity, at the same time as there is an aspect of unity and common identity a common ground upon which the society and nation works as more than a set of variety. In exacting, the problems of assortment must be deal with to avoid the centrifugal forces of difference dragging too powerfully.

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