

Multiculturalism and migration: Modood's perspective

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ABSTRACT

Multiculturalism is an adjustment or advocacy of multicultural societies against dominance and assimilation. Multiculturalism is not new . Multiple cultures existed in Europe and Asia during the mediaeval period. The multicultural societies of Baghdad, Florence, and Venice played an essential role in the spread of knowledge and science. The knowledge transmitted from the House of Wisdom in Baghdad reached the multicultural societies of Venice and Florence. The Multiculturalism of Venice and Florence played an essential role in the emergence of the Renaissance in Europe. Multiculturalism became a crucial political concept in the 20th century with the spread of democracy. In the post-World War II world, when the democratic system of governance spread as a universally accepted system of governance, the question of demand for political rights of multiculturalist groups and adjustment with the existing system arose. There was a massive increase in migration for various reasons, which also gave rise to many other political problems. Multiculturalism and migration got adequate space in Modood's political literature. He presented its socio-political analysis. In discussing the interrelationships between Multiculturalism and liberalism, the question of adjustment of many cultures in relatively less liberal systems provides an alternative perspective to understanding Multiculturalism through migration.

Keywords: Colonial, ethnic, multicultural, Multiculturalism, migration, post-colonial.

Introduction

Multiculturalism is an adjustment or advocacy of multicultural societies against dominance and assimilation. Multiculturalism is not new . Multiple cultures existed in Europe and Asia during the mediaeval period. The multicultural societies of Baghdad, Florence, and Venice played an essential role in the spread of knowledge and science. The knowledge transmitted from the House of Wisdom in Baghdad reached the multicultural societies of Venice and Florence. The Multiculturalism of Venice and Florence played an essential role in the emergence of the Renaissance in Europe. The 20th century was a century of diffusion of rights to multiple cultural and ethnic groups and the hitherto deprived classes. The middle of this century also saw the inception of Multiculturalism. Therefore, an organic connection

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exists between Multiculturalism and democratization, which needs to be explored. Since its inception in the mid-20th century, Multiculturalism's prominence has consistently risen with time. The earlier uni-cultural nationalism had taken a back seat, paving the way for multicultural societies. In an ever-globalised world order, every state is compelled to incorporate Multiculturalism in one way or another. Today, it is accepted even in mainstream liberalism, thanks to communitarians' assertion that expressing an individual's cultural identity is crucial to his overall growth. In contemporary post-industrial knowledge societies, fuelled by seamless connectivity, there is wide-scale movement of people and ideas. This creates considerable minor cultural groups in any state. Such societies witness a constant interfusion of cultures and ideas. Thus, the state is obliged to look at the minorities' concerns.

However, this transition could be smoother than it appears. Many countries succumb to the will of the dominant ethnic group and resist multicultural progression. This trend is particularly overt in South Asia, where the colonial legacies weigh heavily. The fault lines readily surface whenever social tensions escalate. Because of the trauma the partition has left behind, unity and integrity remain a central concern of the state. Therefore, the states have always been reluctant to embrace the tenets of Multiculturalism fully. Many times, it is seen as a threat to internal security. It is perceived that Multiculturalism and multi-ethnicity not only do not converge with national integration but stand poles apart. This skepticism shapes the state's choice path to address the minority question. Minor groups must shed their distinctiveness to better amalgamate with the mainstream. Their assertion of cultural identity in public spaces contradicts national integration and democracy. Tariq Modood is a sociology, politics, and public policy professor and founding director of the Centre of the Study of Ethnicity and Citizenship at the University of Bristol, U.K. He is related to a migrant community in Britain and has written extensively on Multiculturalism. Tariq Modood begins his discussion on Multiculturalism with the question of its utility. The title of the first chapter of his famous book Multiculturalism is "Is Multiculturalism Appropriate for the 21st Century?" Thus, he examines the various dimensions of Multiculturalism. However, his main field of study is Great Britain, and his analysis and model apply to the whole of Europe and, in particular, to the developed countries of the World. International migration after the Industrial Revolution, especially after colonialism, has a vital role in Modood's analysis.

MIGRATION

"The national political culture and the state tradition will play an important part but so will different kinds of migrations, and different compositions of ethnic minorities produce different kinds of multiculturalisms." (Modood,2017 p.186)

Modood analyses multiculturalism in a historical context, focusing on the need and justification for Multiculturalism, and tries to explain that Multiculturalism is the result of the amalgamation of populations. So, migration emerges as a significant factor in his analysis. Migration is seen at several levels in Modood's writings.

- Migration in the colonial period.
- Ethnic migration
- Post-colonial migration
- Post cold war migration : The new migration

Migration in the colonial period.

During the colonial period, the European superpowers established colonies worldwide, resulting in massive migration. There was a vast migration from Europe to the colonies, from the colonies to Europe, and from one colony to another. The colonial powers transported workers, newly educated clerical classes, and bureaucrats to the colonies as per their needs. All these facts encouraged forced globalization in South America, the Caribbean, Africa, Asia, and Oceania. Many workers were forced to migrate due to the need for workers in sugarcane cultivation, tea cultivation, copper, gold, and coal mines. There was a massive migration of Indian workers to Fiji, Mauritius, South Africa, the Caribbean, and many countries of South America. Similarly, enslaved people from Africa were taken to America and South America.

"It is essential to be aware of historical patterns of migration. Today's often polarized discourse on migration in democracies fails to acknowledge that most contemporary states are, in their own way, the product of earlier waves of migration. After the colonization of North America, Latin America, and the Caribbean, migration from Europe increased in the post-Columbian period, as approximately 11.3 million Europeans migrated to the 'New World' by 1820, and some 8.7 million enslaved Africans were transported there. The transition to free migration increased the share of free migrants as a proportion of the total population of the Americas from 20 percent in the 1820s to 80 percent by the 1840s. He believes that due to migration, new types of settlements were established in different parts of the World; there have been demographic changes, due to which the question of Multiculturalism naturally arises. In the colonial period, laborers went from slave countries. " (Sisk, 2017, p.3)

Colonial-era migrants form a crucial political community today in these respective countries. They are the ruling community in Fiji and Mauritius now. Despite settling there for a long time, they still face the assimilation problem. *"Amid rapid social change, migrants find themselves in new countries and societies where they may become long-term or permanent residents, but remain cultural 'outsiders'"* (Sisk: 2017 p. 2). This thing's strong impact and pain are visible in Modood's works. The titles of his books explain a lot. Still Not Easy Being British (2010), Global Migration, Ethnicity and Britishness (2011), as he says - *"Multiculturalism also has a more restricted meaning, especially in Britain and other parts of Europe...By immigration, specifically, the immigration from outside Europe, of non-white peoples into predominantly white countries."* (Modood, 2013 p. 02)

The labour and marginally educated clerical classes from the slave countries of Asia, Africa, and Latin America were taken by the colonial forces to places like the USA, Canada, Australia, New Zealand, South America, Fiji, West Indies, South Africa, which remained the same after the end of the colonies and were got mixed in the language and culture, but even after centuries, their cultural identity remained. They were able to create a separate diaspora. The democratic governance system in countries like America, Australia, and Canada allowed them to flourish, due to which their cultural identity, traditions, and customs were protected, and all this was presented as a political demand. Canada and the United States are classic examples, where the Sikh and French populations in Canada and the Black

population in the US became critical political entities. As a result, Multiculturalism naturally becomes a political question because it is related to co-existence, social struggle, and power sharing. As Modood say

"The recognition of group difference within the public sphere of laws, policies, democratic discourses and the terms of shared citizenship and national identity – while sharing something in common with the political movements described above has a much narrower focus. Struggles of a range of marginalised groups or group differences cannot be entirely separated from each other. "

(Modood 2013 p 02)

Ethnic Migration

In America, Australia, New Zealand, and Canada, " *most migrants were historically of European descent* " (Modood,2017, p. 03) Anglo. Anglo-Saxon and European migration took place from Europe, especially from Britain, to countries like America, Australia, and New Zealand in the context of the colony's establishment and the context of the acquisition of gold, silver, and other minerals in the colonial period. Go and settle down. In the early period, they established colonies in these countries. They settled there after the end of colonialism, taking advantage of the benefits of the Industrial Revolution, contributing to the progress of these countries, and becoming the main population of those countries. In these countries, this ethnic migration tried to impose its language, religion, and culture instead of doing cultural assimilation with the natives, due to which Multiculturalism in these countries often means the cultural identity of the natives and the cultural identity of another multiculturalist diaspora. Thus, the example of these countries presents a different background of Multiculturalism.

Post-Colonial Migration

Britain's Commonwealth responsibilities in the postcolonial period led to substantial migration to Britain from Commonwealth nations, all of whom were morally and technically British subjects and considered equal citizens, as Modood mentions.

"Equal Citizens. The post-war migrations were initially by 'subjects of the Crown', namely subjects of the British Empire or a newly independent part of it moving from the periphery to the centre, to what West Indians referred to as 'the Mother Country'.

(modood, 2017 p 186)

In the post- II nd world war period, migration increased drastically due to armed conflicts, large-scale natural disasters, growing global inequalities, and new international agreements liberalising personal movement. *"In the more recent period when the scale of immigration/mobilities exceeds that of the 1950s–1980s"* (Modood 2017 p 191)

Even so, annual immigration rose only gradually after World War II.

"The share of the population born abroad increased by about one-third in Oceania between 1965 and 2000 (from 14.4 to 19.1 percent), more than doubling in North America (from 6 to 13 percent) and more than tripling in Europe (from 2.2 to 7.7 percent) (Williamson 2006). Since the 1980s, Europe has become a destination for immigrants from Africa, Asia, the Pacific, the Middle East, and Iran. After the fall of the Berlin Wall, Western Europe absorbed increasing numbers of immigrants from the countries of the former Eastern bloc. Immigration from Eastern Europe to Western Europe increased fivefold between 1985 and 1989 and first exceeded one million a year in 1993. " (Sisk, 2017, p.4)

New Migration

In the post-Cold War period, the reasons and nature of migration were slightly different. Several new small countries emerged in Eastern Europe, and a new area of communist Europe turned volatile. Therefore a new kind of migration emerged in Britain. Modood called it "new migration".

"From about the 1990s, migration flows changed considerably...People escaping war-torn areas predominated (Bosnia, Afghanistan, Somalia, Turkey (Kurds), Iraq stand out). There were others from even more diverse origins, though especially from the Middle East And Africa.To some extent they could be considered as late additions to the demographic and political multicultural-ism that was emerging, because while they did not necessarily share a historical connection with Britain,... that multiculturalism was challenging Britain to accept non-whiteness and being Muslim."
(Modood 2017, p 188-89)

The formation of European Union free trade agreements and the free movement of goods and services in Europe leads migration towards Britain.

"As the British economy, public services, cultural institutions and universities became internationalized the number of work permits offered to high-skilled professionals and business people grew greatly. Finally, one of the most significant new migrations was that of nationals from fellow EU member states, who in a twist of fate came to enjoy freedom... by the UK's acceptance of the Maastricht Treaty provision of freedom of movement for EU citizens, which in the fullness of time derailed the twin-track approach of immigration control and equality. If it is the case, as cited above, that Muslims killed multiculturalism, then we can say that the EU freedom of movement has also made a contribution. The current EU combination of rejection of national multiculturalism and prohibition of limiting the entry of EU states' nationals seems to be a rejection of both parts of the British formula." (Modood 2017, p 188-89)

During the post-colonial period, migration from the colonies to Europe and America took place for economic reasons. The educated middle class from the colonies settled in Europe, America, and Canada. Either for education or in search of work. By the last decades of the 20th century, when the Cold War ended and the globalisation process progressed rapidly, the migration of this educated professional class took place very rapidly all over the World, especially in Europe and America. However, most of these were non-European and non-white folk. Since this class was educated, it was more aware of its rights and demanded political equality and equal rights to work.

Moreover, it became a critical political unit. Black Americans, Muslim Americans, and American Indians are essential political groups in America. It is generally amalgamated in society, but in the socio-political interaction, often they pay the price of being a diaspora.

"Migrants were more readily seen as prospective co-citizens and the nation was seen as multiethnic in its source, even if till the 1960s and 1970s, assimilation, what was expected from migrants and certainly their children." (Modood, 2013 p 02)

The intensity of the assimilation problem is so high that Tariq Modood himself realises it. The name of one of his important books is "Still Not Easy Being British" (2010). tells the whole story. It is apparent how difficult it is to be British, even today, for a group having a multicultural or separate cultural identity. That is why Multiculturalism has become a multidimensional concept; Tariq Modood himself

finds it unable to define it very clearly. So, he tries to test the liberal bias about Multiculturalism before defining Multiculturalism, and in this process, he critically examines the approach of Will Kymlicka.

Liberal Bias And Kymlicka

Will Kymlicka was the first thinker to give a theoretical dimension to Multiculturalism and establish it as a political concept. However, there are some significant flaws in Kimlicka's analysis, which Tariq Modood points out. According to Maudood, Kimlika's analysis is more socio economic rather than politico-cultural. Kymlicka looks at Multiculturalism from the point of view of John Rawls, and like Rawls, he sees it in terms of socioeconomic inequalities, differences, and diversities. In his view, the state is an institution with socioeconomic inequalities and differences and diversities, in which the function of the state is to remain neutral towards these socioeconomic equality and equalities and not to interfere much. Modood says

"The theory stressed that the citizens were only free and would rationally only cooperate if the state constitution, laws, government, and the services delivered by the state were neutral between its citizens' diverse religious and ethical beliefs. No citizen should feel that the state represented a religion or an '-ism' which they did not share and indeed to which they were hostile. It was argued that this could only be achieved if the state remained neutral between all 'conceptions of the good .'" (Modood, 2013 p. 20-21)

Thus, the state's job is like a referee to see that equal opportunities are available to all and that no one violates the game's rules. Therefore, liberalism or liberal political democracy is the prerequisite of Multiculturalism. However, Kymlicka demands state interference to protect and conserve the social, cultural, and economic rights of natives and multicultural groups. Exemption for sikh people from wearing a helmet on turban -

" Of such cases, Kymlicka is usually sympathetic, he thinks it is reasonable that the Canadian province of Quebec should actively promote the French language and finds himself reluctantly supporting legislation that disbars the use of English in certain contexts, He defends the prohibition that prevents the non-indigenous (non-'Indians') from buying land in certain areas, for he recognizes that such purchases would lead to an economic takeover that would mean the end of specific indigenous communities and cultures"

(Modood, 2013, pp. 24-25)

Modood agrees with the cultural aspect of existing Multiculturalism. However, he still believes that even after giving the cultural concept of Multiculturalism, Will Kymlicka confuses it with socioeconomic inequalities and never recovers from the influence of Rawls. That is why he clearly says in his various writings that we should not confuse Multiculturalism with nationalism, nation-state, religion, and ethnicity.

So he clearly says -" *We need a theory of Multiculturalism that does not have an anti-immigrant bias and brings together rather than drives apart ethnicity and religion, The cultures that Multiculturalism should begin with do not need to be 'societal .They have to be cultures or identities that matter to people marked by 'difference,' the latter being a product of exclusionary processes, of impositions from 'outside' one's culture, and cultures that are particularly meaningful as 'mine.' Such a concept of difference has to be considered in terms of how the negative element, the stigmatic differentiation from others, can be undone by bringing to bear upon it an extended concept of equality and a sense of belonging with others."* (Modood, 2013 P. 33)

Conclusion

Modood has comprehensively analysed the question of Multiculturalism. The sociological perspective of Multiculturalism has been analysed very well. However, many critical things could still be improved in Modood's analysis. Modood's analysis is limited, and its study area is Britain. Due to such a limited area, its conclusions also become limited. Apart from Britain, in Europe, there are various examples of multi-cultures with different types of problems. Similarly, the present analysis essentially analyses the question of Multiculturalism related to the Muslim population in Britain. Here, too, the limits of this analysis are visible. Because the question of the Muslim population in Britain is not the same as in France and other countries of Europe or is very different from it. The question of the Muslim population in France has more to do with France's colonial relationship with Algeria than with Multiculturalism. Apart from this, while analysing the Muslim problem in the analysis of Multiculturalism in Britain, Modood has not given enough space to the background of Islamic fundamentalism, especially Wahhabi Salafi fundamentalism. However, despite these critical inconsistencies, Modood's analysis provides essential insight into understanding and proposing solutions to Multiculturalism and the problems arising from Multiculturalism in liberal democratic systems.

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