

# DOWNLOAD PDF THE POLITICS OF MULTICULTURALISM IN THE NEW EUROPE

## Chapter 1 : Multiculturalism In Europe PLUS THE World Politics Essay

*In a post-Communist, post-national era, multiculturalism has been theorized as a paternalistic, top-down solution to the 'problem' of minorities, a dangerous reification of 'culture', or a new way forward to a politics of 'recognition' and 'authenticity'.*

Multiculturalism in Europe and in the US, how is it going? At the sunset of the first mandate of Barack Obama, the first Black President elected in the US, time comes to describe two different points of view with regard to multicultural societies. Indeed, Europe and the USA – even though societies from each side of the Atlantic are composed of diverse ethnic groups and cultures – are quite different in the way they deal with this question. Different multicultural societies Multiculturalism in Europe and in the United States is a reality, but not a similar one. The United States like to represent themselves as a country of immigration, and, indeed, they did build themselves from European immigrants at the expense of native populations who were living there previously. The country developed importing people – Black slaves – and integrating others while rushing West – Mexicans, but also Puerto Ricans and Cubans. Early in the 19th century, workers from China and from Japan were also brought to the West Coast and to the Hawaii. Then, immigrants fleeing poverty or discrimination in Europe increased the mix of the population. Those different waves of immigration or integration of people already living there native and a part of the Hispanics created a diverse society. In Europe, no society is homogenous either. As another difference, Europe has to deal with nations – asserted in the 19th century and outlining a culture, a language, a tradition – that are not necessarily coinciding with the borders of states. There are well-known nations without a state, such as Catalans, Basques, Scots, Welsh and others; but there are also national minorities, as Hungarian in Romania and Slovakia. We have another group some claim it being a people, the Roma. And finally, as the US, Europe has been an immigration continent: From those two pictures, a first major difference appears: While in the United States minorities are designated ethnically or racially, in Europe, the only viable description is cultural – is there any ethnic difference between a Catalan and a Spaniard? Diversity of minorities The different cultural groups do not have the same history, especially regarding civil rights and the path of integration; they do not share the same socio-economic status and thus they cannot be considered as one minority all together. Even inside those that one may call communities, situations are really different according to the relations with the rest of the population, to the level of concentration, to the local economic situation, and so on. In Europe, diversity is increased because there are several states that deal differently with minority groups and thus lead to different history, narratives and relations. For instance, the situation of the Hungarian minority in Slovakia is not the same as the one of the Hungarian minority in Romania; their history, their relations both to the state and to Hungary the kin-state and their claim are different. We must take this diversity into account as well when discussing about multiculturalism to avoid simplification and misunderstanding. Last but not least, Nicolas Sarkozy, at that time French President, stated one month after his colleagues that the concept was a failure as well. What does all that mean? That the societies we are living in are a failure? The three heads of State and government were there speaking of a certain conception of taking into account minorities culture and contribution. And that was what they were all talking about, immigration. Because in those 4 years when Barack Obama has been president, Europe has been more and more concerned about its immigration policy. Those three countries have pointed out immigration as endangering their societies; they have been reducing multiculturalism to immigration; they have been encouraging xenophobic views. They wanted to focus on a narrow interpretation of national identity, based on an idea of society that does not exist anymore, that has already changed thanks to this multiculturalism. The election of Obama in has been interpreted as a symbol, the complete end of segregation and of discrimination of minorities. Furthermore, last summer Obama opened a path for undocumented residents. The deportation of under-year-old undocumented immigrants who lived in the US for at least five years often after migrating as children took an end in June. It allowed undocumented

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people to come and register for a 2-years residence permit and especially not to fear anymore to be deported. This move, 6 months before the election, highlights the importance of convincing immigrated voters. In the US, where demography gives more and more weight to minorities, convincing Hispanics who represent 1 voter out of 6 is a major stake in the current campaign. Demography and political organisation are a factor of explanation of the opposite posture between the Old and the New Continent. Our societies are multicultural, but minorities are diverse and different. One of the major differences appears in the self-understanding of our societies. When the United States see themselves as a country of immigrants even if many Americans are strongly opposed to immigration, i. Sheriff Arpaio , several countries in Europe are increasingly regarding immigration as endangering their society and thus fostering narrow-minded views on multiculturalism. But we should not confuse multiculturalism with integration of immigrants, since the diversity of our societies is not only brought by migrants. Multiculturalism is also recognising the capacities of cultures and identities to dialogue and to evolve. Daedalus, What Future for the State? Figures concerning unemployment in the USA are from the Census. Presented in McClain, P.

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## Chapter 2 : The politics of multiculturalism in the New Europe | Tariq Modood - calendrierdelascience.com

*Society as a Kind of Community - Communitarian Voting with Equal Rights for Individuals in the European Union; Reflections on Multiculturalism in Britain; Afterword - Writing Multiculturalism and Politics in the New Europe.*

Prevalence[ edit ] In the political philosophy of multiculturalism, ideas are focused on the ways in which societies are either believed to or should, respond to cultural and religious differences. It is often associated with "identity politics", "the politics of difference", and "the politics of recognition". It is also a matter of economic interests and political power. It is within this context in which the term is most commonly understood and the broadness and scope of the definition, as well as its practical use, has been the subject of serious debate. Most debates over multiculturalism center around whether or not multiculturalism is the appropriate way to deal with diversity and immigrant integration. Recently, right-of-center governments in several European states – notably the Netherlands and Denmark – have reversed the national policy and returned to an official monoculturalism. In some, communalism is a major political issue. Multiculturalism is seen by its supporters as a fairer system that allows people to truly express who they are within a society, that is more tolerant and that adapts better to social issues. Historically, support for modern multiculturalism stems from the changes in Western societies after World War II, in what Susanne Wessendorf calls the "human rights revolution", in which the horrors of institutionalized racism and ethnic cleansing became almost impossible to ignore in the wake of the Holocaust ; with the collapse of the European colonial system , as colonized nations in Africa and Asia successfully fought for their independence and pointed out the discriminatory underpinnings of the colonial system; and, in the United States in particular, with the rise of the Civil Rights Movement , which criticized ideals of assimilation that often led to prejudices against those who did not act according to Anglo-American standards and which led to the development of academic ethnic studies programs as a way to counteract the neglect of contributions by racial minorities in classrooms. James Trotman argues that multiculturalism is valuable because it "uses several disciplines to highlight neglected aspects of our social history, particularly the histories of women and minorities [ Instead, he argues that multiculturalism is in fact "not about minorities" but "is about the proper terms of relationship between different cultural communities", which means that the standards by which the communities resolve their differences, e. Criticism of multiculturalism Critics of multiculturalism often debate whether the multicultural ideal of benignly co-existing cultures that interrelate and influence one another, and yet remain distinct, is sustainable, paradoxical, or even desirable. Putnam conducted a nearly decade-long study on how multiculturalism affects social trust. We act like turtles. The effect of diversity is worse than had been imagined. Relatively homogeneous societies invest more in public goods, indicating a higher level of public altruism. Case studies of the United States, Africa and South-East Asia find that multi-ethnic societies are less charitable and less able to cooperate to develop public infrastructure. Moscow beggars receive more gifts from fellow ethnics than from other ethnics [ sic ]. A recent multi-city study of municipal spending on public goods in the United States found that ethnically or racially diverse cities spend a smaller portion of their budgets and less per capita on public services than do the more homogeneous cities. Diverse peoples worldwide are mostly engaged in hating each other – that is, when they are not killing each other. A diverse, peaceful, or stable society is against most historical precedent. The Australian historian Keith Windschuttle cited the accounts of his fellow Australian historian Inga Clendinnen of the festival of Ochpaniztli where to honor the Maize Lord a young woman was sacrificed by ripping out her heart so the crops might grow: The skin of one thigh was reserved to be fashioned into a face-mask for the man impersonating Centeotl, Young Lord Maize Cob, the son of Toci.

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## Chapter 3 : Download [PDF] the politics of multiculturalism in the new europe

*Contains a wealth of fresh theoretical and ethnographic insights into the practice of multiculturalism and the racist challenges it faces throughout the new Europe, from eastern Europe, Scandinavia and southern Europe to the contested heartland of the European Union.*

In a mainstream discourse closer to that of the far-Right, minorities are turned into problems as migration allegedly threatens cultural identity. Liberal critics, on the other hand, see a threat to Enlightenment values when the appeasement of religious and cultural sensibilities is regarded as more important than the right to freedom of expression or gender equality. In central and eastern Europe, the experience is different: Today, however, it has come to be associated with ethnic ghettos. Rather than celebrating difference and creating respect for pluralism, multiculturalism has brought new conflicts. Kenan Malik, what went wrong? It seems to me that part of the problem is confusion over what we mean by multiculturalism. It can mean one of two things. To talk of diversity as lived experience is to talk of the experience of living in a society that, through mass immigration, has become more open, more vibrant and more cosmopolitan. In that sense, the mass immigration of the past 50 years has been of great benefit, it seems to me. But multiculturalism as a political process has come to mean something very different, namely the process of managing that diversity by putting people into ethnic boxes. That seems to me deeply problematic. The conflation of diversity as lived experience and multiculturalism as a political process has been highly invidious. On the one hand it has allowed many on the Right, and not just on the Right, to blame immigrants and immigration for the social problems of western nations. On the other hand, it has led many on the Left to abandon their attachment to classical notions of liberty and freedom, such as free speech and secularism. The irony about multiculturalism as a political process is that it undermines much of what is good about diversity as a lived experience. The question that multiculturalists very rarely ask themselves is why is diversity good? To think about other values, other beliefs, other lifestyles, to make judgements upon those values and beliefs and lifestyles. To enter, in other words, into a dialogue, a debate, through which a more universal language of citizenship can arise. So the very thing that diversity is good for, the very thing we should cherish it for, is the very thing that multiculturalism as a political process undermines. Fero Sebej, what went wrong in our society, and by that I also mean Slovakian society, for multiculturalism to end up in this position? Here in Slovakia, we are only observers, because our society is basically multi-ethnic rather than multicultural. Here, Hungarians, Slovaks, Germans and others share almost exactly the same culture, the same relationship between individual and authority, the same religious heritage. The ethnic tensions we experience are more the heritage of past confrontations between ethnical groups. We also have the demons of racism in our society, different kinds of racism, one of which is the vilification of the Roma minority. But also anti-Semitism, which still survives in a form of a conspiracy theory that the Jews secretly control the world. But comparing the Slovak situation with that in western European countries, major differences arise: But multiculturalism as policy was created not solely for Muslim minorities, and arguably has failed with respect to all minorities in society. Kenan, perhaps you want to add something? I think the very notion of multiculturalism is an irrational one. It assumes from the start that societies are composed of cultures that somehow relate to each other externally, as it were. There is no such thing as a multicultural society. But if you go back to the nineteenth century, Europe was probably more plural than it is today: Societies have always been conflictual, riven by class differences, generational differences, gender differences, ideological differences. But today we tend to see social clashes in a very narrow way, in terms of religion, faith and culture, because we have come to see identity in very narrow ways. The debate about multiculturalism is a debate in which certain differences – culture, ethnicity and faith – have come to be regarded as important and others – such as class, say, or generation – as less relevant. A multicultural view sees societies as diverse because they contain many different cultures, but within those cultures there is apparently no diversity. Yet every minority community is as diverse, as divided – be it by

class, age, gender, nationality and so on – as any other community. One is through racism. The second is multiculturalism. The irony is that multiculturalism developed as an attempt to combat the problems created by racism. But it has recreated many of the problems by treating people not as citizens but as members of groups, and by formulating public policy in relation to those groups and not in relation to the needs of individual citizens. I lived for many years in Canada, where multiculturalism was a respected and functional policy. In contrast to the US melting pot, minorities of various origin, be it Slavic, African or Asian, were supported by government. Of course, it is not as rosy now as it used to be, but somehow multiculturalism worked. Look at the 90s and the big debate about the role and the status of the French in Quebec and the tensions that caused, or the debates about free speech and hate speech that have arisen in Canada over the past ten years, or the current debate about whether the Burqa should be banned – all those tensions exist in Canada. They play themselves out slightly differently, but they exist. Do you see multiculturalism as an intentional form of discrimination on the part of western governments, or was it a genuine attempt to do something positive for minorities? Western governments did not set out to create a segregated society. Most politicians set out with the best of intentions to combat racism. But at the same time, we have to say that the multicultural policies were flawed from the very beginning: We never recognized ourselves as ethnically different. There was no such thing as a Muslim community. None of my friends did. It was not an ethnic term: Multicultural policies helped create that. Or only to certain extent, with the rise of identity politics, which is a different issue. It was not because there was a great demand from minority communities for official recognition to be given to our identities, our cultures, our values and lifestyles. What we wanted was official recognition for ourselves as individuals, we did not want to be treated differently by the police, by the immigration authorities, by the housing authorities and so on. What has happened is that the very notion of equality has transformed over the last twenty years. Equality used to mean that everybody was treated the same despite their differences. Could we say that Slovakia is where Great Britain was in the 90s? What would you suggest we do in Slovakia with respect to our Roma community? The main thing, not only as concerns Roma but also Slovak Hungarians, is that we implement policies that enable them to feel at home and equal in all areas. There is no collective solution because, as you know, there are some Roma living in terrible conditions in eastern Slovakia with no chance of improving their situation, who need a different kind of help than other Roma, who simply need to be treated as one of us. Roma in Slovakia have no political representation and few organized groups; they feel alienated, they are surrounded by racism both overt and covert. Whatever the failures of multicultural policies, would it not at least provide a basis if the Roma were to recognize themselves as a community with rights? You are suggesting that one solution might be for the Roma to see themselves in some way as a community – as a people. I was recently in a debate in Gothenburg, in Sweden, together with the government minister responsible for multicultural policy, including policy towards the Roma. Her argument was that the Roma had been in Sweden for a very long time and that they therefore deserved a special set of rights. The question was asked: Should they also possess those rights? There are two problems with granting people rights by virtue of their belonging to a group, as opposed to their being citizens with specific social, economic and other needs. First, the group becomes a focus not only for providing rights, but also for prejudice: There are two developments: How can these two very different developments be reconciled? To what extent are they complementary? Multiculturalists deal with that fear by seeing different groups as being distinct, and according to them different rights or privileges, and shaping public policy according to that. And then you have those who see the world in terms of the clash of civilizations, of the West versus Islam, who want to protect the West from the taint of Islam, as it were. To get beyond that kind of politics of fear, we need to defend the idea of an open society, of cultural engagement, to celebrate the importance of diversity in helping move society along. We also need to oppose racism on the one hand, and multiculturalism on the other, as placing limits on the benefits of diversity. As for the relationship between multiculturalism and constraints on free speech, an argument has developed that runs something like this: In such a society we need to restrict what people say or do in order to minimize friction between cultures and to

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guarantee respect for people embedded in different cultures. Hence the arguments for hate-speech legislation, for censorship against the giving of offence and so on. I take almost exactly the opposite view: It seems to me that in a plural society, the giving of offence is both inevitable and necessary. It is inevitable because we do have societies with deep-seated, conflicting views. But most importantly, the giving of offence is necessary because no kind of social change or social progress is possible without offending some group or other. But what do you say to cartoonist or publishers who are afraid to say and do things for their own security? Part of the problem it seems to me is that we exaggerate the dangers of free speech. And in so doing we create the problem. The real issue is not actually the threat of violence from Islamists. It is something much more internal to western societies, the sense that it is morally wrong to give offence to other groups and cultures. People are frightened of doing things because they fear the repercussions, but they are also frightened of doing things because they think it is morally wrong to offend other people and other cultures. And I think that is a much greater problem. We should say it is morally right to offend people. That is what a plural society is. That is what is good about plural society. Instead, they lobbied for a federal law making it a crime to threaten people exercising reproductive rights and permitting victims to sue for damages.

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## Chapter 4 : the politics of multiculturalism | Download eBook pdf, epub, tuebl, mobi

*Download The Politics Of Multiculturalism In The New Europe written by Tariq Modood and has been published by Palgrave Macmillan this book supported file pdf, txt, epub, kindle and other format this book has been release on with Political Science categories.*

Although national boundaries are Union. They can investigate of the construction of an EU in which centripetal and the negotiation process in deciding, implementing and centrifugal forces are constantly at work. As the process evaluating policies and programmes. As this citizenship, issues of identity and the relative weight of volume emphasises, it is neither feasible nor desirable representation and participation for the democratic to attempt to camouflage our differences. This chapter champions an approach exploring the impact of EU institutions as experienced on a day-to day basis. Zed Books within this context Ltd: ISBN 1 5. This contribution focuses on Antoine Pecoud a small town in Jutland prior to the referendum Oxford University on the Maastricht Treaty. He examines the pro- - facing two major challenges. First, they need to and anti- positions to arrive at a complex picture of manage the inclusion of Eastern European countries. Danish-ness, which emphasizes similarity with the Second, they must find solutions to the problem of illegal Nordic world and difference from Germany. In relations, education, business and religion. He insists both cases, Islam plays a central role, threatening the on the importance of religion: This case study reveals This collection of essays deals with these how authorities acknowledge the role of religion in pressing issues. Its strength lies in the is perceived as potentially dangerous, continuity it posits between processes inside and outside The next two articles aim at critically examining Europe as well as by the different levels at which Europe the ideological foundations of multiculturalism. The authors therefore essentialisingethno-cultural differences. He shows how these dimension of identity. Pseudo- deconstructs some very popular concepts, such as historical data are used to legitimate such ideologies, hybridity or creolisation, which refer to processes of Bjorgo focuses on Scandinavian extreme-right cultural mixings but still imply that neatly separated discourses. Melotti starts by and Samad deal with political and philosophical issues comparing the French, British and German answers to related to multiculturalism. They compare the American immigration and their failures. Yalcin-Heckmann the distinction between the public and private spheres, compares Turkish associations in a French and a In modern nation-state model, cultural, religious or German town. Her description shows how national communal attachments belong to the private sphere. Moustapha Diop focuses on another. This explains the hot image. He then argues that these associations should debates surrounding affirmative action that Ben-Tovim unify themselves, forget what is going on outside France strongly supports in his contribution. Inon the basis of economic-geographical domain, then his introduction, Modood develops these issues and transcend these primary attachments to create the "one": We might is not dominated by farming alone; village commerce however regret the absence of socio-economic issues, is unusually well-developed and a cluster of fishing We learn a lot about culture, identity, religion, ethnicity, families live and work at its pier. The ethnography race, communities, associations, local politics, nationalmoves from part to whole, starting with the three traditions or racism. At each stage, and in market, unemployment, economic precariousness or the contrast with many studies of identity, Peace accounts growing importance of ethnic economies. These are nicely for how social identity is accomplished in however crucial factors that play a great role in the practice. His discussion of discourse attends not only struggles surrounding ethnic, racial and cultural to matters of content but also to how skilled participation differences in European states. Sociologists and creates a sense of belonging. But the natural home in the world. Gossip and narrative connect interconnectedness of the cultural and economic people across the domains and provide open-ended dimensions of social life has often been demonstrated roadmaps when individual crises or shared needs call and should not be forgotten when approaching forcommunity action. The detailed knowledge required multiculturalism. A World of Fine Difference: The latter is a particular challenge in Inveresk pp. ISBN -1

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paper , 1 where a petite bourgeois ethos of self-reliance is tied to cloth. Peace conveys Robin Whitaker the delicacy required of community associations seeking Memorial University of Newfoundland legitimacy among those in whose name they toil. Indeed, I thought he might have taken the theoretical This book is many ways a community study in implications of this material even further, perhaps the traditional sense, an account of a distinctive local drawing on the work of feminist anthropologists like world, "a place which is more than the sum of its parts" Karen Sacks, who has theorised political leadership p. The title is apt. Residents say that Inveresk beyond its embodiment in particular individuals. His treatment of matter most when identity is at stake, Peace examines "modernity" is somewhat less compelling.

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## Chapter 5 : Multiculturalism - Wikipedia

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The troubles that these countries experienced and continue to go through are no not the same as that being experienced in Europe. Migration of people from all elements of the planet earth, and with different prices and point of view, to find careers, review or be with themselves has caused a rise in the amount of minority groups present in Europe. Aside from the immigrants, those who assert to historically belong to the Europe scheduled to colonization like the community of with an origins of Indo-Pakistan in Britain or the Muslims and Arabs of France, have distinctively released themselves to the city, and demanded equality Allam, Khosrokhavar has presented two levels of which multiculturalism, designed for the Muslim community, can be examined: The daily life level that was exemplified is the distinctive Muslim culture of the women wearing their veil. Muslim women have been forbidden in different European countries like Switzerland, Belgium, Germany and France, and legislations about the wearing of the veil are also being talked about in Great Britain and Holland. Such measure does not correlate to the happening of multiculturalism, but the government of the European countries were forced to take into consideration the safe practices of the general public, especially following the bombing occurrence in London in September of Khosrokhavar, The institutional level can be involved with the effect of the legislations like that mentioned previously to the Muslim community and the people who are not directly damaged by the law but are inspired in terms of how they can be supposed to see or look at the people to which, regulations has been resolved to. The effect of these laws and regulations such as that of banning the "hijab" has resulted to a far more closely knit Muslim community, and has been regarded as of three different classes. One that attempts to properly mingle with the public, subsequently, denouncing the Muslim traditions. The second which, continues to practice Muslim teachings and therefore experiences sociable injustice, discrimination or prejudice in their every day encounters. And the third is the group that spreads radicalization, and often giving issues that involve protests and presentations Khosrokhavar, Various creators offer competing meanings of the term "multiculturalism" which according to Malik refer to both a world characterised by being ethnically diverse and the viewpoint and policy methodology in the management of societies. IN THE UK, the social diversity as a result of migration creates particular concerns or dilemmas would have to be addressed like the how promoting a sense of belongingness could be reconciled with respecting plural identities and social distinctions. On the other hand, assimilationist techniques, which place an onus on the minority ethnicities to the imaginary homogenous national British life-style, multiculturalism is founded on the distinctiveness of each ethnic group and that every is accorded the right of keeping their cultural history. If the organizations do not experience oppression, marginalization, sociable exclusion, then safeguarding categories from discrimination and promoting sociable equality will be the salient areas of multiculturalism. In this extensive theoretical platform, two types of multiculturalism emerge- "weak" and "strong". The major problem with "weak" multiculturalism is that a number of corporations overlap the general public and private domains. For example, education though a open public institution inculcates private moral principles to the studentry. In addition, public organizations do not stay neutral with regards to ethnicity concerns. Inside the labour market, multiculturalism contributes to gender and ethnic segmentation. In contrast, the "strong" kind of multiculturalism has been marketed by Taylor who argued that being accepted is an critical need of humans and therefore multiculturalism should increase mere tolerance of varied civilizations and must grant every person the same amount of value and worth locally Taylor, This process of Taylor also known as "primordial" multiculturalism can be an essentialised and rigid view regarding ethnic identities which states that groups bear a social baggage approved across generations. In contrast, the "civic" type of multiculturalism recognises that energetic and permeable natures of cultures, and pushes for intra- and inter-community dialogue. This functions as the central unifying element of the claims of Parekh that in

response to the social variety, multiculturalism "might welcome and cherish it [difference], make it central to its self-understanding, and value the demands of its constituting communities" p. Using this aspect of view, integration proceeds in two modes Modood, Some staff highly and radically criticised multiculturalism; their discussion is that whenever cultural distinctions and popularity are focused, electric power challenges and injustices are masked, specifically the ones that are financially related. For instance, Fraser pushed for a sociable justice methodology which acknowledges that economical drawback is intertwined with social disrespect and that there is a need to tackle this concern by means of a concerted work of redistributing income and realizing specific and group distinctions. In the s, plans of several countries in Europe, Britain most specifically, are founded on the principle of multiculturalism such as celebrating ethnic differences and extending financial support to activities initiated by associates of cultural minority communities. These were employed in a variety of ways across sectors in contemporary society which covers education, employment, politics, public welfare, and health. Obviously, education was one area where this idea became changed into a state plan and included steps of motivating more ethnic minority teachers to instruct in academic institutions that recognise and commemorate pluralistic cultures such as different histories and religions in the Country wide Curriculum. In the work area, articulation of the multiculturalism ethos took place in the s by providing minority people with equal employment opportunities as with the majority groups and just lately through "diversity management. Because of this, debate grew significantly between "multiculturalism" and "antiracism" advocates and compelled visitors to be biased despite having commonalties; therefore a effective dialogue is avoided Brah, The variety management insurance plan in the work area was also criticised for presuming the use of diversity in accumulating earnings; quite simply, business incentives are major motivators of racism eradication. Research revealed that while lots of major market sectors have similar opportunities initiatives in place, few of them seriously plan to implement these programs. Despite the criticisms encountered by "multiculturalism" in the work place, hardly any has been noted in research about the experiences of cultural minorities in both work place and companies Solomos, Then more criticisms emerged and these generally centered on ways wherein multiculturalism creates inadvertent consequences and novel issues that needed resolution. Particularly, multiculturalist plans have been greatly criticised for cultivating animosity between ethnic minorities for the purpose of competing for money and granting and co-opting autonomy to unelected "ethnic brokerages" who stifle the pursuits of the young ones and women regarded to be the less influential sectors of contemporary society, in the wish of becoming more unified in the community Kundnani, After the issues in in the north cities in Britain and the bombings of July , the worthiness that multiculturalism used to have was politically questioned and multiculturalism is blamed for the section and fragmentation between ethnic groupings in Britain Pfaff, ; Cante, The head of the Commission rate for race Equality, Trevor Phillips is the dominant shape associated with this debate. In , Phillips made a controversial announcement that multiculturalism is facing effective drop and reaffirmed his concerns in that some areas in Britain are "sleepwalking to segregation". Phillips as cited in Herbert et al. The Guardian also explained that the Secretary of Condition for Areas and Local Government, Ruth Kelly, distributed the same concerns that cultural minorities reside in isolated and segregated areas. Looking things out of this perspective, multiculturalism is undoubtedly a menace to the common values distributed in the English modern culture. In response to these problems, politicians have urged for better inter-cultural contact, integration, and sociable cohesion. This, relating to some personnel is like a go back to the sooner assimilation discourses, emphasizing adherence to English principles - as exemplified in the endorsement of citizenship tests Worley, ; Werbner, With this discourses, assimilationists see ethnical barrier an integral problem, rather than underlying poverty, inequalities, and racisms Kundnani, Furthermore, the polarization discourse tended at fault users of minority ethnicities for their choice to be inward-looking and segregated. In a nutshell, the recent debates surrounding multiculturalism in Britain disregard the aftereffect of racial exclusions in generating thoughts of exclusion as well as cultural segregation Herbert et al. Multiculturalism, Politics and Religion In a suburban community called Grigny in Czech Republic, both the Muslim and Christian

population have decided on a tolerant and respectful world to avoid any misunderstanding so that individuals can live according with their own norms. This generalization has created paranoia amongst Western European nations due to vast Muslim inhabitants in the region. The Czech Republic has not experienced heavy problems in conditions of the heterogeneous ethnicities and religions that can be found in their world, but with the white racism that George W. Bush started out, there seemed to be a main discrimination and racism that is definitely present, however, not yet recognized in the culture. This prejudice, if unrecognized, will lead the heterogeneous Czech Republic contemporary society to the similar journey that other Western nations have experienced. Terrorism is the nemesis of democracy and destroys what might have been good in a multicultural environment. Terrorism creates a helpless population, where the regular citizens continuously fear because of their lives and are no longer secure within the walls of these homes. It also renders the government representatives in a susceptible position, where they could not let their dread be seen and would need to set up a facade that will somehow appease the normal citizens and produce stability through the times where almost all political leaders are powerless. At another perspective, terrorism results in a stigma on the individuals who have been called "terrorists" and this stigma influences all individuals, even the innocent women and children belonging to the group. Aside from historical colonization, immigrants are also a way to obtain the populace that has brought about changes in the Western European community. Immigration in European countries began in the later 19th century, where decolonization happened, and the reconstruction of the monetary state following the downfall as a result of World Conflict II took place. Europe has exposed its borders openly to allow economic growth and family unification amidst other reasons, in your community. With this free motion of trade and labourers in and from the edges of the European countries, it is unavoidable that folks, whether of good intent or not, mix these internal edges almost everyday. The geography of Europe, similar compared to that of America, allows the admittance and leave of persons between countries, and keep an eye on the migration of thousands of individuals, at different accessibility items costs a whole lot, and the legislations that are produced for the security of the federal government are occasionally not effective especially in areas that are difficult to attain by the law enforcers. Regardless of the unified initiatives of the European Union to detect illegitimate entry of people, there is always a certain amount of uncertainty at which those of illegitimate intent try to pry at. Political parties also have emerged to support or pass on legislations that could or might not favour multiculturalism, and these parties each have their own supporters who have confidence in the same views as they have got. This political move has sparked some organizations to question the free movements agreement and has been seen by some to be always a failure, similar compared to that of the American strategy. Unlike the ideologies Minister Hortefuex, the French administration created the Pact of Immigration, which differs from whatever implicitly denies the accessibility of immigrants into Europe. This long-term coverage, which was adopted in 1974, seeks to create what they known as "Eurosurveillance" where the entrance of foreigners in the European region is controlled systematically. THE UK has a certain degree of uniqueness as it pertains to the variety of individuals in its community. The "British value" policy that the brand new Labour administration re-endorsed in 2001 created mixed reactions from the members of its community. The Catholics, who remained to the stand by position the teachings of the chapel, could not adjust to some of the British standards of living such as abortion and adoption by homosexual lovers. However, despite the contradicting traditions, the British open public laws is more coherent with Christianity compared to that of the Sharia rules of the Muslims. But most Muslim women appreciate the British isles legislations because their privileges as individuals are considered set alongside the Muslim tradition that women are second-class individuals, nor have any privileges by any means. This is data that the intertwined laws, which might be secular, spiritual or traditional in source has created British isles laws and regulations that bring comfort to the Christian, Jewish and Muslim neighborhoods in Britain. However, following the September invasion in the United States, and other violence that rocked their neighbouring locations, integration of Islam has become a very controversial politico-cultural issue and frequently been willing on irreconcilability. Norwegian and Dutch politicians have

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fairly accepted the fact that integration plans have failed in their respected regions and non-Western immigrants have grown to be curious of being in a position to practice their individual rights Akkerman and Hagelund, Women and children, specifically, have been regarded as properties rather than as human beings by Muslim men. This is what Islam has taught, and Muslims have been accustomed to this point of view that even if they immigrate to other non-Muslim countries, they still carry on with this perspective, even to non-Muslim women. An excellent exemplary case of this gender discrimination is the Islamic practice of honour eliminating where any Muslim can be wiped out when a Muslim woman has a relationship with a non-Muslim, or when she refuses to wear their veil. These women have been wiped out or tortured by their own family and almost 50 percent of the happenings on honour killings happened in Great Britain Chesler, Aside from honour killings, genital mutilation is also a Muslim practice that has triggered debates and was dwelled on by the media. These issues have been publicly debated on in Norway and legislations have been thought to integrate the abused Muslim women in to the society. The identical way was done by the Dutch authorities and regulations to provide protection to Muslim women. Lalami assessed the views of Christopher Caldwell when it comes to racism, multiculturalism and Muslims, specifically. Muslims have been regarded as a stronger force in a white race-dominated Western European community, with the same values and customs even if they come from different lands. However, Muslim culture is apparently more on the violent and oppressive area. Statistically, most offences and other slight offenses are relatively high in areas where there are Muslim populations. This sort of ideology, aside from being a racist, is an example of a "European only" perspective and contradicts all the founding concepts of the plans arranged by the EU on multiculturalism and minority rights. Murray and Simcox discussed on the current situation of Islamism and multiculturalism in Britain. They reported on the actions that Muslims do in Britain when racism occurs, and the impact that it could bring about to the non-Muslim members of the city. The observations that Murray and Simcox made demonstrates the British contemporary society is still tolerant of the actions of Muslims, as long as they are not hate crimes. Police force enforcers have been instructed never to make any arrest on Muslims who words out their feelings on issues similar to that in Afghanistan or Iraq, so long as they do no harm to other people in the community. This instructions has been given because the English government will not want to make any tension between the Muslims and the English community. The demographics of terrorists and those who help combat the terrorist were shown to be coming from one region, which implies that the region comes with an underlying civil war, while not completely recognized by the government which is still not as apparent Murray, The freedom that the English government provided to the Muslims only urged the last mentioned to be aggressive, as it was already inherent to Islamism. This implies that it is not only the European community that notices this real truth, but other countries as well Uses up, The French president Nicolas Sarkozy has portrayed the same views and identified the same group of people to be the reason for their problems - Muslims. He started out a campaign calling on the immigrants to be French Muslims alternatively than continue to live as Muslims in France. However, religion appears to be the most evident divider among different members of the city in particular when teachings commence to be questioned and protection under the law to perform several customs have been deprived.

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