



INTERNATIONAL JOURNAL OF MULTICULTURALISM

International Scientific Research Journal

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"The more nations are united in a state, the richer it becomes, as each of them contributes to the world culture and civilization..."

*Heydar Alirza oglu Aliyev
National Leader of Azerbaijan*



"Multiculturalism is a lifestyle in Azerbaijan."

*Ilham Heydar oğlu Aliyev
President of Azerbaijan Republic*

Letter from the Editor-in-Chief

Dear Readers!

It is with great pleasure and enthusiasm that Baku International Multiculturalism Center publishes biannual, international, double-blind peer-reviewed, open-access journal titled “International Journal of Multiculturalism”, covering the study of topics in the Social & Humanities aims to provide a forum for high quality research related to multiculturalism sciences and research.



The purpose of publishing the International Journal of Multiculturalism is to promote the traditions of tolerance that have been formed in Azerbaijan for centuries as well as to make a contribution to the environment of multiculturalism.

In Azerbaijan, multiculturalism is a state policy and a lifestyle. Azerbaijan is an example to the world with its own multicultural and tolerant style of life. The tolerance implemented by the government of Azerbaijan forms the foundation for even further strengthening of the friendship and brotherhood among the ethnic and religious communities living in our country. One of the ways in which the Great Leader, Heydar Aliyev, served our people was by developing multiculturalism in our country. The most significant value that Heydar Aliyev imparted to Azerbaijan was the ideology of Azerbaijanism, which has already become an important part of the ideology of multiculturalism. Azerbaijanism is what binds together all nations into one land and one ideology regardless of their ethnic or religious roots.

Today, President Ilham Aliyev resolutely carries on this policy. The policy of multiculturalism that is carried out under the leadership of President Ilham Aliyev catalyzes integration processes within the country.

In 2014, the Baku International Multiculturalism Center was created to promote Azerbaijan's model to the world and study other models. 2016 was announced as “The Year of Multiculturalism,” and 2017 was “Year of Islamic Solidarity.”

The Baku International Multiculturalism Center serves to promote conditions of multiculturalism and diversity in Azerbaijan. Our main goal is to preserve cultural, religious, and linguistic diversity in accordance with the ideology of Azerbaijanism as well as to introduce Azerbaijan to the world as a center of multiculturalism and to apply and encourage existing models for multiculturalism.

We particularly encourage submissions resulted from meaningful and ethical collaboration among international scholars and practitioners. The aim of the “International Journal of Multiculturalism” is to promote scholarly, realistic and contemporaneous research in the field of multiculturalism. The journal publishes quantitative and qualitative empirical research and reviews of research literature. Our main goal is to publish the work of a vigorous, well-networked international community of scholars and expand the subject areas of the journal.

Members of the Editorial Board, selected by the criteria of their international scientific recognizability, will strive to contribute to the increase of the quality level and popularization of the International Journal of Multiculturalism as reviewers and consultants as well as authors of invited papers. The journal serves as a platform for communicating wealthy findings in the field of multiculturalism to the researchers and readers.

As Editor-in-Chief, I continue to welcome manuscripts on multiculturalism subject within that broad definition, especially articles that announce discoveries, present new information, and address methodological issues.

I also would like to thank those who served on the journal staff and its editorial board, and particularly the reviewers for providing the support and feedback necessary to find, develop and publish high-quality material.

We hope you will be satisfied with the new issue of International Journal of Multiculturalism, not only by the quantity, but also by the quality of the published materials.

Thank you for your time in reading this letter and we hope to hear from you sometime!

With all the best wishes,



Ravan Hasanov
Editor-in-Chief



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MULTICULTURALISM CENTER

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SCOPE OF THE JOURNAL

International Journal of Multiculturalism is an international, double-blind peer-reviewed, open-access journal covering the study of topics in the social & humanities aims to provide a forum for high quality research related to multiculturalism sciences and research. International Journal of Multiculturalism provides an interdisciplinary forum for scholars in fields of multicultural psychology, multicultural communication, education, management cross-disciplinary, social welfare, sociology, organizational /community development and related disciplines.

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We particularly encourage submissions resulted from meaningful and ethical collaboration among international scholars and practitioners. Submissions that advance from prescreening will be subject to originality-testing and double-blind review. The journal publishes quantitative and qualitative empirical research and reviews of research literature.

The voluntary service of international editors and reviewers have enabled International Journal of Multiculturalism to provide the open-access content to the global community with no subscription fees to readers and no article processing fees to authors. The journal is fully financially supported by Baku International Multiculturalism Center .

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All back articles are made available as full text on the journal website. In the event that the International Journal of Multiculturalism discontinues its publication, its archive of published articles will still remain available on the journal website, to be maintained as an archive website by Baku International Multiculturalism Center Press.



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UNDER THE PRESIDENT OF AZERBAIJAN REPUBLIC**

By the decision of the Higher Attestation Commission under the President of Azerbaijan Republic, dated 01.12.2020, (protocol №-10) the journal has been included in the list of scientific periodicals in which the results of thesis works are published.

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COLONIZATION AND HISTORY: THROUGH THE EYES OF AFRICAN THINKERS

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ABSTRACT

The European Colonization of Africa had a devastating impact on Africa with regards to the brutal economic, political, and social oppression the continent experienced. Colonialism was a dark and tragic period in its history as many of the original customs, traditions, religions, tribes, and social orders would be severely torn from their space of existence. Most of the records of this period came exclusively from European sources, which had left the African voice missing from the conversation. Without giving agency to their voices and painful memories of colonization and slavery, you could-not get a complete understanding of what occurred in different spaces throughout Africa. We need to review what kind of impact this experience would have had on an African to truly understand this trauma. This article attempts to give voice to the African experience of colonization to create a fuller and more inclusive historical narrative.

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Introduction

The European Colonization of Africa had a devastating impact on Africa in terms of the brutal economic, political, and social oppression the continent experienced. Colonialism was a dark and tragic period in its history as many of the original customs, traditions, religions, tribes, and social orders would be severely torn from their space of existence. Arguably this trauma or shock in its history crippled our own understanding of Africa even today. Most of the records of this period came exclusively from European sources, which had left the African voice missing from the conversation.

There was an undeniable gap in what the Europeans perceived was going and what an African might have felt about colonization. Also, with the slavery experience the objectivity of a European writer becomes questionable because it left a cleavage in the narrative. This was because events occurred in a given space but, each group could have had very different takes on what had occurred. It would be difficult to look at a history of Africa that in this period that had an African voice included in the dialogue.

Furthermore, without having an African voice in the dialogue about colonialism we could not have a full narrative. This could not be done without giving agency to their plight. Without giving agency to their voices and painful memories of slavery you could-not get a complete understanding of what occurred in different spaces throughout Africa. We need to review what kind of impact this experience would have had on an African to truly understand this trauma. Unfortunately, many of the Europeans who recorded the events in Africa at this time did not know how to speak many of ethnic languages of the different tribes that had lived there for ages. Without any knowledge of the native's languages and customs we have identified a fatal flaw with these writers. The European writers had "Orientalized" Africans by lumping or combining together all Africans into a one size fits all labelling. This does not work because in any one village you can have multiple dialects, practices, religions, tribes, and traditions.

The majority of descriptions of African have been from a Western perspective which did not always take into consideration the different dynamic of African culture and society. Western thought can-not be applied to this society because Western theories will often misjudge certain aspects of these societies as being backwards or not developed. It led to a level of "Orientalism" that turned Africa into a social science project. For example, many of the Europeans writers took for granted the fact that these tribes that they often portrayed as having no monetary system might still use systems of barter and trade that did not show up in their observations.

Western theories had applied views that would work in Germany or England but, it would be foolish to think that societies in a completely different part of the world could just become uniformly like Europe. Once, again tragically we see the Africans “Orientalized” into a project or question that needed to be created and solved. This history in itself was a creation and even their identity was a commodity of Western knowledge.

Western progressive minded figures’ role in the appreciation of African culture

Moreover, values were not the same everywhere and to enforce your own values on others would not make for an easy transition. By western standards many of the description recorded of Africa would show a wild and backward society that was in dire need of civilization. That was a very troubling notion because when talking about civilization many of the western writers are speaking from a pro-European and Christian background. The people living in these foreign lands are seen as being savage and barbaric. The African people were labeled and judged by western standards and this was unfair. Societies have always had their interpretation of what values were important to them and what they believed it meant to be civilized. In this vein western writers have missed the ball failing to present what Africans have said in the fallout from the colonial period. It did-not give a complete picture to only include descriptions from one side, especially when that one side was subjugating the other and creating stories and descriptions of what Africa was. The tragedy with this one-sided description was that through-out the western world people began to accept strong stereo-types of a wild barbaric society.

Samuel Crowther

With this is mind it would be important to review what Africans have thought and felt about their interactions with Europeans and develop more of an African account of Africa’s history. For example, a person like Samuel Crowther would have had in depth knowledge of West African culture because he was strong willed and well educated African man. He came from an African village and spoke African languages and this was critical, it should-not simply off. There was a certain amount of cultural acumen that you would not see from a western writer. His cultural capital and experience gave agency to Africans in the colonial experience.

Crowther had a better understanding and appreciation of African culture because he was a man that came from that background. Crowther was unique because he had a grasp of western culture through his westernized education and

had a powerful understanding of life in Western Africa. This was because of some of the powerful events that occurred very early in his life. Slavery was a very violent part of African history and was responsible for the destruction of so many bonds that tore families apart and led to so many being displaced. The traumatic impacts included the social structure of the villages being ravaged. Crowther knew first-hand how painful slavery could be living in Western Africa when the slave trade was thriving and lucrative. One could imagine just how powerful a feeling it would have been for him to be watching people being sold into slavery.

Moreover, Samuel Crowther was one of the most popular and widely known African Christians of his time.¹ A famous missionary worker, he came from a small village in Nigeria. Now with Crowther working as a missionary, Christianity finally had a Black face that understood the nuances of African society better than most westerner missionaries would. He was really dynamic because there was simply not that many African men at his time that had the western style education he did. He was a truly remarkable African Christian leader that hailed from in Africa, and he was respectful to the cultural dynamics of African Society.

Crowther was born in a small town in the year 1807 in Western Nigeria in a place called Osogan in Yorubaland, his name as a child was Ajayi.² He grew up in an area that historically had some tension with their Islamic neighbors. There were serious Islamic movements there that were rallying under a jihadist sentiment. This would have a profound impact upon his childhood, growing up in a tenuous region so diverse, yet at the same time was like a tinder box. Also, with this war and violence that took place in front of him between the north and the south, there was something even more painful that occurred which would have a profound impact on him.

Although, slavery had been illegal it remained a very attractive and lucrative trade for the Europeans. Slavery was an incredibly traumatizing experience for the people who lived there. Families were fractured and destroyed. This would have been a death-blow to their identities. He could relate to the bonds that were broken in these societies because of slavery.

Crowther was violently snatched away from his home by this institution that tore away people's culture, traditions, and histories with their bodies to be sold into being the possessions of other people. Crowther grew up in a diverse but, also violent society with the combination of hostilities by the militant Islamic groups who

¹ Walls. 1992. "Samuel Ajayi Crowther (1807-1892) Foremost African Christian of the Nineteenth Century." *International Bulletin of Missionary Research* no. 16 (1).15-21

² *Ibid*, 15-21.

forcefully rejected Christianity and the Europeans who were engaging in the illegal activities of slave trading. It would be without a doubt that a man with his life experiences saw, and felt things that simply would not be possible for a western writer to have felt or understood. The intimate knowledge and powerful thoughts would only aid our knowledge.

According to Walls, "When Crowther was about thirteen, Osogun was raided, apparently by a combination of Fulani and Oyo Muslim, he recalled the devastation of burning houses, roping of the neck, slaughter for those who could not travel, and he changed hands six times before being sold to Portuguese traders." ³ He would find himself helpless at the hands of different people however, his outcome was more fortunate than that of many others who would have either perished on their way across the Atlantic or become someone else's property once they landed.

Samuel Crowther as the African voice to the Christian Mission

Crowther was the African voice to the Christian Mission in Africa. His presence incorporated what had been missing for ages. Culturally he could go into communities and have some similarities and understand the native tongue of the locals and this would go a long way in developing an African approach to Christianity. He would engage in critical dialogues. His work in the region gained much notoriety as he was able to produce literature and materials that were targeted towards an African Christian community.

Crowther translated materials into local languages and created materials to give people advice on how to practice Christianity. Beyond just the physical translation which the missions would have benefitted from had they done it before he also added an African flavor to the mission. Now, you had a true African voice that was a leading figure in the Christian community. He was a star from a group of people who did not have many leaders who effectively communicated and understood things on his level. He was an example of an active African Christian voice opposed to a person who simply converted and was practicing what he was taught. Crowther was someone who had ownership of his thought and his destiny. This was unique for his time because he was a man that brought an African element into something that was mostly dictated from a western perspective.

³ Ibid,15-21.

Also, something of great importance about Crowther not only that he was able to speak native tongues making him more flexible than a European mission worker but, he was able to use his intimate knowledge of how societies function to his advantage especially when dealing with groups different than himself. His character really comes out in his dealings with people from other beliefs because one has to remember that different parts of Africa can very diverse and distinct ethnic groups and in the ethnic groups that practiced many different kinds of faiths even if they may not be recognized as a religion by western standards. He is insightful and understanding enough navigates very carefully and subtly in his encounters with other groups.

For example, the Western part of Africa had a sizable Muslims population so any successful mission worker at some point or another had to interact with Muslims at some in their careers. He was not a religious ideologue like some religious leaders tended to be rather, he was very open minded and flexible in his thinking. He was interested in hearing the story of the other side and this exemplified a very dynamic ability in him as a religious leader because as an African he understood that there were other views of Africans that unfortunately would not be respected or even be allowed into the discussion.

Crowther made it an emphasis of his to work with what the environment gave him. Many of these interactions challenged his own thinking and approaches as it made his thoughts more refined. He was different from a typical western missionary because he did not necessarily dictate towards other. He made a point through his career not only to work with Muslims and understand them better but, also to engage them in serious dialogue. This desire to engage other groups in dialogue was really fantastic because it allowed him to observe and learn about different groups in Africa and he did not approach the Muslims as being some kind of foreign group. He approached them rather as Africans, who happened to have a different view point of "God." Most importantly those view-points were uniquely African.

This approach was really important to understand because when missionaries would normally come into Africa they would find people who were Muslim or practiced other religions and condescendingly looked to convert them. Crowther represented a breath of fresh air because even if he did not convert people in his interactions, what he did was passed an olive branch, a seed for good will, and it opened up a space for dialogue in the future. This would be a trait Africa would benefit from even today.

This was important because cultures will act out there tradition and customs over a space and what converting people did was it took the essence of African customs and traditions that were in that space and transplanted them with something that had more

of a European flavor. Unfortunately, sometimes this was why the missions were met with violent resistance in the form of Islamic Jihad, or skepticism by others because they could not over-night become part of a system they don't recognize.

Crowther's utility was that he had cultural capital and social understanding as a Christian leader that allowed him to understand African culture while promoting Christian values. He was flexible and graceful enough to respect and understand the other views that were dynamically African as well. He was also very different for example from William Sheppard, who was an African American missionary because although he was Black, he was too westernized to appreciate the cultural dynamics of Africa.⁴

Crowther represented a man with a real African's experience with the abilities to think with and work under a western system. He symbolized a duality of man that brought out the best of both sides and added another dimension to the dialogue of an African experience.

Sierra Leone

What would have happened once he was taken would have had a profound impact on the rest of his life. The ship that had taken him away from his land had been intercepted by a British Naval squadron patrolling the waters to curb illegal slave trade activities. Sierra Leone was a very unique country. It brought together a lot of openly anti-slavery interests, very progressive minded people that came from mostly an Evangelical Christian Background.

Sierra Leone was something special in the fact that it captured. It possessed an independent African spirit that had picked up on modern technology and thought while maintaining their uniquely African customs and traditions.

Sierra Leone was a free Christian settlement in West Africa that was blessed to be reaping the benefits of the British abolition of slavery. It was in a way a safe haven that produced a community where Africans could live in peace without fear of attacks and oppression. They benefitted from the British also because of the naval activities helped police the activities in the water. Their presence in the seas became an obstacle to illegal slave trading. This would be an ideal place for the young Crowther to land because it would embrace both an African spirit and western thought, in a unique fusion of ideology and culture.

⁴ Hochschild, Adam. 1998. King Leopold's Ghost. New York: First Mariner Books. 1-5

The country had outlawed slavery, and began building an African Christian community. It represented a small oasis compared to other parts of Africa where there still was slavery. In this small oasis Crowther found himself in friendly confines. He really came into his own here being developed and nourished by a supportive African community that practiced Christianity. This was interesting because when Europeans initially came to convert people in places throughout African to Christianity, they gained something in the form of way to worship and find "God" but, also they also lost something as well in terms of culture and tradition. The people that were converted were often seen as being barbaric and needed to submit themselves before "God" in order to be civilized.

Sierra Leone was an interesting place to examine because of the fact that Africans were practicing and preaching Christianity. There was a uniquely African face and voice to Christianity rather than, an African being just a Christian. Sierra Leone was the perfect background for Crowther, who after being baptized took to embracing Christianity and would make a career out of the teaching of the gospel. He took on the initiative of learning and promoting the teachings of Christianity in his community. It did not take him very long to make a tremendous impact on his local community. The vibrant and energetic approach he took to his work made immensely popular.

Crowther, who was one day a slave was now emancipated and became educated. He naturally saw himself as a capable leader of the Christian community which would be a remarkable feat considering how few people in his time throughout Africa could even read or write western languages. Crowther did all this while maintaining his own culture and identity. In Sierra Leone there was a mixture of western values as well as African culture. This was where he became a very dynamic figure because of the fact that he was a person with an intimate knowledge of is Africa that negotiated and navigated both worlds. He was rapidly advancing with his education and became more and more competent commanding a lot of respect for his abilities as a Christian leader. This was very interesting considering that in many other parts of Africa people from Europe would come to preach and teach Christianity to the locals in an effort to understand "God" but, Crowther was actually a Black voice to the African Christian community. He was an example of an active participant who chose to preach from his own volition and not an example of docile figure succumbing to the will of other people who knew better.

Crowther was able to further his education by getting into college. Crowther gained admissions into Fourah Bay College which was one of the first Universities of education available. This was truly inspiring to see how far he was able to progress

from his humble begins in Nigeria. He was really up and coming with the work that he was doing in the church as he was becoming more and more popular every-day. His work as missionary leader set him apart from his European peers in Africa because of his dynamic ability as a native Nigeria to speak his tongue of Yoruba.

He could be flexible culturally and socially because of his intimate understanding of this region of Africa and his ability to speak a native tongue really separated him from the others. This was because he could actually understand and respect the communities that he would go into. He had a legitimate amount of cultural sensitivity where he could appreciate the intimate nuances of different tribes and groups. He really could speak, interact, think, and communicate in a way where locals would be more open and trusting of him as an African Christian. However, someone who may have been European could not think or behave in a way that a person like Crowther could and would not be able to command their attention and respect in the same way.

Jacob Gordon

Now, Jacob Gordon brought up some interesting ideas about a Pan-Africanist approach to eliminate most narratives left out a voice for an "African Diaspora."⁵ In the United States there had been a movement that included more of Africa in the study of history. For example, Gordon stated, "This apparent lack of a Pan-Africanist perspective in African studies programs that have created problems that have yet to be dealt with by American academia, this is compounded by the emergence of Afro-American studies in the late 1960s, believing these problems are deeply rooted in the historical development of African Studies in the US."⁶

The United States simply did not do much work or specialization on Africa prior to this. Africa was usually treated as part of development, international politics, or geography it was not seen as a stand-alone topic worth studying in the United States.

This began to change in the 1960s because around this time period, the United States had become a little more serious about Africa. According to Gordon, "Some of the elite universities in the US decided in the 1960s though federal funding to create an elite cadre of specialists in African Affairs that were developed in no time, at all and became overnight pundits to whom government and the business

⁵ Gordon, Jacob U. Year. (1976). Teaching the African Experience: A Pan-Africanist Approach." *African Studies Review* 19(3). 109

⁶ Ibid, 109.

community would turn to advice.”⁷ This was very troubling considering the fact that many of these so called pundits and experts would be creating knowledge on how governments in Africa should be run without having any real intimate knowledge of African society.

He offered a few criticisms for creating these types of elite groups that were so influential in academia on our understanding of Africa. Some of his criticisms included, first, creating elites that only shared knowledge with wealthy state departments and multi-nationals, secondly racism because there were very few black experts, also, there was little awareness of African problems to domestic issues, and finally African perspectives on Africa were left out.”⁸

Highlighting a cleavage in the American universities to include the African voice he brought up an excellent point here because if there were no African voices included in conversations about what was to happen in Africa then it continued the pattern of historically marginalizing the African voice.

Kwame Nantambu

Moreover, Kwame Nantambu picked up on the historical struggle of African people being seen from a western perspective. He stated, “African peoples have been analyzed within a Eurocentric, dysfunctional, historical, and divisive context, thus culminating in the use of the concept of Pan-Africanism will help to analyze the struggle of the African people from its proper historical perspective.”⁹ He was for an Afro-centric approach to understanding African history. He argued and pushed for an Africa that was for Africans that was run by Africans. Interestingly Gordon also believed that, “African studies should focus on all those ideas and processes which are related to the survival of African people because such an orientation will help define the range of intellectual and practical concerns of an adequate program of African studies.”¹⁰ Both were strongly for a more pro-African voice but, he was not as vehemently politically charged as Nantambu who embraced more of a nationalist sentiment.

⁷ Ibid,109.

⁸ Ibid,109.

⁹ Nantambu, Kwame, “Pan-Africanism Versus Pan-African Nationalism: An Afrocentric Analysis.” *Journal of Black Studies* 28, no. 5 (1998): 561.

¹⁰ Gordon, Jacob U. (1970). “Teaching the African Experience: A Pan-Africanist Approach.” *African Studies Review* 19 (3). 109

Nantambu used the inspiration of people such as W. E. B. Dubois and their views on the Pan-African movement to push further for more of a political and nationalist identity for Africans. For example, he brought up "the Pan-Africanism movement as an aid to the promotion of national self-determination among African under African leadership for the benefit of Africans themselves."¹¹ Nantambu was very politically charged and brings up ideas of a nationalist movement that should benefit Africans while being led by an African. He was definitely very strong in his choice of words when he argued against Euro-centrism. However, a flaw he had was that he was incognizant of his own ethno-centrism.

Further, he believed that, "It seems that analysis of definition of Pan-Africanism or the Pan-African movement in terms of revolutionary, historical struggle; instead the movement is couched in emotional and politico-cultural platitudes."¹² This was an interesting take from him because while it is totally understandable about some issues he had with what the Europeans did in terms of taking and deleting parts of African culture. The events of what the Europeans had done in Africa have haunted the continent historically by their actions in marginalizing Africans. Still he was to a certain level overly zealous in his critique of Europeans and was at times very ethno-centric. For example he stated, "The Pan-African struggle should not limit itself to any geographically disperse or dislocated African peoples or their descendants, to do so would be playing into the hands of the colonizer, thus enhancing the colonizer's continued control and exploitation of us."¹³ This was interesting because on one hand he was hammering away on a solid point that included as many people as possible in an "African diaspora" but, seemed really over the edge in his distrust of Europeans as all being exploiters. He suffered from undue paranoia of Europeans.

Syed Qutb

Some of the issues he elaborated upon about rang eerily similar to the famous Egyptian Syed Qutb who initially spoke out about exploitation and the evils of the western colonizers, however as history has shown he became the theorist that many of the modern terrorists considered as a must read. Ironically, when defining Pan-Africanism, Nantambu became very picky when he stated, "excluding the Arabs and North Africans" because once again definitions can be a sensitive issue.¹⁴ This highlighted some of his own ethno-centric perhaps even racist views because he was so deeply soaked in a certain political ideologies which only hurt his arguments. He was

¹¹ Nantambu, Kwame. (1998) "Pan-Africanism Versus Pan-African Nationalism: An Afrocentric Analysis." *Journal of Black Studies* 28 (5). 561

¹² Ibid, 561.

¹³ Ibid, 561.

¹⁴ Ibid, 561.

very concerned with a nationalist struggle and helped to create an identity of Africans while he claimed to be open to as many people as possible that have been exploited. He was very narrowly focused and this was fine because he had some legitimate arguments in terms of exploitation and the cultural problems created by slavery and the current economic malaise seen throughout Africa. He had a fatal flaw in his being a hardcore ideologue he could have been more successful if he didn't exclude the Arabs and North Africans because initially Qutb's gripe with the West was over issues of exploitation and abuses by the West. Unfortunately, Qutb's views gave life to terrorist sentiments in Egypt and throughout the Middle East, and Nantumbu's views could have given life to more hard core sentiments because struggle was akin to "Jihad."

Kobina Seyki

Also, in Pan-Africanism Osei-Nyame brought up Kobina Seyki as a leader from the Gold Coast in creating an understanding the African culture of self-understanding through Pan-Africanism. Seyki was born in 1892 in Cape Coast which was described as the cradle of European culture and was superior to African.¹⁵ This was a sentiment seen throughout Africa at the time and one of the most powerful psychological tools used by colonial powers to keep Africans thinking that their culture and traditions were docile and archaic. Unfortunately, many Africans grew up believing in a prejudiced interpretation of history where western thought was king and anything remotely African was thought to be inferior.

This would have a domino effect throughout history further marginalizing the thoughts and the views of Africans. A narrow description of history would permeate throughout the world. It highlighted the importance of western values while, keeping the African voice out of history by showing it to be dated and irrelevant. Seyki's life took place in these conditions because he grew up in a time when he was taught that Westernization and Christianity led to civilization. This was interesting because he would go abroad to receive an excellent Westernized education at the University of London. Osei-Nyame stated, "Seyki studied at the University of London, but returned home thoroughly disillusioned with the British and their values, returning home he re-established his place in Akan-Fante Culture."¹⁶

His western education brought about a spiritual renaissance inside of him because instead of conforming to western thought he began to become a revolutionary thinker in the West African intelligence community. He became more resistant to western thought and desired a more African way of thinking and respected its culture even more deeply.

¹⁵ Osei-Nyame, Kwadwo. (1999). "Pan-Africanist ideology and the African historical novel of self-discovery: the example Kobina Seyki and J.E. Casely Hayford." *Journal of African Cultural Studies* 12 (2).137-139

¹⁶ *Ibid*, 137-139.

His interactions from people in the west made him question the western hegemony in thought, and re-think Africa's place in history. He was searching for an African voice something that uniquely embraced African culture. He would lay the seeds of an African nationalist movement.

Osei-Nyame stated, "He was one of the most controversial members of the West African nationalist intelligencia between 1920 and 1952, recognized as reviving the national consciousness that people once believed was once dormant."¹⁷

Seyki wrote at length about issues that dealt with African culture promoting a nationalist view. Seyki was a man that could see and appreciate both an African approach and western thought because of his diverse background. He represented a sort of elite because on hand he was an African who wanted to call for nationalist movement but it can-not be denied that his desire to challenge ironically enough came, after he did receive a western education.

It was not common for the average African to have gone to the University of London for any education. There was an issue in the society that African's were comfortable with western culture and traditions, and how they were psychologically victimized by the colonial powers. Seyki addressed this in 'The Anglo-Fante dramatizing the cultural predicament examining prevalent modes of African and European culture, the western cultured Africans having a fidelity to their own culture and coming to terms with their own angst.¹⁸ This was his major utility as an African voice in history beyond just promoting an African nationalist sentiment. He really did an amazing job in having brought up points about how colonial practices systematically made everything African devalued and worthless. This would have had tremendous a psychological effect, historically marginalizing the African voice and made those traditions marginalized. The net effect was to create a history that would devalue African traditions and customs. He was a champion in bringing back a desire for a nationalist movement that made people become cognizant of the utility of African customs and traditions.

Marcus Garvey

Moreover, another popular pro African voice is Marcus Garvey who was a Jamaican born in 1887. He was an activist type who believed in promoting a strong African movement recognizing African culture. He was very provocative and a strong writer and thinker. Although Garvey never officially visited Africa, he was

¹⁷ Ibid, 140.

¹⁸ Ibid, 140.

very confident in his preaching of Africa for the African's and the expulsion of Europeans which would become an inspiration for many young educated African who were rising to prominence in the nationalist struggles in the 1940s/50s.¹⁹

Garvey with his flamboyant ways set the stage for revolutionary movements throughout Africa. His open declaration and call for an African identity found a home in the hearts of younger generations. His work as a journalist and writer further helped add legitimacy to this movement. For example, "Similar French speaking writers from the Caribbean and West Africa developed a sense of black self-respect through a movement known as negritude celebrating blackness and deep pride in African culture. He really got the ball rolling in creating a morale boost in changing the idea that European thought and culture was more dominant than African society. Now, people were feeling confident in their own abilities and trying revolutionary things in their own right with nationalist movements.

Conclusion

Finally, the Pan-African movement brought back to relevance an African identity and their voice. People like a Crowther and Seyki had a significant contribution to make when carrying on the dialogue about African Culture. They were unique individuals who came from a background that embraced both the western and African societies. Now, Garvey was a charismatic individual who gave inspiration to other nationalist thinkers. Nantambu represented a more militant perspective of African culture and ideology with the risk of being more on the extreme side. However, all of these people make different contributions which help fill a void that had been created by a western narrative of African history and these men have contributed heavily in helping us fill in the gaps to bring out an African voice in the history of Africa.

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ETHNIC IDENTITY AND LANGUAGE IN THE DIGITAL CULTURE

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ABSTRACT

The discursive relationships between language and identity have been problematic. It is a generally accepted wisdom that the two concepts are closely interrelated by which I mean that language reveals one's identity and identity colors one's language. However, in the contemporary digital culture, such a language-identity relation acquires additional importance and complexity. Yet, if we study language-identity relations within multi-ethnic and multicultural contexts, like that of contemporary Britain, further problems originate. Hence, a fundamental hypothesis of this article is that the digitalization of language and identity creates further niches to alternative expressions of ethnic identities through specific linguistic constructions. I test this hypothesis within the British multicultural context.

The paper I partly relies on the analytical tools offered by Critical Discourse Analysis (CDA) with particular reference to the more culturally adapted approach developed by the British linguist Norman Fairclough, namely his popular approach Textually-oriented Discourse Analysis (TODA). This study is based on a representative corpus extracted from different social media that is, or claims to be, related to ethnic issues in Britain. The research employed method is an electronic questionnaire which yielded a number of interesting results.

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Introduction

At the onset of the twenty-first century, it has been a widely acknowledged fact that technology and technological inventions have metamorphosed the world in manifolds, exciting and unforeseen ways. Almost, technology with its dazzling inventions and manifestations permeated every aspect of our contemporary life. Web-based technology is pivotal in such a metamorphosis. Hence, web users' behaviors, conduct, and identities have witnessed drastic alterations. The new digital spaces changed the conventional ways of language use and identity expression.

The discursive relationships between language and ethnic identity have been problematic. It is a generally accepted wisdom that the two concepts are closely interrelated by which I mean that language reveals one's identity and identity colors one's language. However, in the contemporary digital culture, such a language-identity relation acquires additional importance and complexity. Yet, if we study language-identity relations within multi-ethnic and multicultural contexts, further challenges originate. Hence, a fundamental hypothesis of this study is that the digitalization of language and identity creates further niches to alternative expressions of ethnic identities through specific linguistic constructions. I test this hypothesis within the British multicultural context. I partly rely on the analytical tools offered by Critical Discourse Analysis (CDA) with a particular reference to the more culturally adapted approach developed by the British linguist Norman Fairclough, namely his popular approach Textually-oriented Discourse Analysis (TODA). Though considerably reliant on linguistic discursive approaches, this article is basically on the cultural meanings of the potential uses of language in the expression of ethnic identities within increasingly multicultural/multilinguistic communities.

Research questions

This interdisciplinary article explores the role of traditional culture in the evolving expressions, practices, and images of race and ethnicity in the digital age. The work examines cultural forms in exclusively digital environments as well as in the hybrid environments created by mobile technologies, where real-life becomes overlaid with digital content.

This study attempts to answer the following questions:

- *How is the relationship between language and identity understood and conceptualized by digital spaces' users?*
- *To what extent do offline cultural repertoires influence the online articulations of the users?*

- *How do British ethnic minorities use the new expressive features of digital spaces to experience, represent, discuss, and debate their identities?*
- *How have digital technologies or digital spaces become racialized?*

Methodology

The corpus of this article is based on an electronic questionnaire distributed to different social media groups that claim to be about or related to ethnic communities in Britain. Two major online groups are targeted as the sample of this article. They are *People from UK*, and *Love GREAT Britain*; they were selected randomly so that the researcher's bias is lowered down as much as possible. The unique criterion for the selection, however, is that the Facebook groups are British or frequented by British users. The used online platform is Typeform, which comparatively, has advanced features and tools despite its being free. For instance, Typeform, unlike other platforms, allows up to 100 respondents to send their feedback, which is a reasonable sample to the objectives of this study.

Participants

The article relies on a random sample that involved one hundred respondents online that subscribe to the Facebook groups *People from UK*, and *Love GREAT Britain*. The anticipated diversity of cultural origins and regional belongings or is meant to secure an acceptable representativity of the participants. It is assumed that they should have different attitudes regarding the nature of Britishness and the relationship of the latter to the English language.

According to the received feedback, the traits of the population are as follows: 54% of the respondents were male, 75% belonged to the extended age group 18-49, and 64% of the South Asian racial category. Also, expectedly, 70% hold a South Asian religious belief (primarily Muslims and then Hindus).

Data Analysis Procedure

To the aim of this study, 100 respondents were retained. The respondents answered the questionnaire within two weeks. The data was collected online and later analyzed based on descriptive statistics and frequency distribution.

This questionnaire, along with a critical analysis of relevant literature, offered, I believe, ample data that illuminated the major theoretical assumptions of the article. However, it is crucial to state that this type of online surveys and questionnaires has several shortcomings despite its considerable advantages. On the one hand, online surveys and questionnaires tend to be less expensive, less time-intensive, faster, and more accessible than other “conventional” methods. Online surveys are powerful, flexible tools that can be a great addition to research, notably the research that broaches digital phenomena. On the other hand, surveys and questionnaires may not be appealing to the targeted population. The absence of the research may discourage respondents to fill the surveys commendably. Yet, the problem of the verification of the identity of the respondents remains the most remarkable problem with online surveys and questionnaires. Despite the use of stringent identity verification, most online surveys will include, variably, some bogus respondents. However, despite those shortcomings, online surveys and questionnaires’ benefits still circumvent their drawbacks.

The Discourse of “Linguistics”

Yet as a technique of research, I propose to use it as a quantitative tool for the sake of qualitative analysis. It is supposed to produce numerical data (quantitative and statistical) of the media in question (websites and race-related reports). I suggest using the textual analysis methodology of Norman Fairclough (TODA) to generate qualitative data. What follows is a review of that qualitative methodology. However, I argue that it is possible to use Fairclough’s model of Critical Discourse Analysis for social research.

Critical Discourse Analysis (CDA) is a branch of Linguistics that tries to focus on the relation of language to power and the way the former is employed to disseminate the effects of the latter. The job of a discourse analyst is to uncover the various linguistic structures used to maintain the status quo. For instance, Ruth Wodak, in *Language, Power, and Ideology* (1989) argues that the relationship between ideology and language is not such a simple one. Language is an important tool to entrench ideological assumptions. Thus, the role of the discourse analyst is to resist the ideological work by uncovering how ideology and power work in and by language. The discourse analyst is to be critical and engaged. Critical Discourse Analysis transformed the study of language into an interdisciplinary field. Language became a tool that can be used by scholars with various backgrounds, including media criticism. Most importantly, it offers the opportunity to adopt social perspectives in the cross-cultural study of media texts. Thus, CDA is rather a sociolinguistic approach that is politically committed. Elzain Elgamri, surveying the

works of major discourse analysts, concludes that CDA principles can be outlined in seven points as follows:

- *CDA is not only about both interpreting and explaining texts.*
- *Texts gain their meanings using the dialectical relationship between text producers and receivers, who interact with various degrees of choice and access to those texts and ways of interpretations.*
- *Texts acquire their meaning by being situated in particular cultural, social, and ideological contexts.*
- *Producers of texts operate within particular discursive practices that originally emanate from specific aims and interests that could involve exclusions and inclusions, depending on the intended objectives.*
- *Discourse and language as a social practice represent, signify and constitute other social practices such as domination, prejudice, the exercise of power, and subsequent resistance.*
- *Power and domination relations are always produced, reproduced, and exercised through discourse.*
- *No arbitrariness is involved in linguistic features and structures: they are intended, regardless of the consciousness or unconsciousness of the choices involved.*

Norman Fairclough's approach to language is textually oriented. In this article, I use Fairclough's model of TODA to analyze the various linguistic and semiotic strategies used by online agents to disclose how their identities are tied to their linguistic performances and competencies and vice versa. Fairclough asserts that the relationship between language (text) and the social world is a vital one. In 2003, he wrote that texts have causal effects upon, and contribute to changes in, people (beliefs, attitudes, etc.), actions, social relations, and the material world. It would make little sense to focus on language in new capitalism if we didn't think that texts have causal effects of this sort, and effects on social change. Fairclough believes that linguistic practices are discursively shaped and enacted; the internal features and properties of discourse are to constitute a principal element of their interpretation.

He is thus interested in how social practices are discursively shaped, as well as the resultant discursive effects of social practices. The relationship between discourse and social practices is a dialectical one since they seem to entrench each other. Fairclough's work is an attempt to uncover the discursive practices that are hidden between the lines of social texts. He wants to disclose the unsaid ideological assumptions that shaped such textual discourses. He argued that "What is 'said' in a text always rests upon 'unsaid' assumptions, so part of the analysis of texts is trying to identify what is assumed". The job of the committed discourse analyst is not only

to confine himself/herself to textual data but extra-textual social and discursive processes have to be unveiled and analyzed. According to Fairclough, the representational meaning of the text (which is a socio-discursive activity) includes in its clauses three major types of elements: Processes, Participants, and Circumstances. For instance, in a sentence like "I read a book yesterday," the Process is "read", the two Participants are "I" and "a book" and the Circumstance is "yesterday". This pattern allowed the discourse analyst to cover all partners in any discursal activity.

To speak about the links between ethnic identity and language in contemporary Britain, it is necessary to highlight the role played by the different elements in the production and consumption of discourse. These parts are the official authorities and media (participants), types of representation (processes), and finally temporal (Contemporary) and geographical (Britain) settings. Fairclough's TODA consists of three inter-related processes of analysis reflecting the three inter-related dimensions of discourse. As stated above, these processes are Processes, Participants, and Circumstances each of which is a reflection of a certain dimension of discourse. Processes refer to the means and tools by which the object is produced by mainly human subjects. Participants include those who produce or consume the discourse in question. And finally, Circumstances make up the socio-historical conditions and backgrounds which govern these processes. According to Fairclough, each dimension of discourse needs a different kind of analysis:

1. Text analysis (description),
2. Processing analysis (interpretation),
3. Social analysis (explanation).

This three-step methodology allows the analyst to take into account the linguistic and the semiotic signifiers of the text (either oral or written) as well as identifying the socio-cultural and political choices that generated them. Fairclough's model provides multiple points of analysis that range from the textual, the interpersonal, and the social. Such a trinity of analysis emanates from Michael Halliday's Systemic Functional Linguistics (SFL). Halliday argued that there are three levels of analysis: ideational, interpersonal, and textual. To apply Halliday's model at the level of grammar (Textual), a discourse analyst has to systematically examine:

1. Lexicalisation
2. Patterns of transitivity
3. The use of active and passive voice
4. The use of nominalisation
5. The choices of mood

6. The choices of modality or polarity
7. The thematic structure of the text
8. The information focus
9. The cohesion devices.

Thus, textual and grammatical analyses are indispensable in uncovering the ways power is diffused and maintained textually. Grammatical and semiotic structures are sociocultural selections that serve certain extra-textual targets. In the description phase, Fairclough describes and identifies the various syntactic, lexical, and semiotic components of the text. The internal and intrinsic dynamics of the text are quite revealing of the prior choices of those who produced it. In the interpretation step, he refers to the situational and inter-textual contexts of the text. Those contexts are paramount in interpreting the text and the strategies included in its production and reception. Ultimately, Fairclough moves to the explanation phase in which he analyzes the social structures that contributed to the production of the interpretative frameworks of reference of the text. Those are the historical and social conditions governing both texts and their immediate processes of analysis. Fairclough's TODA model is the theoretical part of the methodological tool that is used in the analysis of the data of this article. The data generated by the online questionnaire is analyzed; the immediate interpretative frameworks are identified and appraised; and finally, the sociohistorical factors and forces that promoted their generation are churned out and explained.

Discussion

The expression of ethnic identity through virtual outlets offers unlimited possibilities for cultural articulations. These e-possibilities would create cordial lingua franca of multicultural and multi-ethnic syncretism, generating multiple sources of identifications and socio-cultural empowerments. The virtual space is, in many respects, empowering and secures a sort of flexibility so much needed by the British ethnic minorities. They seem to enjoy greater freedom of expression and more command over their discursive formations.

The conducted questionnaire yielded several findings. Overall, it seems that language is a prime source of identity and identification in contemporary British society. In our survey, 67 % of the respondents affirmed that English in particular and language, in general, constitute a fundamental and even constitutive aspect of British national identity. Moreover, they agree that Britishness is a source of identification for the large majority of the British ethnic groups. Hence, 80 % regard Britishness as more an ethnic identity than a civic one. The diagram below states the

detailed account of the questionnaire's data. The question was "Do you consider English a constitutive element of Britishness?" and the answers were as follows:



Diagram 1: Relationship between English language and British identity

This is not a surprising finding anyway. Yet, it confirms the fact that multiculturalism and language politics are closely related; they feed each other. Hence, no multiculturalism is tenable without the full recognition of the validity of the languages of the different ethnic minorities constitutive of the multilingual mosaic of Britain. Language is, hence, a vital medium through which social agents experience and relate to their environments. Bonny Norton explained this crucial relational aspect of language and identity. He wrote that identity is understood as "how a person understands his or her relationship to the world, how that relationship is structured across time and space, and how the person understands possibilities for the future" (2013: 45). Identity is then a constitutive concept of the human consociation and language is vital in such a consociation. There has been a wealth of literature which deals with the nature, aspect, and future of the relationship between language and identity (Pavlenko, A. and Blackledge, A. (Eds). 2004).

Another crucial concern was the nature of British national identity or Britishness. There are different conceptualizations of the nature and character of Britishness. I investigate some of those conceptions briefly. In September 2002, BBC News produced an article in which the editor analyzed the meanings and dimensions of the concept of Britishness. One fundamental question was "Apart from the sea, what keeps the British together?" (BBC News, 2002). The article is entitled "What is Britishness anyway?" and it attempts to present the various conceptualizations of the British national identity. The article argues that the concept of identity in general and Britishness, in particular, are not easy to understand let alone define and explain. It is postulated that "there are so many

definitions of what "Britishness" is" (2002). It is shown that, in general, the issue of Britishness gathered momentum with the arrival of different ethnic minorities to Britain. Hence, Lord Tebbit, commenting on the racial aspect of the concept, suggested that "Nobody used to talk about Britishness in the 1940s and 1950s; it is a phenomenon of large numbers of non-British people coming into the country. The question is about foreigners and how foreigners are persuaded to adopt British customs and styles." (BBC News, 2002). It appears that the concept of Britishness is so entrenched within the political and cultural discourses of British race relations. The concept has powerful racial overtones.

Yet, another important aspect of the issue was broached in the article; that is the political and civil dimension of Britishness. After all, the then British Home Secretary David Blunkett adopted the ideological assumptions of the notorious "Cricket Test" to suggest that Britishness is a civil and political identity more than being a racial and ethnic one. The cricket test, also known as the Tebbit test, was a controversial policy introduced in April 1990 by the British Conservative politician Norman Tebbit to check and measure the loyalty of immigrants and their children to the British national identity and British cultural system. Arguably, David Blunkett suggested that such a test is a possible indicator of the level of integration in the central value system. The values, he talked about, were mainly political and civil not explicitly cultural. Hence the definition of the British national identity has been a hard task. The elements of that identity were multifarious. I present a non-official consideration of the concept of Britishness.

The race equality think tank Runnymede Trust published a report entitled *The Future of Multicultural Britain* (2000) also known as the *Parekh Report*. The report constructed Britishness in terms of cultural diversity and ethnic heterogeneity. The Parekh Report is composed of three major parts. The first part, entitled "A Vision for Britain", is of vital importance since it tries to rethink the foundations and contours of British identity. The report in general was engaged in revising and "Rethinking the National Story" to highlight its inclusive and multi-ethnic character. The report stresses the fact that Britain just like all other nations and communities is an "imagined community". The "imagined-ness" is set against the essentialist and static conceptions and constructions of national identities. The logic is that if the nation is imagined it can be re-imagined. The identities out of which the community is composed are in a state of flux or to use the report's phrase "identities in transition".¹

Historically, the report shows that all the historical events and acts, upon which an understanding of traditional Britishness was based, were neither unanimous nor unproblematic. For instance, the Act of Settlement (1701) and the Act of Union (1801)

¹ Ibid, p 27.

were, according to the report, “continually contested”. Parekh criticizes the unidirectional and race-oriented concept of Britishness. He stresses that conventional conceptualizations of the notion/nation are systematically constructed to include the mainstream white majority while excluding the other non-white minorities. He writes:

“Britishness, as much as Englishness, has systematic, largely unspoken racial connotations”², and he added that for those non-white minorities, whose native countries were once under the British imperial system, “Britishness is a reminder of colonization and empire”³.

However, Parekh argues that compared to Englishness, Britishness is a preferred source of identification for them as Englishness entails whiteness. Ethnic minorities tend to combine Britishness with other identities, thus, creating what can be called hyphenated identities such as British-Indians, British Muslims, and so on.

Parekh and his group consider that 21st century Britain is at a crossroads regarding its identity. They declare:

“Britain confronts a historic choice as to its future direction. Will it try to turn the clock back, digging in, defending old values and ancient hierarchies, relying on a narrow English-dominated, backward-looking definition of the nation? Or will it seize the opportunity to create a more flexible, inclusive, cosmopolitan image of itself? Britain is at a turning point. But it has not yet turned the corner. It is time to make the move”⁴.

For Parekh, the concept of Britishness is “less unified, more diverse and pluralistic, than imagined”⁵ which means that ethnic minorities with their diverse cultures can take part and find a place in the imaginings of British national identity. Just as British national identity is dynamic and diverse so are those of ethnic minorities; they make up heterogeneous and multidimensional entities.

What Parekh lays down in his report is an attempt to refine and redefine the concept of Britishness to stress its pluralist and civic character. This makes the concept more dynamic and inclusive. Civic values are considered as the basis of this

² Parekh, B. (ed). (2000). *The Future of Multi-Ethnic Britain*. London: The Runnymede Trust, p 38.

³ Ibid, p38.

⁴ Ibid, p15.

⁵ Ibid, p36.

new Britishness. In multicultural Britain, cultural difference is recognized and thus there has been a gradual shift from a mono-cultural Britishness to a multicultural one. The report stresses six tasks that are to be addressed. These tasks are:

- “* the need to rethink the national story and national identity;*
- * the need to recognise that Britain comprises a range of ‘majority’ and ‘minority communities which are internally diverse and which are changing;*
- *the need to strike a balance between the need to treat people equally, the need to respect the differences, and the need to maintain shared values and social cohesion;*
- *the need to address and remove all forms of racism;*
- *the need to reduce economic inequalities;*
- *the need to build a pluralist human rights culture.”⁶.*

Indeed, the *Parekh Report* is a turning point in the definition of British identity. It is to use Pilkington’s phrase “Radical Hour”⁷ in which a new reading of British identity and history is to emerge. According to Parekh, multiculturalism has to be acknowledged as an irreversible fact in contemporary Britain. The new multi-ethnic Britain is accordingly envisaged as a “community of communities and a community of citizens”⁸. Such a new conception seems to strike a balance between different concepts: cohesion, equality, and difference. Thus Britain is a community that shares common values and conceptions of the world, but it is also composed of many communities which stress its diverse nature. This co-existence of cohesion (unity) and diversity (difference) seems to make the two ends meet: the majority is satisfied by cohesion and the minorities get their diversity recognized. The myth of ethnic essentialism and distinctiveness is debunked for the sake of a new conception of race relations. Andrew Pilkington writes:

“Thinking of Britain as a community of communities challenges the conventional view of Britain as divided into two seemingly homogenous groupings, a White majority, and ethnic minorities, and urges us instead to recognise that Britain comprises a number of fluid, overlapping and internally diverse national, regional and ethnic communities which cut across any simple majority/minority division”⁹.

To conclude the *Parekh Report* is an attempt to revise race relations in contemporary Britain with a special focus on the irreversibility of the multicultural

⁶Parekh quoted in Pilkington, A. *Racial disadvantage and Ethnic Diversity in Britain*. Palgrave Macmillan: London, 2003, pp265-266.

⁷Pilkington, A (2003). *Racial disadvantage and Ethnic Diversity in Britain*. London: Palgrave Macmillan.

⁸Parekh. Op. cit, 2000, p 56.

⁹Pilkington. op.cit, p. 266.

nature of the nation. With the formula of Britain as “a community of communities and a community of citizens”, the report presents a new understanding of the cultural and ethnic realities that emphasize diversity while asking for a set of common values that preserve the inter-and intra-cohesiveness of Britain. What we can deduce from this brief account of the definitions and meanings of the concept of identity in general and British identity in particular, is that no comprehensive definition is tenable and no claims of objectivity or scientificity are plausible.

Back to the findings of the questionnaire, the respondents believe that Britishness is more cultural than civic. The cultural parameters of identity seem to exceed its civil or political components. The diagram below presents the various attitudes to the question: “Is Britishness a cultural or civic identity?” This yes/no question narrows down the multidimensional nature of the British national identity into a binary structure to check the validity of official claims that Britishness is mostly a political and civil identity.

There is a dominant discourse that argues for the cultural nature of Britishness. Our representative sample confirms this fact. The digital consideration and expression of ethnic and cultural identity do not impact the nature of such an identity in considerable ways. Only 40% of our respondents declare that web-based spaces offered more flexibility in the expression of their ethnic identity. 60% of the sample either reject or doubt such flexibility.

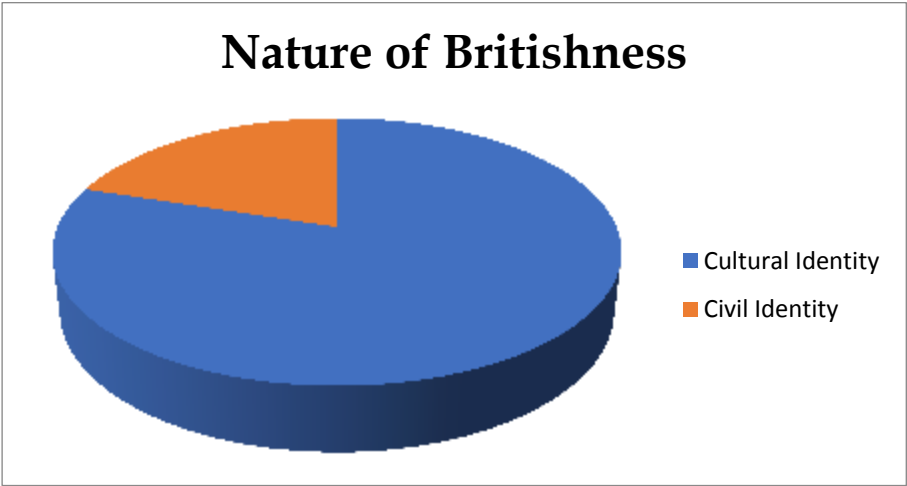


Diagram 2: The nature of the British national identity

One major drawback of the digital formation and expression of ethnic identity (and, in fact, any identity) is the increasing absence of face-to-face and real interaction of social and cultural agents. Hence, the digital experience is greatly contingent on

the constraints of the digital world. There seems to be a new mode of communication and interaction that can be called “Textlationship”¹⁰ that demolishes any authentic human interaction. Such a Textlationship is exclusively based on digital contacts which diminishes the possibilities of real-life social changes.

Conclusion

This article is a critical interpretive reading of the ways British ethnic minorities expressed their ethnic identities within a multicultural British society. It is shown that identity and language play crucial roles in the processes of ethnic identification.

Despite the cultural and linguistic diversity of contemporary Britain, our questionnaire affirms the claims that Britain is still regarded as a predominantly white and monocultural community. It appears that British multiculturalism is a mere political ideology for political and media consumption while the realities of the field confirm the hegemony of the British WASP¹¹ identity and culture.

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¹⁰ A relationship or association between people who text each other frequently, but rarely if ever interact with each other directly and in person.

¹¹ This acronym stands for White Anglo-Saxon Protestant.

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APPENDIX

Questionnaire sample

Thank you for taking part in this questionnaire! That means a lot to the researcher in question. Please, be sure that your data and expressed attitudes will be confidential and will be used exclusively for academic reasons.

1) Age

Which category below includes your age?

- 17 or younger
- 18-20
- 21-29
- 30-39
- 40-49
- 50-59
- 60 or older

2) Race

Are you White, Black or African-American, American Indian or Alaskan Native, Asian, Native Hawaiian or other Pacific Islander, or some other race?

- White
- Black or African-American
- American Indian or Alaskan Native
- Asian
- Native Hawaiian or other Pacific islander
- From multiple races
- Some other race (please specify)

3) Religion

What is your religion?

- Christian
- Muslim
- Jew
- Buddhist
- Sikh
- Atheist
- Other (specify please)

4) Gender**What is your gender?**

- Female
- Male
- Other (specify)

--

5) Marital status**Are you now married, widowed, divorced, separated, or never married?**

- Married
- Widowed
- Divorced
- Separated
- Never married

6) Education**What is the highest level of school you have completed or the highest degree you have received?**

- Less than high school degree
- High school degree or equivalent (e.g., GED)
- Somecollege but no degree
- Associatedegree
- Bachelordegree
- Graduatedegree

7) Employment**Which of the following categories best describes your employment status?**

- Employed, working 1-39 hours per week
- Employed, working 40 or more hours per week
- Not employed, looking for work
- Not employed, NOT looking for work
- Retired
- Disabled, not able to work

8) Householdincome**How much total combined money did all members of your household earn in 2018?**

- \$0 – \$9,999
- \$10,000 – \$19,999
- \$20,000 – \$29,999
- \$30,000 – \$39,999
- \$40,000 – \$49,999
- \$50,000 – \$59,999
- \$60,000 – \$69,999

- \$70,000 – \$79,999
- \$80,000 – \$89,999
- \$90,000 – \$99,999
- \$100,000 or more

9) Is the English language a prime source of identity and identification?

- Yes,
- No
- Don't know
- Other

10) "Do you consider English a constitutive element of Britishness?"

11) Is Britishness a cultural identity?

- Yes,
- No
- Don't know
- Other

12) Is Britishness a civic identity?

- Yes,
- No
- Don't know
- Other

Thank you for your participation!

THE ROMANIAN MULTICULTURALISM: EDUCATION, HIGHLIGHTS AND IDENTITY

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ABSTRACT

The spiritual dimension of culturalism reveals the very reflection of the manifestation of cultures that want to preserve their own identity. Beyond such a manifestation we can only observe that multiculturalism becomes demanding and tolerant of itself when it claims an existential assertion. Moreover, the universal expression of multiculturalism reveals the very form through which and in which the contemporary society manifests itself. Therefore, we can state that multiculturalism as a whole has a normative, descriptive and even scientific nature.

The applicative part of this study investigated the attitudes, perspectives, and opinions stated by the ethnic community (N=106) over subjects like openness, cultural preservation, identity report, social image and others. An additional study focused on investigating teachers' perspective (N=64) over their multicultural competences, skills, strategies, and responsiveness confirmed a high and insightful attitude promoted within the Romanian educational system.

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Introduction

The understanding of the multicultural phenomenon, viewed as a whole, basically expresses a state of fact through which contextual situations are highlighted correlated with civic idea (Modood, 2007), and multi- and inter-cultural dimensions (Ghosh; Tarrow: 1993, 81-92; Glazer, 1997; Levey, 2012; Harris, 2013). In other words, multiculturalism means community and not the individual as a person. In this sense, identity and tolerance are pillars to support a sustainable policy designed to promote and support the idea of multiculturalism at the national level, but also with visibility at the international level. Thus, we can talk about taking over the revaluation of minorities, and such an approach is found in Romania.

Through multiculturalism, communities are connected in thought, tradition, deeds and spirit. The observance of the rights and freedoms of all expresses the very idea of assuming and accepting what diversity and tolerance stand for. It is for these reasons that an identity of the spirit must be assumed. By assuming and preserving the identity, the very diversity of the multicultural dimension is accepted.

Under these conditions, the characteristic reality of multiculturalism can be deciphered by calling for assumption and awareness of identity and diversity. That is why the distinction between multiculturalism and globalization is necessary. In other words, we can clearly state that multiculturalism stands by no means for globalization.

On the one hand, the globalization keeps spirits away from each other, but at the same time it tries to assimilate them by hijacking their own identity. On the other hand, multiculturalism connects them, unites them. The multiculturalism is, rather, a special form of education. That is why the form of education that people associate with in relation to the idea of multiculturalism becomes fundamental in the ontic dimension of the human being.

Multiculturalism and identity in the Romanian territory

Romania is a country where multiculturalism is at home. Historical circumstances (Rogobete, 2006, Șerban, Stelu, 2007, 393-406) have not always been the most favorable for the recognition of various ethnic communities. Over time, however, Romania has shown that, by recognizing multiculturalism, the identity of spiritual communities that have spirituality in common is accepted. The Romanian

Constitution, the fundamental law of the Romanian state, recognizes the rights of national minorities to preserve develop and express their ethnic, cultural, linguistic and religious identity (Article 4 of the Romanian' Constitution). It is clear that when we talk about multiculturalism we must consider, on the one hand, the ethnic religious, cultural community, a community that must be interested in protecting its own identity, and on the other hand, we speak of multiculturalism as a political theory (Horton, 1993). Taking into account the multiculturalism analyzed in relation to cultural affiliation, we notice a more than interesting situation in Romania.

Thus, when we talk about specifically multicultural communities in Romania, our analysis must focus mainly on different cultural identities such as Ukrainians / Hutsuls, Lipovans, Germans, Hungarians, Saxons and Szeklers, Albanians, Armenians, Turks, Bulgarians, Czechs and Slovaks, Serbs, Poles, Macedonians, Tatars, Azerbaijanis, Italians and the list goes on. In other words, the diversity and richness of multiculturalism in Romania are more than obvious. The values and practices that all these communities share are recognized and accepted in Romania, each person benefiting from their own rights in this regard.

The cultural diversity in Romania predominates and enjoys freedom of expression in this respect. It is a diversity that encourages the spiritual identity, legitimizing cultural customs. Regardless of the area to which it deals with, the multiculturalism found in Romania is one that tries to establish a series of connections at an ideational, inter-community level. In other words, multiculturalism unites and connects people into a unitary whole (Liu, 2007), but with particular non-discriminatory manifestations. It is a whole process of deciphering the social and cultural reality in particular, but also the identity in general (Werbner, 2005).

The exigency of multiculturalism consists precisely in the way in which it expresses its own identity (Cretan R, Turnock, D and Woudstra, J., 2008). It assumes the new paradigms without giving up the traditional paradigms. The gratitude for the past becomes a virtue for the present and for the future (Thomas, 2011). Tolerant of itself, the multiculturalism knows how to unite the temporal dimensions: past-present-future.

The convergence between such dimensions reveals the very existence of "possible worlds" where the images of cultural differences do not create any divergences. Any multiculturalist solution refers to ideas such as education, tolerance, relationships, consolidation and valorization. The legitimacy of some communities is validated by assuming the norms at the level thereof.

Forms of manifestation of multiculturalism in Romania

A first example that we want to bring to your attention is that of the Ukrainian minority, a minority that is mostly found in northern Romania and in the areas near the border with Ukraine. Thus, the Ukrainians (also known as or *Ruthenians* in some areas of the country such as Maramures, or known as *Hutsuls* in northern Bukovina or even *Haholi* in Dobrogea) have lived with Romanians over time. Their education was special in the sense that there were and still are schools / classes with teaching in Ukrainian (Ukrainian is accepted as an optional subject in schools / universities). A testament to the preservation of cultural, linguistic and ethnic identity is a specific body, namely the Union of Ukrainians in Romania, which aims to strengthen Romanian-Ukrainian cooperation relations.

A second example we want to offer is that of the Lipovan community, known as an ethnic group of Russian origin, but not Russian in the true sense of the word (Ipatiov, 2001; Song, 2010). Lipovans are found in the eastern part of Romania, more precisely in Tulcea, Constanta and Braila counties. Among a series of Lipovan personalities who lived and honored their own community and Romania, we can mention Ivan Patzaichin (former Romanian canoeist who won a 4-time gold medal at the Summer Olympics), Ioan Chirilă (writer and sports journalist), Vlad Ivanov (film actor) and others.

Another ethnic but not unitary group that we can mention is the one represented by the German community (Böhm, 2003). We specify in this context that this group is not as numerous as it was used to be 40-50 years ago, but nevertheless it finds its representation in Romania in several areas. In the German community in Romania there may be some researchers, including Saxons, Swabians and Zipser Germans (Zipsers). The Democratic Forum of Germans in Romania is known in this sense. Among the German personalities with a strong impact on the Romanian territory can be mentioned Klauss Iohannis (president of Romania), Michael Klein (athlete / footballer in the Romanian national team), Stefan Walter Hell (originally from Romania, physicist and who received the award Nobel Prize in Chemistry in 2014).

A fourth community we can refer to is that of Hungarians, currently the largest ethnic minority in Romania. It is very visible in the western part of Romania (Covasna, Harghita, Mures, Cluj, Bihor and Arad counties) and continuously promotes its own values. This community is organized as a unit from a political point of view under the name of the Union of Hungarians in Romania and has in Romania, besides the Hungarian language teaching schools, a series of its own institutions such

as the Hungarian Opera in Cluj, the Hungarian State Theater in Cluj and Oradea and the Hungarian Television in Transylvania.

Our synchronous, systemic analysis continues with the ethnic group of Szeklers identified towards the center of the country (Covasna and Harghita counties). The construction and the attempt to reconstruct their own identity represented and still represents, from a historical viewpoint, an effort to legitimize their own way of being and living in the Romanian territory, and their historical meaning was a special one within it. For example, the Szeklers (documented in the 13th century), identified as descendants of Bulgarians related to Hungarians or as descendants of Huns or Eastern Khazars (Bruno) had a privileged situation from the beginning, as they were exempt from paying taxes precisely because they were considered to be free (Russu, 1990).

Throughout history, the Romanian territory has been transited by a series of ethnic groups, minorities who have also given a series of outstanding personalities in terms of culture and science, as follows:

- The Albanians who lived in the 16th century in the territory now called Romanian. Examples of personalities are the rulers Vasile Lupu and Gheorghe Ghica (who had a special influence on the culture and politics of the seventeenth century), the writer Victor Eftimiu or Naum Penajot Veqilhargi exemplary personality who published the first alphabet in Albanian in Romania.

- The Armenians in Romania who had the right to autonomy and free trade (Albinetz, 2012). They are found especially in Tara Romaneasca, Moldova and Transylvania (for example, in the cities of Gherla and Dumbrăveni there were Armenian courts). Spiru Haret (the father of education in Romania), Ana Aslan (gerontologist), David Ohanesian (journalist), Varujan Vozganian and Varujan Pambuccian (politicians) and others can be mentioned among the famous personalities of the Armenian community.

- The Bulgarians from Dobrogea, Banat Muntenia, Oltenia and Transylvania (personalities: Panait Cerna and Alexandru Macedonski-poets; Anton Pann-writer, Magda Isanos-lawyer and writer) (Балкански, 1996).

- The Czech or Pehmi (in the Banat area): Karel Liman - architect; Alexandru Cihac-philologist; Lascăr Viorel-painter.

- The Slovaks (in the Bihor and Arad counties area): it is worth noting the presence of the Slovak Theoretical High School Jozef Kozaček "with teaching in

Slovak language (Budoï in Bihor County) and the Theoretical High School" Jozef Gregor Tajovsky "in Arad which had a language teaching section Slovak.

-The Serbians (in the Romanian Banat region): Dositej Dimitrije Obradović-writer; Sava Tekelija - politician), Lavinia Milosovici-exceptional gymnast who represented Romania.

- The Poles (in Suceava county) represent a rich and traditional community: Władysław Dunin, engineer and journalist; Fred Micoş-graphic artist and painter; Andrei Ostop-sculptor; in the city of Suceava there is Dom Polski which represents a cultural association of friendship; in Bucharest there is also the University Association of Friends of Poland. Among the important Polish representatives who worked in the Romanian space can be mentioned: Gustav Otremba - doctor; Izydor Kopernicki, anthropologist; Victor Dombrowski, general, mayor of the city of Bucharest (1938-1940, 1944-1948); Teodor Rogalski- musician.

Multiculturalism in Romanian educational system

In order to analyze the multicultural factor and his impact in Romanian social dynamics, a reversed study was also required: in order to understand and evaluate the cultural specificity and the general attitudes towards it, we needed to establish prior the issues that minorities encounter by living in Romania. Although we aimed for a qualitative and not quantitative research, a semi-structured scale of items was necessary. Therefore, the proposed interview guide was focused on specific matters of concern for the investigated population, such as: their perspective/ opinion regarding the ability to preserve their cultural customs, language, heritage and traditions, the opportunities to promote or transmit their cultural customs, language, heritage and traditions, any intercultural bias that they encountered, the feeling of being represented (at local, regional and national level), the trans-cultural opening, the level of community openness, the correlation status between their beliefs and traditions and the current national legal context. This first stage of the study was applied to 106 volunteers with the further backgrounds: Magyars, Szeklers, Csangos (32%), Rromani (27%), Poles (9%), Ukrainians (12%), Serbs (2%), Croats (1%), Slovaks (1%), Bulgarians (1%) Greeks (1%), Jews (4%), Turks and Tatars (4%), Armenians (2%), Lipovans (3%), Asians (2%), Africans (2%). The design of this study also included the community size, its intern cohesion and the transgenerational factor.

Results show that Magyars, Szeklers and Csangos have positive opinions about their ability to preserve and forward trans-generationally their cultural customs, language, heritage and traditions. A moderate concern was stated by Rromani and Polish communities. Regarding any intercultural bias encountered, Rromani and the new communities of migrants declared some struggles derived from the trans-cultural impact. The feeling of being represented (at local, regional and national level) register high result for the Magyars and moderate results (community representation case) for Rromani, Poles, Ukrainians and Turks/Tatars. The feeling of low represented communities is stated by the Asian and African communities and we will further correlate this result with the social-politic context. The trans-cultural opening is more noticeable usually starting from the second generation for the members of the newest minorities, while in 40% of the older communities was stated a sense of historical and social stigma, while, in order to protect their heritage, a few number of communities transformed in small enclaves of cultural aggregate.

We concluded that the main obstacles in the social cohesion are strongly linked to the educational system, as schools became the main instrument to enforce the intercultural dynamics and communication. The highlights on this matter are mainly focused on the support offered by the state administration. For example, via educational projects like „Romanians worldwide”, it is granted access to middle and upper education for Romanians around the world, but also for the historically and politically estranged former Romanian communities from Ukraine and the Republic of Moldova. Since the cross-cultural values are mostly processed through leaned data and attitudes, we consider that the school formation must be the main messenger for the multicultural discourse, opening altogether the inter- and transgenerational channel in social, politic and historic context. Pedagogical skills, multicultural knowledge and curricula became, mostly after the European integration, a focal point for the educational reformation.

Starting from this premise, we consider necessary to adapt the model developed by Sue et al. (1982) concerning multicultural competency to evaluate the level of multicultural awareness, skills and knowledge in educational field. A second research was based on the Spanierman et all. (2011) scale used to examine Teacher Multicultural Competence. Another validation studies, including the 2-factor and the 3-factor scales were taken into consideration (Hue & Kennedy, 2014; Leung & Hue 2020) to adapt this scale for Romanian teachers (N=64). The proposed scale is based on 16 items concerning the activities that celebrate diverse cultural practices communication styles knowledge, received instruction in the field/ pedagogical formation, cultural-responsive methodology used in classroom, unbiased cultural

knowledge shared, opinions, perspectives, values and experiences shared in class and others. The overall evaluation implied normal scoring (eg. My curricula integrate topics and events from racial and ethnic minority populations) and reversed score (e.g. I rarely examine the instructional materials I use in the classroom for racial and ethnic bias). A series of demographic items were annexed: age, gender, level of experience, level of studies, and number of ethnic students per year, ethnic match teacher-student and the school system level.

Analyzing total scores, teachers' perspective over their multicultural teaching skills, competences, knowledge and strategies is evaluated as medium-high (.84). Higher results were positively correlated with gender (women teachers being more involved in inter-cultural mediation), level of experience (5 to 10 and 10 to 15 years of experience were correlated with a better use of multicultural pedagogy), level of studies (trained teacher scored a better result for skills and knowledge), number of ethnic students per year (for 91% of cases, the higher level of diversity was correlated with better results to F2 and F3), ethnic match (was the most relevant aspect, especially in skills and relation items) and the school system level (higher results were correlated with the higher educational system). General results also demonstrated a low ethnic match with no difference for the Hungarian community and moderate effect in the Romani community, better skills in the 5-10 and 10-15 years of experience and exposure-gained knowledge for teachers that have more than 5 students originated in different cultures per year.

Multicultural skills is the most consistent factor, as 89% of subjects reported that organized or collaborated in school events and programs meant to develop cultural awareness and promote diversity and inclusion. Teachers professing in middle and high educational systems, young and middle-aged teachers (<40 years), teachers with 5 to 15 years of experience, teachers working in heterogeneous communities and teachers that scored a high level of ethnic match were more prone to assess their pedagogical skills as multicultural-focused. The second factor, multicultural knowledge was stated by 83% of respondents, teachers reporting a proper understanding of social, cultural and historic background of the race and ethnic diversity. Higher scores were correlated with the ethnic match, community diversity and the number of ethnic students per year. Third factor, grouping the attitudes and relational items, scored the least result, as only 80% of participants consider that they are able to offer the right amount of support to their ethnic students or to facilitate inclusion with visible, high result. Most conclusive results are linked to variables like: level of studies and level of experience, gender and school-system level, with higher results for teacher that followed studies in psiho-pedagogy, teachers that are working in primary and tertiary systems and teachers with 5 to 20 years of experience.

Conclusions

The normativity theory at the level of multiculturalism (Semprini, 1997; Rattansi, 2011) can be analyzed in relation to the interrelationships of minority groups and communities. Moreover, the forms of expression found at the level of intercultural spaces (Barry, 2001; Amin, 2002) reside in the very possibilities of validating what we call *the spiritual coexistence*. The representative dimensions for such a status are validated by the presence in the Romanian geographical territory of various forms of nationalities. These become representative for the very idea of multiculturalism and implicitly, for that of inter-culturality.

Such ideas prove their legitimacy through the high level of education found in Romanian schools. Thus, the Romanian school currently supports the idea of multiculturalism. Moreover, the Romanian legislation is permissive in this respect. The educational policies are clearly focused upon supporting and promoting language learning through formal and non-formal activities from an early age.

From the first years in the schooling system, pupils are encouraged to learn foreign languages precisely because such an approach is a gateway to cultural, social and economic openness. The ethnic communities engaged in such activities are supported precisely by capitalizing on uniqueness in diversity. In other words, in Romania multiculturalism is at home.

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ISLAMOPHOBIA AS A FORM OF RACISM AND INTOLERANCE

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ABSTRACT

Islamophobia is a social phenomenon. It expresses fear and hatred towards Islam and Muslims, as well as discrimination against people professing this religion. It became apparent in the early Middle Ages and went through several stages of its historical development. Currently, manifestations of Islamophobia are clearly visible in many European countries. Mainly due to the migration crisis in Europe, some politicians, even scholars and ordinary people, actively support and spread Islamophobic ideas and sentiments. They approve the rise of anti-Muslim hatred and violence in society. Moreover, some of them believe that Islamophobia, unlike anti-Semitism, xenophobia and other forms of discrimination, are not a hate crime. These people also associate Islam with a religion that promotes violence and Muslims as terrorists. As a result, they believe that Islamophobia should not be punished by law as various forms of discrimination often are. Some politicians, especially those on the far right, try to capitalize on the spread of Islamophobic ideas for their own political gain, namely to obtain the support of voters in elections. The spread of Islamophobia gave rise to various anti-Muslim conspiracy theories (i.e. Eurabia, The Great Replacement), which, in turn, exacerbate the human rights situation in European countries.

In this paper, I show that Islamophobia is not only a form of hatred and violence against Muslims. But also one of the main forms of racism and intolerance we see today. Using a deductive method, I prove that Islamophobia, as we see it in European states, has the main features of racism. This means that Islamophobia, like racism, provokes the persecution of innocent people, violates their rights, and they face intolerance and violence because of their belonging to Islam. The spread of Islamophobia in European states threatens the values of democracy and human rights. Therefore, European states must resolutely fight Islamophobia.

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Introduction

The term Islamophobia comes from the combination of two words: Islam and phobia. According to the etymology of this term, Islamophobia is based on the fear of Islam and Muslims. The logical consequences of this fear are hatred, discrimination and persecution of Islam, Muslims and everything related to Islam.

The Cambridge Dictionary, defines Islamophobia as hatred, fear and discrimination against Islam and the people who profess this religion as *unreasonable*¹, and Merriam Webster Dictionary - as *irrational*².

Islamophobia cultivates hatred against Muslims and it is occasionally accompanied by hate crimes. This means that people who spread Islamophobic moods and ideas are not limited to humiliating Islam and Muslims, but they also commit acts of violence against Muslims, including killing them. In such cases, Islamophobia is classified as a *hate crime*.

A Practical Guide titled "*Hate Crime Laws*" published by the OSCE Office for Democratic Institutions and Human Rights defines hate crimes as "*criminal acts committed with a bias motive*"³. The main distinctive feature of hate crimes in relation to ordinary crimes is that they are committed with a bias motive. Speaking about the bias motive of hate crime it is meant that "the perpetrator intentionally chose the *target* of the crime because of some *protected characteristic*"⁴. The target may be one or more people, or it may be property associated with a group that shares a particular characteristic. As for a protected characteristic it is a characteristic shared by a group, such as "*race*", *language*, *religion*, *ethnicity*, *nationality*, or any other similar common factor⁵. Hate crime is committed on the basis of one or more of these protected characteristics.

According to "*Hate Crimes Laws*", another difference of hate crimes compared to ordinary crimes is the impact on victims of crime. The perpetrator selects the victim based on the victim's affiliation with a particular group. This means that any member of this group can become the target of a crime. Unlike victims of many other criminal acts, hate crime victims are selected on the basis of *what* they represent rather than *who* they are. The message that is conveyed is intended to reach not just the

¹Cambridge Dictionary. Definition of Islamophobia.
<https://dictionary.cambridge.org/dictionary/english/islamophobia>

²Merriam Webster Dictionary. Definition of Islamophobia. <https://www.merriam-webster.com/dictionary/>

³ Hate Crime Laws. A Practical Guide. OSCE/ODIHR, Warsaw, 2014, p.16.

⁴ Ibid.

⁵ Ibid.

immediate victim but also the larger community of which that victim is a member. Thus, they are sometimes described as *symbolic crimes*⁶.

In general, hate crimes aim to intimidate victims of crime and the communities to which they belong. This type of crime seems to convey to the community members that they are undesirable in the society. Furthermore, hate crimes send a signal of fear even to members of other communities who may become victims of hate crimes in the future due to certain protected characteristics. Due to these protected characteristics in terms of scope of their impact on society and on state as well as in terms of further consequences hate crimes are more dangerous and broader than ordinary crimes. Therefore, in modern times, many states rightly impose harsher penalties for hate crimes than for ordinary crimes.

In other words, if the crime was committed with a bias motive, that is, if the victim of the crime was selected on the basis of certain protected characteristics, such as, the basis of the victim's belonging to a particular ethnic or religious community, it will be punished more severely than ordinary crimes that have the same result.

Classification of hate crimes is based on motive for which they are committed, i.e. by which protected characteristics the given crime was committed. The most widespread types of hate crimes are ones committed on the basis of *race, religion, sexual orientation, ethnicity/national belongness, disability*⁷. Islamophobia should be classified as a hate crime committed on *religious base*.

Islamophobia is a widespread form of intolerance and discrimination. It cultivates intolerance and discrimination against Muslims. Even some researchers quite accurately consider Islamophobia to be a form of racism. For example, Tarig Modoud, a British sociologist, in his article "*Rethinking multiculturalism after 7/7*", supporting this point of view, notes: "*There is not a singular racism but multiple racisms that include colour/phenotype forms but also cultural forms building on "colour", or on a set of antagonistic or demeaning stereotypes based on alleged or real cultural traits. The most important such form of cultural racism today is anti-Muslim racism, sometimes called Islamophobia*"⁸. Farah Elahi and Omar Khan, British researchers also define Islamophobia as a form of racism. To them, with many Black and minority ethnic groups, Muslims also experience disadvantage and discrimination in a wide range of institutions and environments, from schools to the labor market to prisons and even violence on the streets. Policies to tackle Islamophobia should be developed in line

⁶ Ibid.p.17.

⁷Types of hate crime. <http://crimesofhate.weebly.com/types-of-crimes.html>

⁸ Modood, T.. "Remaking multiculturalism after 7/7", <https://www.surrey.ac.uk/cronem/files/Tariq-Modood-article.pdf>. p.3.

with policies to tackle racial discriminations and generally focus on the real effects of the people affected by it. They recommend the government to adopt their definition of Islamophobia as anti-Muslim racism⁹. Omar Khan in one of his speeches noted his disagreement with the current and dominant view of Islamophobia as anti-Muslim hatred or fanaticism¹⁰. In his opinion, this view is too narrow and, therefore, creates the false impression that Islamophobia refers only to (often violent) street clashes, and not also to direct and indirect forms of discrimination in the labor market, housing, education, and health provisions. Furthermore, portraying Islamophobia as a form of racism will encourage broader groups of the population to join the fight against Islamophobia because they support the fight against all forms of racism¹¹.

Although the term Islamophobia first appeared in literature in the 1970s, it was not until the 1980s, especially in the 1990s that the term began to be used extensively. In November 1997, *the Runnymede Trust* - the country's leading race equality think-tank published its landmark report "*Islamophobia: A Challenge for Us All*" which is said to have popularized the term¹². In the aforementioned report it was noted that the term Islamophobia refers to the following three phenomena:

1. *Unfounded hostility towards Islam;*
2. *Practical consequences of such hostility in unfair discrimination against Muslim individuals and communities;*
3. *Exclusion of Muslims from mainstream political and social affairs*¹³.

The term "Islamophobia" reached its pinnacle after the terrorist attacks on September 11, 2001 in the United States by members of the terrorist organization Al-Qaeda. The spread of radical Islam and the growing threats posed by it led to the widespread use of the term Islamophobia both in popular fields of literature and in the speeches given by politicians.

Fear and hatred of Islam and Muslims are a negative phenomena in themselves. For the reason that, as noted above, they are unreasonable, irrational and unjust. In addition, they are subjective, biased and untrue. The fear and hatred of Islam and Muslims have certain forms of manifestation. For example, the fear of Islam manifests itself in the presentation of this religion as a religious system that opposes development, innovation, promotes intolerance towards other religions, and

⁹ Elahi, F. and O.Khan. (2018) .Introduction: What is Islamophobia? // in Elahi, F. and Khan, O. (Eds.) "*Islamophobia: Still A Challenge for Us All.*" A 20th-anniversary report. 5-12. London. p.8.

¹⁰ Khan O. Islamophobia is anti-Muslim racism.// Evidence to All Party Parliamentary Group on British Muslims. 2016, p.2.

¹¹ Ibid. pp.2-3.

¹² Ibid. p.1.

¹³ Ibid. p.7.

opposes science, education, and the arts. As for the fear of Muslims, this is reflected in the fact that they are presented as an aggressive, terrorist-oriented community that do not want to integrate into the society in which they live.

History of Islamophobia. Its causes, main periods, and consequences

Islamophobia as a social phenomenon expresses fear and hatred towards Islam and Muslims this opinion has been formed long ago. It has a deep and ancient historical and ideological roots.

Islamophobia was artificially put forward by people concerned with the spread of Islam as a religion with high moral values, as well as the increase in the number of Muslims around the world. The Crusades in the Middle Ages were one of the earliest manifestations of Islamophobia. As you know, in the Middle Ages, especially from VII to XIII centuries, the Muslim world surpassed the Christian world, having achieved great success in all fields of science, technology, economy, culture and society. State and religious leaders of Christian countries, envious by the achievements of the Muslim world, viewed these accomplishments as a threat to themselves and started organizing crusades against Muslim regions. Spreading the idea that Islam is against Christianity, and Muslims are the enemies of Christians, heads of European churches called on the local population to lead crusades against Muslims.

The next stage in the history of Islamophobia demonstrated itself after the Renaissance, especially in the New Age. At this stage, unlike the previous one, the spread of Islamophobia took place in the context of the weakening of positions by Muslim countries around the world. The progress of European states in the scientific, technological, educational, economic and military spheres, and the growing backwardness in these areas in the Muslim world, created favorable conditions for the launch of new attacks on Islam. The Muslim world, which had reached a high stage of development over a long period of time and had made great strides in the development of science, was gradually declining.

Some European intellectuals criticized Islam, linking this backwardness of the Muslim world to Islam. For example, the 19th-century French orientalist Ernest Renan (1823-1892), in his book *"Islam and Science"*, argued that orthodox Islam which is a product of Arab thought, was contrary to science, philosophy, and social progress in general¹⁴. Islamophobic views of Renan were criticized by prominent Turkish poet

¹⁴ Рустамов, Ю.И.(1980) Ислам и общественная мысль в Турции, Баку. с.81.

and public figure *Namig Kamal (1840-1888)* and outstanding Azerbaijani thinker, theologian, and enlightener *Jamaladdin Afghani (1836-1897)*¹⁵.

In his criticism, Namik Kamal, referring to the early stages of the development of the Muslim world and referring to its great achievements in science and philosophy, noted that the Christian West owes much of its scientific development to Muslim scientists and philosophers. As for Jamaladdin Afghani, in his article "*Reply to Renan*" he also refuted the above-mentioned views of Renan on Islam, showing that with the advent of Islam, the Muslim world left Christendom behind in the field of science and art. From about 775 to the middle of the thirteenth century, approximately for 500 years, the Arabs developed the scientific achievements of the ancient Greeks, and then spread them in Europe.¹⁶

It should be noted that prominent representatives of Turkism *Ismail Gasprali (1841-1914)* and *Alibey Huseynzadeh (1864-1940)* also spoke out against Islamophobic ideas widespread in Europe and Russia.

Well-known enlightener and public figure Ismail Gasprali, through his newspaper *Tercuman*, which he published from 1883 till the end of his life, rejected the idea that the backwardness of the Muslim peoples in Europe and Russia was related to Islam and noted that Islam attached great importance to science and education¹⁷.

Alibey Huseynzadeh noted that Islam, as a progressive religion, has the power to unite people and create favorable conditions for the socio-economic development of the country. He precisely considered the division of Muslims into Shiite and Sunni sects as one of the main reasons for the backwardness of the Islamic world. Alibey Huseynzadeh said that there was no conflict between Islam and science. He noted that Islam has great potential, and stressed the need to fight against uneducated and fanatical clerics in order to realize this potential¹⁸.

The beginning of the modern era in the history of Islamophobia dates back to the late 1980s and early 1990s. It is known that it was during this period, in connection with the collapse of the world communist system and the end of the Cold War. One of the main consequences of this event is the *growing role of culture in social development*.

¹⁵Ibid.

¹⁶ Əfqani, C. (1998) Seçilmiş əsərləri, Bakı. c. 51-52.

¹⁷ Гаспринский, И. (1991) Русское мусульманство. Мысли, заметки и наблюдения, Симферополь, издательство «Таврия». 64 с.

¹⁸ Наджафов, Э.А. (2000) Соотношение культуры и цивилизации в общественном развитии, Баку. с. 79-82.

By its essence culture is a stable and conservative social phenomenon. These features have been identified by many researchers¹⁹. The stable and conservative nature of culture further strengthens its leading role in social development. However, some authors, exaggerating the stable and conservative nature of culture, present it as a completely permanent social phenomenon. One of such authors is *Samuel Huntington*. He believes that the fact that culture is a stable and conservative phenomenon is reflected by the idea that the distinctive features of the historical development of different people depend on their cultures.

Based on two premises - the diversity of cultures of the people of the world, as well as the stable and conservative nature of culture, Huntington put forward the *hypothesis of "clash of civilizations."* To him, in the post-communist period, the competition of superpowers is replaced by the clash of civilizations²⁰. The world civilizations based on religious, linguistic and cultural diversities will inevitably collide with each other. In his opinion, the most likely clashes will be between Western and Islamic civilizations, as well as between Western and Confucian civilizations.

Huntington's hypothesis about the "clash of civilizations" is the theoretical and ideological basis of Islamophobia in the modern period of history. Since according to the hypothesis, Islamic civilization is opposed to Western civilization and the spread of its values in the world.

As an ideologist of Western civilization, Huntington accuses Islamic civilization of impeding the socio-economic and democratic development of countries. Huntington in his book *"The clash of civilizations and the remaking of world order"* gives a prognosis of the prospective socio-economic and political development of the post-communist societies of Eastern Europe and the former Soviet Union. He notes that the development in these societies with Western Christian heritages are making progress toward economic and democratic politics; the prospects for economic and political development in the Orthodox countries are uncertain; the prospects in the Muslim republics are bleak²¹.

¹⁹ Наджафов, Э.А. (2006). К вопросу об определяющей роли культуры в общественном развитии. *Elmi əsərlər. İctimai-siyasi elmlər seriyası*, Bakı Slavyan Universiteti, (1-2) c. 63-68.

²⁰ Huntington, S. (1996). *The clash of civilizations and the remaking of world order*. New York, Simon and Schuster. p.28.

Huntington's attitude towards Islamic civilization and Islam is inherently highly biased. Without a deep understanding of Islamic civilization, its values and historical achievements, Huntington presents Islam as a religion that is anti-democratic, contributes to socio-economic underdevelopment and leads to migrant crisis. He shows Muslims as people prone to conflict and terrorism. Of course, Huntington's anti-Islamic, Islamophobic views are ideological in nature. These views reflect the interests of individual representatives of political and religious circles in the West.

Subsequent historical events, in particular the terrorist attacks of September 11, 2001 and the recent influx of refugees from the Middle East and Africa to Western Europe as a result of the recent military conflicts in these countries created favorable conditions for the spread of Huntington's anti-Islamic, Islamophobic views. In addition, these events contributed to the strengthening of Islamophobic sentiments in Western countries.

One of the main reasons for the rise of Islamophobic views in the West today is the unfair and biased policy against Muslims in these countries. This is primarily due to the spread of certain *negative stereotypes* about Muslims in Western countries. Historically, negative stereotypes and myths about Muslims have been widespread in the West.

Doug Saunders, Canadian journalist in his book *"The Myth of the Muslim Tide: Do Immigrants Threaten the West?"* refutes the stereotypes about Muslims widespread in the West and proves them to be biased and false²². He notes the Islamophobic nature of the stereotypes.

The spread of negative stereotypes about Muslims in the Western countries has led to the emergence of various conspiracy theories. One such conspiracy theory is *the Eurabia theory*.

The term "Eurabia" was coined by British journalist *Bat Yeor* in her 2005 book titled *"Eurabia: The Euro-Arab Axis"*. Later, the term became heavily used and took the form of a conspiracy theory.

In fact, the racist Islamophobic theory of Eurabia offers a scenario for the future development of Europe. According to this scenario Europe will Islamize in the near future. The influx of Muslims to Europe and the high birth rate among them will result in a Muslim majority here by the end of the XXI century. Muslims will rule

²² Saunders, D. (2013) *The Myth of the Muslim Tide: Do Immigrants Threaten the West?* Knopf Canada.

Europe. An islamized Europe will gradually lose its cultural values. It will weaken existing ties with the United States and Israel.

According to the theory of Eurabia, some ruling political circles in Western Europe allegedly cooperate with the Arab countries in order to strengthen Europe against the United States. Therefore, along with Islamophobia, this theory is based on Euroscepticism, which criticizes the European Union and the policy of European integration. It is no coincidence that far-right forces and populist politicians in Europe defend and propagate the theory of Eurabia, which promotes racism and discrimination. For example, Anders Breivik, a Norwegian Islamophobe who killed more than 80 innocent people in 2011 because of hatred towards Muslims, often used the term Eurabia in his speeches.

Nowadays, negative stereotypes and conspiracy theories about Muslims spread by certain groups in the West, are widely used to promote ideas of Islamophobia. In addition, such stereotypes and conspiracy theories are often used by the ruling circles for their own political purposes. Such injustice, which causes discontent and anger among Muslims, is one of the main reasons for the emergence of radical groups among Muslims. Certain organizations and forces spreading Islamophobia in the West, especially extreme right-wing populist groups, are trying to capitalize on the rise of radical groups among Muslims for their own purposes.

Organizations and forces promoting Islamophobia in Western Europe

The spread of Islamophobia in the Western European countries is carried out by certain organizations and forces. Switzerland-based *"Racism Islamophobia Watch"* organization, which fights Islamophobia and racism in the Francophone countries, has been preparing a monthly report based on its observations since October 2013. The report highlights the spread of Islamophobia in France, Belgium and Switzerland. Such facts include slogans and racist swastikas written on the walls of mosques at night, hate speech against Muslims on social networks, beheaded pigs around mosques, insults to women in hijabs, attacks on mosques by extremist groups, and etc.

According to the survey conducted in France in 2014 by the human rights group *"Defender of the Rights"*, the criteria related to the ethnic origin and skin color are discriminative factors in employment. The "being of foreign origin or nationality" (71%), "having a foreign-sounding name" (70%) or "to be a person of color" (66%) is considered to be inconvenient. According to the survey, the ethnic origin is seen as a

xenophobia and other forms of discrimination, is not a hate crime. Consequently, particularly negative factor for getting a job than during the career²³.

According to “*Racism Islamophobia Watch*” organization, in countries such as France and Switzerland, Muslims face certain restrictions on their worship. Women wearing hijabs are persecuted. Muslims cannot find a suitable place to worship. They cannot build a mosque at their own expense. A report by “*Racism Islamophobia Watch*” organization says a Saudi businessman has been denied permission by the mayor of Nice to open a prayer center in his own building.²⁴ According to another report, the newly appointed mayor of Mantes-la-Ville did not allow the *Muslim Association of Mantes-South (AMMS)* to build a house of worship in the city. The mayor is a member of the ultra-right, nationalist National Front political party led by *Marine Le Pen*. The head of AMMS described the move as discrimination against Muslims.²⁵ The National Front which is known as one of the most ultra-right parties in the West is acknowledged throughout Europe for its Islamophobic propaganda and activities. For example, on October 15, 2014, a representative of this party used insulting words against Islam during the holiday of Ramadan²⁶.

Recently, in Western European countries Islamophobia, like other forms of intolerance, xenophobia and discrimination, has spread not only among radical right-wing groups, but also among ordinary people. One of the main indicators of this is the increase in votes for ultra-right parties in these countries. As a result, the positions of these parties in the political system of Western Europe are strengthening. For example, in the European Parliament elections in 2014, for the first time in French history, the National Front, led by *Marine Le Pen*, received the most votes. Compared to the previous elections to the European Parliament in 2009, the party received four times more votes in 2014. About a third (24 people) of the 74 members of the European Parliament elected from France were members of the National Front.²⁷ In the next elections for the European Parliament in May 2019, the National Rally* party ((in French - *Rassemblement national*)), led by *Marine Le Pen*, again took first place in France. 23.34 percent of voters voted for the party's candidates²⁸. Currently, 23 of the 79 MPs representing France in the European Parliament are members of the National Rally party. As a logical consequence of the growing popularity of the National Rally

²³Organization Racism Islamophobia Watch Report. 10 months (from October 2013 to July 2014) report on Islamophobia and racism in the French-speaking European countries (France, Belgium and Switzerland). Geneva, 2014, p. 12.

²⁴Ibid, p.18.

²⁵Ibid, p.19.

²⁶Ibid. p.19.

²⁷Ibid. p.24.

* Until June 2018 known as the National Front.

²⁸Results by national party: 2019-2024. France - Official results

<https://europarl.europa.eu/election-results-2019/en/national-results/france/2019-2024/>

party in French society, its leader Marine Le Pen ranked third among candidates in the 2012 presidential elections (17.90% of voters) and second in the 2017 presidential elections (33.9% of voters)²⁹.

One of the organizations that deliberately spread Islamophobia in contemporary Europe is the National Council of European Resistance (*in French - Conseil national de la résistance européenne*). The Council was established on November 9, 2017 in France. The organization was founded by French writer *Renaud Camus*, known for his anti-Semitic and Islamophobic views, and *Karim Osik*, a French-born lawyer to a Muslim family of Algerian descent who later converted to Catholicism and supported Marine Le Pen in the 2017 presidential election. The members of the National Council of European Resistance are prominent politicians from France, as well as from a number of other European countries, adhering mainly to extreme right-wing views (for example, the former Czech President *Vaclav Klaus*). Council members are concerned that the influx of migrants from the Middle East, North Africa and other countries in the region, specifically Muslims to Europe is leading to a decrease in the number of Christians and an increase in the number of Muslims in the area. As a result, French culture and European civilization in general are in great danger.

It is no coincidence that the Council is called the "National Council of European Resistance". It is well known that the National Council of Resistance (*in French - Conseil National de la Résistance*) was created in mid-1943 to liberate France from German occupation during the Second World War. It would seem, the founders of the National Council of European Resistance consider the influx of migrants to France and Europe as dangerous as the French occupation by Germany.

Members of the National Council of European Resistance support the conspirative theory by its essence "*The Great Replacement*" (*in French - Le grand remplacement*) which was put forward by far- rightists. According to this theory, as a result of migration and demographic growth, non-European peoples, especially Muslims from the Middle East, North Africa and other regions, migrate to Europe and replace the local population. Proponents of this theory believe that the increase in the number of Muslims in France, as well as in other European countries, is gradually destroying French culture and Western civilization in general.

Members of the National Council of European Resistance actively promote Islamophobic views by participating in various events. For example, one of the active

²⁹French presidential elections under the Fifth Republic.

https://en.wikipedia.org/wiki/French_presidential_elections_under_the_Fifth_Republic

members of the Council, the French *abbot Guy Pages*, spoke at 10 of the 17 sessions of the annual meeting of the OSCE Office for Democratic Institutions and Human Rights (ODIHR) on September 10-21, 2018 in Warsaw and presented his Islamophobic views to the participants of the event. The main idea of his Islamophobic views can be expressed as follows: Islamophobia, unlike anti-Semitism, xenophobia and other forms of discrimination, is not a hate crime. Consequently, Islamophobia is not punishable by law as various forms of discrimination³⁰. To justify his Islamophobic views, Abbot Guy Page deliberately falsifies the facts. For instance, he links Islam to the ideology and atrocities of the ISIS terrorist group.

In one of his speeches at the aforementioned OSCE meeting, abbot Guy Page made an Islamophobic proposal concerning Muslim migrants seeking asylum in Europe. He offered to exchange these migrants for non-Muslims living in Saudi Arabia who are being mistreated by the government. According to him implementing these ideas, three issues can be solved at the same time³¹. First, thousands of non-Muslims living in Saudi Arabia will be freed from slavery and violence. Second, Muslim migrants who want to move to Europe will have the opportunity to live in Sharia law in accordance with their wishes by coming to Saudi Arabia. Third, Europe will be free from the threat of Islam and the threat of a real civil war.

However, you have to wonder - how did abbot Guy Pages manage to openly declare his Islamophobic views at 10 sessions of the OSCE/ODIHR Annual Meeting? It is known that the OSCE is an organization that systematically and consistently combats all forms of discrimination and intolerance, including Islamophobia. The OSCE Office for Democratic Institutions and Human Rights' 2018 report titled "*Hate Crime Against Muslims*," fittingly acknowledges that Muslim communities across the OSCE region are victims of rhetoric that often associates them with terrorism and extremism or portrays the presence of Muslim communities as a threat to national identity. Muslims are often portrayed as a monolithic group, whose region and culture are incompatible with the concepts of human rights and democracy³². This intolerance, if left unchecked, can enable a climate that fosters hate crime against Muslims, which is an attempt to isolate them from society. Only a strong response from all actors in society can effectively challenge discrimination, intolerance and hate crimes against Muslims³³. In addition, the OSCE Chairperson-in-Office has a Personal Representative on Combating Intolerance and Discrimination against

³⁰ <https://www.facebook.com/osce.odihhr/videos/vl.522074571547216/275045440001625/?type=1>

³¹ Ibid.

³² Hate crime against Muslims. <https://www.osce.org/odihr/373441?download=true>

³³ Ibid.

Muslims. In accordance with his/her mandate, the Personal Representative submits to the Chairperson proposals on the fight against intolerance and discrimination against Muslims in the OSCE countries. In other words, it is inadmissible to voice Islamophobic views from the OSCE podium. Despite this, abbot Guy Pages spoke at the OSCE meeting. Obviously, he wanted to abuse not only Muslims, but also the organization fighting Islamophobia.

Along with France, Islamophobia is on the rise in several other European countries such as Austria, the Netherlands, Denmark and Hungary. Islamophobic slogans are more vividly displayed in the propaganda campaigns of ultra-right parties advancing in the political arena of these countries. The Islamophobic slogans of these parties are one of the main reasons for the recent increase in their ratings. Therefore, it is no coincidence that the Islamophobic positions of the ultra-right parties are their distinguishing features. As for the reasons for the spread of their Islamophobic slogans in society in modern times, this is primarily due to the migrant crisis.

As a result of military conflicts, the mass influx of migrants from a number of developing countries, especially from the Middle East and Africa, to Western Europe has led to a partial increase in the number of Muslims there. The proliferation of Muslims in the Western European countries is one of the main reasons for the activation of ultra-right forces operating in these countries. Leaders of far-right parties have criticized the Western Europe's migration policy for destroying the culture of European peoples. In this regard, Marine Le Pen, speaking at a conference of European right-wing parties in December 2017 in Prague, stated: *"Migration is close to unbearable, our respective cultures are being destroyed... We like diversity. I like the Dutch to be Dutch, I like the Czech to be Czechs, I like the French to be French, I like the Italians to be Italian"*³⁴. Geert Wilders, the leader of the Dutch Party for Freedom, known for his anti-Muslim rhetoric, defended Marin Le Pen's views on migration at the conference. He called to follow the example of US President Donald Trump and put travel bans on entry to Europe from certain Muslim countries. He noted the necessity to send every boat with illegal immigrants back, as Australia has been doing for such a long time.³⁵

As we can see the right-wing forces, mainly the extreme right-wing political parties, various nationalist, neo-fascist movements, as well as individuals, are involved in the spread of Islamophobia in Western Europe. Most of these forces are in opposition to the government. They use Islamophobia as a tool to come to power.

³⁴European far-right parties seek to unify at Prague conference.

http://www.euronews.com/2017/12/16/european-far-right-parties-seek-to-unify-at-prague-conference?utm_source=spotim&utm_medium=spotim_recirculation&spotim_referrer=recirculation

³⁵Ibid.

They do not see Islamophobia as a problem. On the contrary, they believe Islamophobia to be as an effective means of preventing the destruction of Western civilization. Therefore, one of the main activities of these forces is to support and spread Islamophobia in Western Europe. However, in reality, Islamophobia is one of the main problems facing the Western European countries today. Since Islamophobia as a form of racism, discrimination and intolerance is contrary to democratic values, human rights and freedoms that are promoted and protected by these countries.

Conclusion

In conclusion, Islamophobia is one of the most widespread forms of racism, intolerance and discrimination in our lifetime. Islamophobia is directed against the integration processes in society.

Because it's spread in society causes ethnic and religious conflicts, which, in turn, seriously hinders the socio-economic development of the country. In addition, like other types of hate crimes, the impact of Islamophobia has broader, more dangerous, more destructive and long-term consequences for individuals and society compared to ordinary crimes. This is due to the fact that in addition to the person who is the direct victim of a crime motivated by Islamophobia, other members of this group, who are other Muslims, also suffer. In other words, a crime motivated by Islamophobia in a particular country causes wider confrontation in society, affecting all the Muslims living in that country. Sometimes the echo of Islamophobia spreads beyond the borders of the country.

In this case, some Muslim countries protest against the act of Islamophobia in certain countries. This means that the confrontation has already spread from a domestic to an international level. In order to prevent all these confrontations, the world communities must prevent Islamophobia, as well as all forms of racism, intolerance and discrimination.

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PREJUDICES AND STEREOTYPES BETWEEN ALBANIANS AND MACEDONIANS IN RELATION WITH THOSE BETWEEN ARBËRESHË AND ITALIANS

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ABSTRACT

The basis of this study is "Prejudices among the peoples in the Republic of North Macedonia", the ones we face every day. Every people have prejudices; unfortunately, we cannot manage to escape from prejudices. Although nothing is real, they are just an assumption and often unfounded. Prejudice is wrong thinking, embedded by the incomplete knowledge of world phenomena and their causes, by which someone starts in his judgments and actions contrary to the understanding of reason. We, in this paper, will deal with the prejudices between Albanians and Macedonians who live in North Macedonia and the prejudices between Italians and Arbëreshë who live in Italy. In this paper, we bring forward comparisons, examples of what stereotypes and prejudice the Arbëreshë use for Italians and vice versa. We also display the prejudices that Albanians have about Macedonians and vice versa.

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Introduction

Scholars find it very difficult to define prejudice. Some say it is " a negative attitude or opinion towards an individual, just because it belongs to a certain group ". Others say that this attitude is based on " insufficient information ", which leads to " prejudice of members of that group ". Stereotypes promote various actions, which sometimes play a major role in promoting nationalism but also enmity between peoples (Ibrahim, p. 302). When people are prejudiced they usually defend their thoughts or feel guilty or at ease, if one criticizes each other when we are in crowded environments then know that these are just thoughts, not what people believe, think or have experienced it. Prejudice may also arise from a personal need to feel positively about a certain group humanely and negatively about another group, or from a perceived or real threat (Judith N, 2010). Prejudice arises when generalized impressions are filled with emotion. In contrast to stereotypes, prejudice is not based on experience and perception, but on an opinion that is not usually reflected and is therefore a previously evaluated judgment that usually has a direct impact on behavior. Prejudices are usually negative and difficult to remove because of their complexity and diversity. Prejudices, on the other hand, are premeditated judgments that are associated with positive or negative feelings and are difficult to change. They are resistant to information - the more emotions accompany them, the more. Stereotypes and prejudices are "mental drawers"; make it easier for us to find the (assumed) orientation. They are not extraordinary, but are part of basic human equipment.

Stereotypes and prejudices are extremely resistant to change as they affect the personality structure. In short: They have a facilitating function, they control perception and thus also prevent new experiences, as those affected by prejudice avoid contact with the objects of their prejudice. An anti-Semite will avoid acquaintance with Jews, while a racist will avoid contact with foreigners. Prejudices and stereotypes are like the beloved furniture of our worldview that we willingly rearrange. Prejudices are used for quick and reliable orientation in a complex social environment and convey a sense of social belonging.

Prejudices are usually negative. They can affect the way we treat certain people and the expectations we have of them. This can be very dangerous. Prejudices can become dangerous if they spread on a large scale. On media such as newspapers, TV, or radio, or on social media. If negative things for a certain group are repeated over and over again, then we need to be careful. Especially if no one opposes these ideas, more and more people may end up believing prejudices. Negative prejudices that are common in a society can cause tension between groups. Or result in groups of people

being discriminated against or treated unequally on the basis of, for example, their background, skin color, religion or their language.

Although nothing is right, it is only premeditated, it is often unfounded but still there are many. When we are prejudicing, some, usually defend their thoughts or feel guilty or at ease, if one criticizes each other when we are in crowded environments then know that these are just memories, not what people believe, think, do or have experienced it. Most people, when they think about the work of reducing prejudice, think about other groups, ie to not touch other groups. The idea that his speech is "the best"; is found everywhere and has been mentioned by various dialectologists and sociolinguists (Shkurtaj, 2009). We can say that prejudices are the same as fairy tales or we can say that they are identical, where usually, the characters play two simple roles: on the one hand they are good and on the other hand they are bad. The peoples of the Balkans have these roles. separated so beautifully that the roles of "good" and "bad" are just like in fairy tales: the bad are they and we are the good ones. (Ibrahimi, 2016) Content, however, is subject to change. To whom or what our prejudices and stereotypes are directed depends on historical experience, socialization, geographical location and other factors. Estimates of the same issue / group of people may differ in changing social conditions. It also means that people can be manipulated about their social attitudes / stereotypes and prejudices, which can cause or intensify tensions and conflicts between groups and even lead to armed conflict. Some beliefs, most often negative, are based on the assumption that members of certain groups have characteristics that are unique to them and that differ from other people.

Nowadays, it is common to hear the words stereotype and prejudice in many social and professional contexts. This overuse of these two concepts can lead to mistakes and misunderstandings. It often happens that we do not even know someone, but draw conclusions about him in advance. Prejudices mainly stem from certain stereotypes that we adopt. Each of us has some stereotypes and prejudices towards a certain group of people, but often we are not aware of them because we are convinced that the others really are as we think of them. The moment we become aware of a stereotype or prejudice, we are given the opportunity to think well before reacting and thus protect others from ourselves. Unfortunately, we have stereotypes and prejudices and they continue to be in society. These phenomena are not innate, they are learned from birth by parents, more widely in the family, later by friends, teachers, through media and social networks. As we grow older, we identify with the group to which we belong, we accept its norms and the criteria by which we evaluate ourselves and our behavior, we form different criteria, attitudes and even prejudices. If there are certain types of socially accepted prejudices and discrimination, there is a

great deal of social pressure to be a fit person with the groups. Sometimes, people react based on the stereotypes and prejudices they have towards a group, they ignore individuals from that group or, worse, ridicule and hurt them.

Many people do not think about what prejudices they have and how their presence affects their reactions and behavior in many situations. When you evaluate someone as a person with prejudices, he is easily offended. It is as if you call him/her limited or incapable of society. At the same time, if people adhere to their usual prejudices, they begin to feel confident and competent. Prejudice is like an octopus with many tentacles, penetrating easily into every area of our lives. Prejudices are limitations in the way of thinking that lead to wrong conclusions. Prejudices are always on the rise where there is no personal pursuit of knowledge and development. In this paper we will see many stereotypes and prejudices about Albanians, Macedonians, Italians and Arbëresh.

Prejudices against Albanians by Macedonians and vice versa

Prejudices - Attitudes which are not based on reasonable conclusions nor are they argued with proven facts. Prejudices are a kind of stereotype that contains evaluation or judgment. Prejudices are positive or negative feelings and emotions that a person experiences towards a social group and its members. Effective evaluations depend on the beliefs of the group. This is the affective component related to categories, evaluation. They are directly related to stereotypes, ie. if the stereotype is negative, negative prejudices can be created and if the stereotype is positive, a positive prejudice can be created. A number of seemingly neutral stereotypes actually contain an element of judgment. Any group stereotype that contains an emotionally negative evaluation (feelings of disgust, hostility, hatred, contempt), some ethnic, racial, religious or social groups is interpreted as prejudice. Prejudices are judgments that are not based on true experience for some aspects of reality, more often for people as members of social groups, or for the group as a whole.

In socio-psychological research, it is usually defined as a negative, hostile attitude towards a certain person groups (races, peoples, nations, etc.), or as a strong 'antipathy to the group as a whole or to an individual just because he is member of that group'. One of the shortest definitions of prejudice was given by Lafargue who says it is 'a bad opinion of others without sufficient justification'. So, prejudice is always a social phenomenon, it always testifies to the group.

Prejudices are a pattern of learned thinking that is logically unfounded, persistently maintained social attitude towards a group, which easily spreads and influences the formation of negative opinions and attitudes towards a certain group. For example, the statement: "Albanians are not good at computer game"; seems to be a fact, but in fact it is a judgment about women's technical competencies. Even when stereotypes or prejudices seem positive, they almost always have a negative side. The statement: "Albanians are the most generous people in the world"; is positive in terms of Albanians themselves, but at the same time contains the assessment that citizens of other countries are less generous. Also, the statement: "Macedonians are good in sports"; can be interpreted as "Macedonians are good only in sports";. Nationalism and patriotism seem positive in nature, but can easily turn into racism, treated as values towards other peoples and nations. Prejudices are assimilated during personal experience, which is formed and influenced by the family environment, education and various personal impressions and experiences. They are a convenient alternative to someone's opinion when we do not know someone or something and make assumptions about what we have heard and read and what we think we know about him or her. This is often a generalization of an explanation of a situation, person, or event without providing factual evidence. Particularly violent ethnic clashes have revived many prejudices. One respondent says even more prejudices have emerged during the wars. However, Macedonians experience great inferiority complexes with everyone. These complexes are due to the great civilizational, industrial, technological and material backwardness, someone does not accept their name and someone their language and in prejudices they always blame the Albanians. The situation creates two desires: on the one hand, Macedonians are obsessed with the desire to belong to this advanced European family. On the other hand, they suffer from the feeling that they are underestimated, which is why they constantly try to "show" the West that they are "true Europeans"; and that they will soon become members of Europe. One respondent says that Europe does not accept us despite all these prejudices. Examples of prejudices are as follows: "It is Friday evening, there is a young Albanian boy behind the bus station, I heard him whispering in Albanian. He is probably drunk."; "Without education, life has no meaning" ; "I do not think that Macedonian boy is smart because he never reads books"; "I do not like Albanians because they smile too often."; "If she is an albanian girl, she will not enter the scientific community."; Prejudices allow us to categorize groups and summarize our judgment of each of them. It then allows any individual or group to be included or excluded on this basis. Prejudices can be changed based on new experiences and especially getting or asking for more information about a certain person or situation, and at best this is first person information. Are stereotypes and prejudices useful? Prejudices and stereotypes can be positive or negative. They

stem from our personal education and experiences, but also from the information and messages that media and social platforms send us. Stereotypes make communication easier because they are known to many people around the world. Stereotypes and prejudices really help us understand others, the world and ourselves. But at the same time, they can be dangerous if they are based on misjudgment and / or underestimate an individual, group or problem. Stereotypes and prejudices are very difficult to change, as they are “appropriate” to use in our daily behavior and to store a number of questions. In addition, they often resist new information that contradicts them. Sometimes reality does not match our ideas or views of things. In such cases, it is easier to “change” reality or create a new one based on existing stereotypes and prejudices, so that we do not have to change our perceptions. This process provides some security and avoids the question of our individual views of the world. However, it must be acknowledged that reality is complex and that there is no single truth. It is important to be aware of the existence of stereotypes and prejudices and to be able to identify them so that we can develop and progress in our thinking, behavior and actions.

The main difference is that prejudice is a kind of emotional evaluation, while stereotype is a previous belief of a cognitive nature. In general, previous ideas and beliefs create assessments that are already “one-sided” in a positive or negative way. Those who identify with the Shkëndija football team are evaluated more positively with regard to those who are members of the team, while the members of the Vardar football team will be evaluated negatively from the beginning. Prejudices and stereotypes are usually present at the same time, without originating from different stages.

To identify stereotypes and prejudices, we need to study someone who belongs to a certain social group and who, because he is a member of that group, is discriminated against by another person who comes from another group. To analyze them, it is necessary to first observe discriminatory behavior and draw conclusions about both prejudices and stereotypes, because in this way from observable and objective objectives we draw conclusions about the emotional aspects, which are prejudices and cognitions, which are stereotypes.

As we can see, these concepts are related, but they are different and it is necessary to know well the differences between them. Depending on the circumstances, they may or may not show a connection, i.e. someone may develop stereotypes and prejudices but not discrimination, or they may only develop stereotypes but not prejudices or discrimination. In general, stereotypes create prejudices that can lead to discrimination.

One respondent says: "Nowadays there is not much prejudice between an Albanian and a Macedonian" he says: "I am not saying that there is no prejudice at all. They exist, but it mainly comes from people who do not know Albanians or are narrow-minded and not interested in meeting them."

Given these definitions, we may know if discrimination occurs in our immediate environment and most importantly, perceive if there are signs in the form of stereotypes, prejudices or both that can lead to discriminatory behavior. It is up to us to identify these situations and act to prevent them or ultimately eliminate them.

Life has not been easy for girls from Albanian families who have studied in Macedonian, says one surveyor, because they always had a prejudice that we should not finish studies but stay at home. "They mostly worked all the time, in bakeries, restaurant-cleaners and around the house" they told us. "They do not integrate much into society." But today is proof of how much things have changed, but also that the road has not been easy. "I fought with flesh and blood for everything I achieved" says one surveyor. "There was a lot of prejudice." A law graduate of the Faculty of Medicine in Skopje, she now works at the Hospital, where she recalls the questions she was asked during her studies "Are you sure you are Albanian or do you have someone in your family of another background? How do you live with a family of 15 members as Albanians live? "You are not like them." There are many Albanian students who do not know a single word in Macedonian." says one pollster. There is a perception among Macedonian employers that Albanians do not need work because they can easily find it within their community. It is most often heard - "You have your people, they will hire you, as a baker or cleaner." says one surveyor. If only we could somehow stop the prejudices or at least alleviate them.

Stereotypes are defined in the psychological literature as relatively rigid, simplistic, and one-sided perceptions of certain aspects of reality, particularly individuals or group society. The term is most often used in the social sciences to explain a specific phenomenon that emerges as a relatively fixed group and simplified generalizations about a social group or class, one-sided emphasizing their negative characteristics. One-sided and inaccurate beliefs of many individuals about other people are an important component of almost any stereotype" (Jovanović, 2001, p.33).

According to the above definitions, given the emotional intensity of reactions to a certain type of activism that imply prejudice, or especially given the fact that it is usually about specific groups, when prejudices (peoples, races) are mentioned, it seems to be more justified talk about stereotypes when it comes to social cliché

perceptions about old age. On the other hand, stereotypes and prejudices are historical and cultural aspects of universal social, or rather socio-psychological categories. They are taught in different ways through the processes of socialization the attitudes and values adopted for certain social groups or categories. The first prejudices are adopted (as well as the social norms themselves) of families, then through peer groups, in the neighborhood, through the school system, through various media. A five-year-old child has already adopted through social learning certain prejudices about members of certain social groups (in our country, for example, about Roma). It is clear how many prejudices are not only present but also deeply rooted, perhaps more in the realm of the unconscious and mechanically adopted. There are a large number of prejudices: shipac, shipus, shiptar, shiptarishte, shiptari, shiptarishka. (Ibrahimi, 2016)

For Albanians, other names are also used such as: albanska svjecica-furati albanska svjecica (ie as those who understand hard and slowly), Albanians were also referred to as: shipa, water polo player, were also labeled as: nationalist, separatist, irredentist, violent, savage, etc. (Ibrahimi, 2016) Macedonians have many other prejudices about Albanians, I am quoting the most interesting ones: "Unable to make a state, ignorant, uncivilized - against the idea that Albanians have their own state in the Balkans", "Shiptari", "Albanians are always prone to violence", "Albanians are stubborn and always look for ways to get things done as easily as possible". The main prejudice among Albanians is that Macedonians have always been our enemies, that they have always killed Albanians, while Albanians have always been victims.

There are many offensive names for Slavs such as: shka, shkina, shkavelli, shkau, kaur, kaurçe, gjaur, thir, pig, ruthless, uncultured, vile, idiot. Macedonians are uninformed, ignorant, uneducated, without culture, extreme Nazis. Among them, the word "shka" was the one that has coexisted in time and space together with the "Albanian" ethnonym. (Ibrahimi, 2016) We have many other types of prejudices from the respondents: "criminals, chauvinists, filthy, treacherous, indecent, invaders, traitors, kaur, a surveyor says: "In general I have the impression that Macedonians are aggressive, nervous and prone to dominating the weakest", "nationalist, heartless". These prejudices are more present in the media. More prejudices arise among the peoples who have been in conflict. In one that took place in Serbia. Serbs' prejudices against Albanians... Albanians are "uncivilized", &"uncultured", 'not sincere' '... On the other hand, the Albanians have been against the Macedonians because they "hate other people", "traitors". In the consciousness of many Macedonians there is a belief that Albanians today and even in the past, have done nothing but think of harming the Macedonians. I will tell a case from a Macedonian while we were on lunch break in training, she said a very positive prejudice for

Albanians: " The street was full of cafes, restaurants with Albanian owners in Tetovo, she said we Macedonians think that the state should only hire us and you open private businesses and work by yourself ". For the Macedonians " They have pathological hatred for Albanians and feed their children with this hatred, and they do not care much about their appearance of themselves and their homes "Shiptari" and "Shkije" usually when relationships are strained by the elders we encounter this more than by the young.

Prejudices between Italians and Arbëresh

Prejudices between Arbëresh and Italians exist a lot, I had the opportunity to survey some Arbëresh on social networks who have given their opinions, their prejudices about Italians and also what Italians say about Arbëresh. One respondent says: " Prejudices start from the neighbors(where our neighborhood is better than others, it is natural) then they are judged on the basis of the village, on the basis of the province, names, clothes, songs and to others, and according to the states it is natural, it becomes racism only because you organize to impose your own rules ".

In some Arbëresh communities of Italy it is said that they (Arbëresh men and Arbëresh women) are the most capable, the most beautiful, the strongest compared to all the others around them. According to sociolinguistics, here we are dealing with two opposite codes: a code "We" which is a link and a code "They" which is a division. such: We are Arbëresh. We are different; We are divided, we are Arbëresh; We are the blood of Arbëresh; Our blood is shed in Albania; our village; our language / gjufa / gluha / giljuha etc. (Shkurtaj, 2011) As an old Arbëresh woman from Cerzeto once said: "when I leave my village, Christ also seems Italian to me". Of course also in terms of language, always according to the same group, the language is "ours".

The Arbëresh of Italy have been proud of the customs and traditions to the extent that the young people of the Kapucimati (Këpucmadhi) tribe did not allow their peers from nearby villages, who came to hunt for girls, to enter their dwelling center, so even the wealthy families of foreigners living in Saint-Marciano were obliged to learn the language of "Kastriot". And the Italians say about the Arbëresh: *Se vedi lu gegiu e lu lupu, lascia stare lu lupu e spara llu gegiu* (If you see the wolf and the arbëresh, leave the wolf and shoot the arbëresh) On the other hand, the Arbëresh also say about the neighboring Italians: " don't let the pig and the italian inside your house because they only bring misfortune ". (Shkurtaj, 2011)

We have another expression for the Arbëresh: "Kill the Arbëresh and leave the wolf". (Ibrahimi, 2008) One respondent states: "Si na la chiazza 'ncontri un grecu e un lupu, sparaci a lu grecu e lassa u lupu". The Sicilian expression is used between a neighboring village (Bisacquino) and us in Contessa Entellina. "If there is a Greek and a wolf in the square, shoot the Greek and leave the wolf", so in some villages in Sicily the Greeks are told by the Arbëresh that they have the same Orthodox religion. Arbëresh tend to view all Italians as unreliable, messy and unpredictable.

Stereotypes between Albanians and Macedonians in accordance with those Arbërese-Italian

Stereotypes are ideas and opinions that are widely shared among people in a group. Stereotypes are formed by the accumulation - often very simplistic - of one or more characteristics of another group of individuals. They are organized beliefs or ideas about the characteristics associated with different social groups: appearance, interests, professions, ethnicities, etc. These are simple images of how groups are viewed and what they do. Categories consist of interpretations, ideas, and opinions about the elements. We all have stereotypes because our minds organize concepts into categories and they are not always negative, they should be understood as two sides of the same coin. In short, stereotypes are widespread generalizations about members of a social group that provoke a tendency to emphasize group similarities, especially when categorization has value or relevance to the person doing it and differences with other groups. Stereotypes can be positive or neutral and negative.

Although they can sometimes be helpful, stereotypes start to hurt when they are harshly imposed on individuals and used as a motive for different attitudes and behaviors towards them. Stereotypes are generalizations and may not be true on a case-by-case basis. Prejudices and stereotypes about Albanian girls who apparently went to study were more prevalent than ever before. These attitudes are examples of prejudices against Albanian girls who were educated - stereotypes related to discrimination against an individual or group of people because of their appearance. Such attitudes show that Albanian educated girls were worthless and took them as weak, incapable of work, physically and mentally slow, with some disorder or disability, or as powerless.

Examples of stereotypes are as follows:

"Men are stronger than women", or "Macedonians are more hardworking than Albanians", "Blondes are stupid", "No one can beat Albanians in football", "Swiss trains are always punctual".

Stereotype, like prejudice, categorizes a group and summarizes views about it. So it assumes criteria for the inclusion or exclusion of an individual or group.

The formation of stereotypes is usually of social origin through observational learning. This is why the naturalness and spontaneity with which stereotypes are taught in our social behavior are common. In this case, for example, it should be noted that we should be able to think in advance about heuristics, which is supposed to be overly generalized, especially when, more or less unconsciously, we have negative stereotypes about a group of people. Expanding the focus and abstraction from the cultural background imposed on us by certain predetermined ideas can be key when looking at reality in a natural rather than stereotypical way. Stereotypes are compared in the way of thinking with certain phenomena of a group of people, be it a profession, social class, race, nationality. At the root of the stereotype is a widespread and unjustifiably broad generalization, a belief which is based on the minimal knowledge of the group in question and the assumption that all members of that group have certain characteristics that are unique to them and through which they differ from others. Stereotypes deny a person's individuality. It is believed that there are more negative stereotypes than positive ones. The possible negative effects of stereotypes are the justification of prejudice, the unwillingness to behave towards the other group, preventing group members for whom they have stereotypes to be successful in certain activities.

As is often the case in the social sciences, there is no clear definition. Simply put, stereotypes are general, simple ideas and clichés. Ethnic stereotypes are part of the value system of every culture, society and ethnic group. Their social function is to limit and stabilize the respective group. They provide support. People suffering from low self-esteem use prejudice to reduce fear and insecurity in order to meet their needs for security and guidance. Stereotype - Attributing the same characteristics to each member of a group, regardless of differences between members of that group. Stereotypes should have been eradicated long ago, but they still remain in society, because stereotypes as a phenomenon, are much easier to spread and create, in respect to their eradication. I think overcoming these stereotypes is a big challenge, but I don't think it is not impossible. According to a surveyor in northern Macedonia where he says "If we kept the children in kindergartens together in groups, ie Albanians and Macedonians, we would probably remove the stereotypes." According to a surveyor in Italy where she says "Northern Europe

is considered mainly Central Europe. The south of Italy is called North Africa and Asia Minor and the Arbëresh live in the hottest part of the country. The South has long been considered as an "Italian Africa".

Even today, phrases such as "Italy ends in Rome and Naples, Calabria, Sicily and the rest already belong to Africa" are still used or "Naples is the gateway to the East." Stereotype is a mental simplification of complex characteristics or behavior of groups of people. Although these simplistic impressions and representations are not always true, we need stereotypes to reduce the complexity of our environment and facilitate interaction with people from other groups. It helps us to perceive and become aware of ourselves. The implementation and presence of stereotypes is a common process that can provide guidance and is inevitable in daily life. However, you should always be aware that stereotypes do not represent reality, but rather distort and generalize it. For intercultural cooperation, it is important to see that different cultures usually bring with them different stereotypes.

Conclusion

We can now assume that the more we get together with other people, with other cultural / ethnic groups, the more real information we get and the more authentic experiences we can have. As a result, prejudices and stereotypes must be reduced but also removed altogether. However, it is a bit problematic. Only through social contact, relationships between groups do not necessarily improve, but require the will and understanding that contact is formed by prejudices and stereotypes. The willingness of the people involved to learn is the first step in mitigating prejudices and stereotypes. A common example of the difference between stereotypes and prejudices lies in the saying: "All Italians eat pasta every day" (stereotype) as opposed to "Italians eat spaghetti!" (Prejudices).

Despite all those seminars that we attend saying that we will fight against prejudices and stereotypes, they still torment humanity. Prejudices and stereotypes cause people to distort, misunderstand, and even ignore facts that conflict with their preconceived notions. This bitter reality reflects not only our critical times but also the imperfection of humans. However, the situation is by no means hopeless. True, we may not be able to eradicate the discrimination we see around us, but we can work to eradicate the prejudices and stereotypes that may have lurked within us. During the study we had encountered a large number of stereotypes and prejudices of Albanians for Macedonians and vice versa as well as Arbëresh for Italians and vice

versa. Prejudices and stereotypes will continue as long as there are many differences between people, as long as inequality and equality will sleep together, will live in the same place. This pathology will be just as discriminatory, incurable contagious in different parts of the world.

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No potential conflict of interest was reported by the authors.

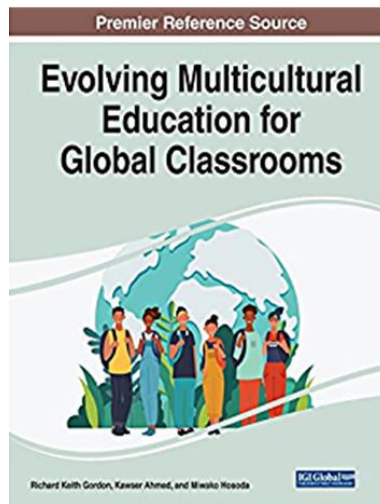
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BOOK REVIEW: EVOLVING MULTICULTURAL EDUCATION FOR GLOBAL CLASSROOMS



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Evolving Multicultural Education for Global Classrooms, edited by Gordon, Ahmed, and Hosoda, brings together different perspectives on the interrelation between education and multiculturalism.

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Structure

Following the editors' Introduction, and the Detailed Table of Contents, which carefully summarizes the main ideas explored in each chapter, the volume is divided into twelve chapters. The book ends with the editors' conclusions, in which an attempt is made to present a unified reading of the contributions.

This monograph offers a variety of case studies from different parts of the world, from more experimental to more theoretical-based approaches, all of them centred on education and multiculturalism. The authors explore, either implicitly or explicitly, the challenges associated with teaching and learning in a multicultural environment. At a first glance at the table of contents, there does not seem to be a clear unity in terms of topics and scopes. The editors, and authors, come from diverse backgrounds as well. This wide diversity is balanced by the introduction and the discussion, in which the editors convincingly entwine the multiplicity of ideas, theories, and approaches covered in the volume. In the conclusion, the editors state that the chapters "represent authors from four continents and their understanding of diversity" (249), highlighting and asserting the international nature of the volume, contributing to a global, and multi-national discussion on the topics addressed by the different contributors.

Content

Chapter 1, entitled "Educating Rohingya Children and Youth in Emergencies: A Reflection from the Field," by Kawser Ahmed, deals with education and humanitarian crisis. The chapter explores, in particular, the educational setbacks that Rohingyans children, displaced from Myanmar into refugee camps in Bangladesh, face when it comes to receiving regulated education. In the backdrop of Education (M+), a multi-layered approach for education based on sustainable education for peace, the author urges for a need to develop and implement an educational model that would ease hostilities between the Rohingya and their host communities, contributing, simultaneously, to foster social cohesion.

In chapter 2, "Lessons to the 'Kyosei' Inclusive Society: Challenges and Directions for Multicultural Education in Japan," Miwako Hosoda focuses on the Japanese term "共生 Kyosei," used to describe the ability to understand, respect, and live with people from various cultures and how this concept can be applied into educational settings. In light of an increasing flow of immigration in Japan, as

well as the need to incorporate indigenous peoples living detached from society, the author advocates for the necessity of mutual understanding among cultures and languages, placing education at the centre of this transformation. The study discussed three educational practices addressed to Japanese schoolteachers and practitioners to incorporate the “共生 Kyosei” practices into their educational designs.

The third chapter, authored by Kong, Zhang, Sachdev, Dzotsenidze, and Yu, is titled “Racial Socialization and Multicultural Education of Asian Families in the United States.” This contribution revolves around the recent renewed wave of racism against Asians and Asian Americans, who were blamed for the COVID-19 pandemic. The families interviewed for this study seem to agree on the need to enhance parental racial socialization that would embrace discussions about race and ethnicity. In this sense, schools are regarded as essential elements to assist multicultural education at home. Chapter four, “Multiculturalism in Teacher Education” offers a theoretical approximation on the concept of multiculturalism and teacher training approaches. In it, Belgin Arslan-Cansever emphasizes the paramount role played by teachers in evolving the pupils’ cultural attitudes and social behaviours. The author urges teachers and teacher-trainers to gain further knowledge on the implications of strengthening multicultural attitudes in their practices.

“Enhancing Student Agency as a Driver of Inclusion in Online Curriculum, Pedagogy, and Learning Content”, chapter five, authored by Lydia Sophia Mbat, advocates for the inclusion of student agency in the design of online learning programmes in higher education. Mbat contends that by effectively incorporating the voice of the students, the curriculum will become more flexible and inclusive, reducing, thus, inequality and epistemic injustices in virtual courses. In line with Mbat’s assumptions upon students’ right to decide on their learning processes, Antoinette Sherrise Linton’s contribution in chapter six, puts weight on learners’ beliefs, ideas, and epistemic agency. “Science Teacher Education, Epistemic Agency, and Multicultural Education” embraces the notion of preparing science teachers to educate within a fast-growing multicultural society.

Leonardo Veliz, in “Translanguaging as a Pedagogy for Equity, Inclusion, and Social Justice in a Multilingual Classroom” investigates the benefits of a translanguaging pedagogy in an ELICOS lesson. ELICOS stands for English Language Intensive Courses for Overseas Students, a method to teach English as a foreign/second language employed in Australia. After conducting interviews with teachers and students, this investigation reveals that a pedagogy integrating

translanguaging would create “more inclusive and equitable opportunities for students to draw on their hybrid and fluid multilingual experiences and resources to participate more actively in communicative interactions” (137).

The chapter that follows, number eight, “Heritage-Language Education for Japanese Children Living Abroad and the Impacts on Their Ethnic Identity: What Are Their Learning Objectives for the Japanese Language?” concentrates on ethnic identity for the Japanese children living outside Japan. Akiko Onda examines the Japanese language learning experiences of children who reside abroad, their language abilities, values, and national identity formation. Chapter nine, “Creating Global Citizens through Multicultural Education”, co-written by Tracy Williams and Mary Alice Soriero, tries to bridge the gap between theory and practice by providing concrete curricular approaches for teachers and students to deal with the global citizenry in the classroom. The chapter draws on notions of inclusion, equity, and social justice, as key issues to foster empathy and promote equity.

Hamza R'boul and M. Camino Bueno-Alastuey co-author chapter ten, entitled “Reimagining Multicultural Education: Needed Transformations at the Epistemological Level.” The writers intend to tackle the fact that multicultural education seems to have been predominantly set forth by American scholars. In line with this, by questioning the hegemony exercised by Western epistemological frameworks, the authors urge for a need to integrate other ways of acquiring knowledge to further develop a type of multicultural education seeking to undermine social inequalities. In chapter 11, “Reimagining Multicultural Education through the Lens of Coloniality, Androcentrism, and Patriarchy”, Jee Vui Fung invites readers to envision multicultural education in the field of religious/pastoral-theological education at the East Asian Pastoral Institute. Discussion focuses on learners’ creativity, deep emotions, and empowerment. Finally, chapter 12, titled “How Hate Harms Children,” looks at the harmful effects of prejudice, bullying, and discrimination can have on children. Cynthia McDermott and Fred Chapel explore issues of ‘othering’, denouncing violence and hate exercised on children by adults. Terminological contentions and empirical observations intertwined in this ethnographic research.

Even if the volume is constructed on the “thoughts, programs and analysis of pragmatic educators” (248), as the editors claim in the conclusion, I missed more direct and practical examples from the field on how to tackle the main challenges that instructors face in the classroom today—namely, racism, inequality, and violence. Albeit indirectly, some authors deal with the question

of gender inequalities—chapter 11, for instance, explores patriarchy in a postcolonial setting. However, I miss a chapter exclusively devoted to gender issues, to flesh out the argument about how to teach respecting gendered identities in the multicultural classroom.

Contributions in chapters one, two, and nine add to the diversity and richness of this volume by introducing frameworks along the lines of the UN's Sustainable Development Goals. As Williams and Soriero rightly note, "the importance of quality education is articulated in Sustainable Development Goal #4 which states „Education is a human right and a force for sustainable development and peace” (181).

Future

All in all, as the editors claim in their introduction and conclusion, the volume succeeds in addressing topics of multicultural education from different angles. These major topics include teacher education, social justice, educational equity and inclusion, online education, and cultural sensitivities. As such, this edited collection is especially recommended for teachers, educational theorists, and sociologists of education, administrators, teacher educators, practitioners, and researchers, academicians, and students who might be attracted to read a fresh global perspective on multicultural education in different settings with present-day theoretical frameworks.

Disclosure statement

No potential conflict of interest was reported by the author.

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70TH ANNIVERSARY CELEBRATION: INTERVIEW WITH MR. JEFFREY WERBOCK

The American who devoted his life to the goal of raising the profile of Azerbaijani culture, people, and history among the countries of the world and making it recognizable.

Interviewed by:

Khayala MAMMADOVA

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Head, International Multicultural Network, Azerbaijan



Our guest is Mr. Jeffrey Werbock. He was born in Philadelphia, Pennsylvania in 1951. In 1971 he moved to Los Angeles, California and the following year he met an elderly man from Daghestan who played traditional Azerbaijani music on one of their native instruments, the kamancha. From the first moment of listening to this strange and ancient music, Jeffrey was completely enthralled. With the guidance of Mr. Avshalomov, he began to study the cultures and peoples of the Caucasus Mountains, with a strong emphasis on the traditional music of Azerbaijan. Only one year after they met, Jeffrey and his teacher moved to Brooklyn where they shared an apartment. After three years of intensive work together, Jeffrey moved to Manhattan in order to be closer to the center where world music began to acquire a following while continuing to study music with his teacher until he passed away in 1987. Mr. Avshalomov's passing prompted Jeffrey to go to Azerbaijan in search for more teachers, wishing to advance his understanding of Mugham. Since then, he has given hundreds of concerts and lecture demonstrations at museums, colleges, universities and community concert venues in the United States, Europe, Israel and Azerbaijan.

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KHM: Let's begin with introducing yourself to our esteemed readers.

JW: I was born in 1951 in Northeast Philadelphia, a sparsely populated rural suburb at some distance from the older neighborhoods. Next to our house was a field of corn with an occasional cow that would poke its head through an open window. My grandparents were Jewish immigrants from Austria, Romania and Ukraine and my parents were born in Philadelphia. Our neighborhood, at the time, was almost entirely Christian; we lived next door to my maternal aunt, uncle and grandmother. Except for them, we were the only Jewish family in the neighborhood. The significance of this escaped me; I was too young to understand the meaning of it.

There was a piano in our house; Mom would play on it, sometimes Dad would sing. He had a marvelous baritone voice. My aunt's older daughter took piano lessons; music making seemed normal and I thought everyone did it. Mom died when I was four years old from an undiagnosed heart condition aggravated by some pharmaceutical drug she was taking to help her lose weight; it was 1955 and no one thought about those things back then. I was present when she collapsed and died; the memory is with me until today.

We moved and the piano came with; Dad decided I should have piano lessons. That lasted for a few weeks; I didn't like the lessons. The melodies were insipid little compositions interesting for children; rather than practice them, I enjoyed pressing on the keys and just listening to the effect the sounds made on my feelings. I was amazed by the phenomenon of the octave interval; here are two notes that are clearly different, yet they sound the same! I was perpetually shocked by that. I remember thinking, what is reality that something like the octave actually exists.

When I was ten, I "borrowed" my older brother's acoustic guitar and observed a similar effect on the guitar when I played octave intervals, but on a guitar, you can pull on the strings, raising the pitch slightly which caused the guitar to produce these weird vibrations that you could control by the amount of pulling, or stretching, of the strings. I could make the intervals produce a soft "wow" sound, or a rapidly beating pulse. I was amazed. Soon I tried to copy the Spanish Flamenco music I had heard from our record collection but it was way too difficult to reproduce so I just started to make up my own melodies. Eventually I learned

chords too but I did not take music lessons. My middle brother wanted to take guitar lessons and I went with him to audit his lessons; the music teacher was a strange man with a large head and fingers with almost no fingernails; he cut them back so far they looked like alien digits. I asked him why and he said something about how fingernails made it harder to play quickly. I did not like him and I did not like his music; I think it might have been jazz.

I studied the sciences and maths in school and thought I would study to be a doctor. Those plans changed after I got a government grant to work in a medical college in Philadelphia; music began to dominate my life as I lost interest in pursuing a medical career. I grew up during a time of revolutionary music making during the 60's. I was 12 years old when the Beatles barged into our world with amazing force, followed by many other young, energetic and talented musicians and singers. Before this time when I was still a young child, cousin Claire, four years older than me, entertained us from time to time with classical European music on the piano. I became familiar with all the great name composers and enjoyed much of their compositions; at the same time, I didn't take it seriously because I was fond of all the children's cartoon shows on TV and they all used classical music as background for the silly antics of the cartoon characters so I associated that stuffy self important music with those silly antics and enjoyed mimicking conductors with their exaggerated flourishes, much to the noisy amusement of my relatives. By the time I was a young teenager, I had no interest in classical music, thought jazz was remote, abstract and too "grown up". I liked blues and rock, like most of my contemporaries, yet I also liked some of the more exotic compositions like *Strangers in Paradise* by Borodin, and *Sheherazade* by Rimsky Korsakov, and *Peter and the Wolf* by Prokofieff. Then when I turned 16, I discovered The Doors, The Cream, The Moody Blues, and most significantly, Frank Zappa and his band, The Mothers of Invention. They turned my musical world inside out and upside down. Music was capable of having an unexpectedly deep and powerful effect on the human mind, and I wanted to explore that with my own compositions. I knew that staying in Philadelphia was not going to work for me so I made my way across the country, age 19, to seek out the company of other musicians who felt like I did about music, and perhaps form a group and build a following. I moved to Topanga Canyon because it was beautiful, quiet, and was known to be home to many musicians in the general area, some famous ones too. I played house concerts, performing my compositions on guitar.

One evening, I heard a knock at the front door of the little house I lived in; I opened the door and recognized one of the two people standing there, a man named

John Abbate who was a friend of one of my neighbors who hosted several of my house concerts and invited him and his friend to come in. John explained to me the reason they came to visit; he was telling his girlfriend about my musical compositions and the interesting mood they evoked in listeners. She was intrigued and asked if she could hear this for herself; I got my guitar and played one of my more practiced compositions and at the end of the piece, she said with surprising urgency that I “must” listen to the music of some old man another friend of hers knew who played a strange instrument from a foreign land. By this time (I was 21) I had read many books about the cultures of the Middle East, Caucasus and Central Asia, especially the more esoteric, mystical writings, was practicing Tai Chi Chuan, ancient martial art from China, and learning acupuncture (1972, when it was still unknown in the USA), and spent time discussing Eastern mystical philosophy with like minded friends in Southern California. I had been listening to traditional music from India for some years, thanks to the Beatles and the Moody Blues fascination with it, as well as the old Ottoman music of the Whirling Dervishes, which I had just recently seen in concert, twice, perhaps only two months before this fated meeting with the couple who drove all the way to Topanga Canyon just to hear me play my compositions. Intrigued with her insistence that I find this old musician, I asked for information and she said she didn’t remember where he lived exactly, but she remembered it was in a part of Los Angeles where many Middle Eastern and Israeli immigrants lived, and that the people around called him Mr. Z. So I drove down to Los Angeles and walked up and down Fairfax Avenue, asking random strangers if anyone knew an old musician named Mr. Z until I found someone who said they knew him and wrote his full name on a piece of paper: Zevulon Avshalomov. No wonder they called him Mr. Z!

I drove home and looked up his name in a big book we used to use when all phones were land lines called the White Pages, called the number listed and a man answered who couldn’t speak English. I only knew some Spanish I learned in school so that was no help; I called back a few hours later and his son answered, we talked and he invited me to visit. I drove back to Fairfax Avenue, parked the car, and as I walked up the path from the sidewalk to the front door of the apartment building where they lived, I could feel the most extraordinary feeling come over me, like a big wheel was turning, the wheel of destiny. So this was the reason I came to this part of the country, to meet Mr. Z. It turns out Mr. Z was born in Dagestan and played the Azerbaijani kamancha. From the first notes he played, I was frozen in my seat, unable to move, utterly “blown away” by the power of the sounds he made. I begged him to teach me. He refused, at first. It took a few months to convince him it would be worth his while. I became his devoted student. We both

moved to Brooklyn, New York, shared an apartment for three years, played music together, taught myself the basics of how to play the Azerbaijani tar, and found a young American man who learned to play the gaval, the Azerbaijani frame drum, and dance Lezginka, and we played concerts together for some years until Mr. Z became very sick, moved to Israel and passed away in 1987. I was despondent at losing my dear old friend and mentor. He taught me not just how to play his music, he also taught me how to make the instruments, how to use tools, how to love work and never be afraid of any task requiring the skills with tools and materials. I loved him like a father, and he loved me like a son; his own children did not show much interest in his unique talents; I gave him the respect he deserved and never received from his own family. He might have been the reason why; I was told he was rough with his children.

Meanwhile, I missed him terribly and some of my Iranian Azerbaijani friends in NYC urged me to go to Azerbaijan and find another teacher. So I did.

KHM: How did you get in to this line of work? What is your background?

JW: My background is scientific. My line of work was engineering. For 41 years I was an architectural lighting produce design engineer, in manufacturing, design, production, and sales. Music was always a sideline, a hobby, not my profession.

KHM: What do you understand of multiculturalism? Could you share your views on this issue?

JW: Multiculturalism is the belief and practice that sharing culture is the best way to achieve peace on Earth.

KHM: What opportunities have you had working and collaborating in diverse, multicultural and inclusive settings.

JW: Since I lived all my life in the USA, my interest in foreign cultures with a sharp focus on the musical culture of Azerbaijan led me to form friendships with the few people who shared my interest. I formed groups, small ensembles of musicians, collaborated with visiting artists when they would on occasion come to USA from Azerbaijan, worked with percussionists from Uzbekistan, and played concerts whenever the opportunity would present itself. Eventually I moved to the suburbs and travelling to NYC to practice was not worth the effort anymore so I went solo and confined myself to the occasional solo performance, focusing on programs in colleges,

universities, academies and music schools where I developed a specialized program to prepare first time listeners to actively listen to Azerbaijani mugham music (only mugham because the songs and dance music of Azerbaijan required an ensemble, whereas instrumental mugham did not).

I would explain the structure of mugham melodies, demonstrate very simple examples and point out the effect, then perform the actual mugham which is very complex for them, and then solicit questions from the students who were often musicians themselves or just taking courses in world music. Some of their questions were surprisingly sophisticated, inviting me to think deeply about the nature of this music I was presenting. Over the years, the program became more and more effective at producing the effect I wanted, which was to impress educated people in English speaking countries all over the world with the power, beauty and majesty of Azerbaijani mugham.

KHM: How do you evaluate the importance and perspectives of the Azerbaijani model of multiculturalism as the mean serving peace and stability in the world?

JW: This question is outside of my area of expertise. I can only tell you that I have been practicing cultural diplomacy informally for 47 years ever since my first public demonstration of Azerbaijani music on kamancha, at UCLA in Los Angeles, and I believe that cultural diplomacy works.

KHM: Please tell us about intercultural performance and the roots of your interest in Azerbaijani national Music , how did you get involved?

JW: From the beginning of my interest in presenting Azerbaijani mugham and related traditional Azerbaijani music, I leaned toward being more of an educator than an entertainer. It made more sense to talk about the music, not just perform it, as most audiences which I was presenting to were unfamiliar with the genre and were curious about it, had questions. Also, first time listeners need preparation to better appreciate the experience and it took some years to develop a proper repertoire and method of explaining this complex, nuanced musical tradition to people who had never heard it before, or knew very little about it.

KHM: Do you believe that mugham has evolved since Azerbaijani independence?

JW: Yes, that seems like a reasonable statement to me; the government of Azerbaijan made big investments in the development and promoting of mugham music; they built a new conservatory of national music, a magnificent building staffed by the best musicians and teachers in Azerbaijan, they built the International Mugham Center, a beautiful concert venue that I have had the honor and pleasure to perform in numerous times, and the government sponsored mugham competitions that were televised for many years, a great concept because it incentivised the whole nation to become familiar with their traditional music, appreciate its beauty, and consolidate the feeling of national pride in their traditional heritage, key ingredient in national unity.

KHM: Mugham Society of America was established by you. What does your activity comprise?

JW: It consists of my lecture demonstration programs in schools, museums, colleges, universities, academies and civic centers, occasional house concerts, publications and a website www.mugham.net

KHM: How do you remember your meeting with Azerbaijan's National Leader Heydar Aliyev?

JW: I remember it very well of course. It was May of 1997; I had been invited to participate in the opening of the Opera House after renovations and at the end of the week of constant practice and rehearsals, I was told I was invited to meet with the president of Azerbaijan. I expected we would have five or ten minutes together, since his schedule was very busy with important meetings. I was surprised and honored that we met for more than half an hour. He spoke at length about the importance of traditional culture for building and consolidating the feeling of national identity, essential to the survival and thriving of any group, any nation. He said he wanted to thank me for my work promoting Azerbaijani musical culture abroad, and for inspiring Azerbaijanis to pay more attention to their own rich cultural heritage. I promised him I would do everything in my power to help with that important cause. Thanks to that meeting, I resolved to think of the best way to promote Azerbaijani musical culture around the world, and that led me to the idea of making a documentary film which you know about, called *Young Voices, Ancient Song*, now on [YouTube \(27 Young Voices Ancient Song – YouTube](https://www.youtube.com/watch?v=27YoungVoicesAncientSong)

KHM: What motivates you to do your best?

JW: When the people of Azerbaijan express their gratitude for what I have done, it makes me want to do more.

KHM: Thank you for your time, any final words for our readers?

JW: The producer of the documentary film, Tale Heydarov, expressed his interest to make another documentary, now that Azerbaijan has liberated nearly all of the occupied territories, especially Shusha, the spiritual capital of Karabakh and the legendary birthplace of mugham. Mugham was made a refugee too, just like the Azerbaijani people who were forcibly driven out of their ancestral homelands, and must be allowed to return home to Shusha and Karabakh, the “vatan” of mugham. The mountains and valleys of Karabakh must ring with force from one of the world’s greatest, yet still relatively unknown, musical traditions.

KHM: I sincerely thank you Mr. Jeffrey Werbock for sharing your thoughts on multiculturalism and Azerbaijani music with the audience of the International Journal of Multiculturalism.

As you know, this interview is devoted to the 70th anniversary of your birth. Wishing you a lovely and healthy 70th birthday! Happy 70-year anniversary!

JW: Thank you.

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