



INTERNATIONAL JOURNAL OF MULTICULTURALISM

International Scientific Research Journal

Baku – 2023



"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 oglu 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."

Letter from the Editor-in-Chief

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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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 that 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 the fields of multicultural psychology, multicultural communication, education, management cross-disciplinary, social welfare, sociology, organizational /community development, and related disciplines.

International Journal of Multiculturalism is published two times (April, October) a year by the Baku International Multiculturalism Center. The journal is published in English. To be published in the International Journal of Multiculturalism a paper must be substantial and original. The Editorial Board does not accept articles published or submitted for publication elsewhere the journal is published in both print and online versions.

We particularly encourage submissions resulting 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 has enabled the International Journal of Multiculturalism to provide 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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THE PRACTICE OF WASATIYYAH VALUES IN MALAYSIA: CHALLENGES AND CONSOLIDATING STRATEGIES

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ABSTRACT

Wasatiyyah is an important element that ensures a plural country achieves stability and harmony in addition to being able to move forward and face the challenges of the current world. This article aims to discuss the importance of Wasatiyyah values in Malaysia, the challenges and strategies that should be pursued to ensure that Malaysians practice Wasatiyyah values in their everyday lives. It is not a new policy distinct from the government's previous policies, rather it complements the existing approaches to further strengthen unity to ensure stability, as well as higher levels of progress and development for the people and the country. Findings indicate that the two main principles of Wasatiyyah, which are balance and moderation, need to be consolidated from time to time.

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Introduction

Malaysia is a country with a multi-ethnic population. The extent of the relationship between these various ethnic groups will determine the stability and prosperity of the country. Any ethnic group that is predominant in the government in a country like Malaysia faces a huge challenge. Every policy and initiative undertaken needs to be aligned with the interests of all the ethnic groups, especially the majority ethnic group. The Malaysian government should ensure that the country moves on the right path in a progressive and dynamic manner. Hence, the approach taken must always be thoughtful, discrete, and efficient. This demands that the government should be concerned and responsive to every current issue that arises. This study discusses the values and practices of the Wasatiyyah concept when Malaysia was under the administration of the Dato' Sri Najib Razak-led government between 2009 and 2013.

Wasatiyyah

Wasatiyyah is an intermediate and moderate approach by taking all the good values and rejecting all the negative values. In the Malaysian context, wasatiyyah is a concept or approach that has been a priority for leaders and people in this country for a long time. In his keynote address at the Global Moderation Movement Conference in Kuala Lumpur on 17 January 2012, the then Prime Minister Dato' Seri Mohd Najib Tun Abd Razak (2012), a Malaysian politician who served as the 6th prime minister of Malaysia from April 2009 to May 2018. He had emphasized this by saying;

“Here in Malaysia, moderation has always been our chosen path. It is a testament to how we gained our independence from the British back in 1957; how we restored our relations with Indonesia in 1965; and how we helped build ASEAN in 1967, recovered from the tragic events of May 1969, engaged with China in 1972, and forged the ground-breaking ASEAN security and economic communities in 1993 and 2009. Each was a significant moment for our country, and all were gained through reasoned discussion and debate”

Najib also affirmed the government's commitment to the principles of wasatiyyah in efforts to build a pluralistic society that is united and living harmoniously during his era in government through the 1Malaysia concept. 1Malaysia is a concept that aims to foster unity among multi-ethnic Malaysians, based on several important values that should be observed by every Malaysian. It is not a new policy distinct from the government's previous policies, rather it complements the existing approaches to further strengthen unity to ensure stability, as well as higher levels of progress and development for the people and the country. The wasatiyyah principles is one of the elements in the core principles of unity that is believed to make the concept successful. This affirmation is accompanied by efforts to discuss the principle through dialogue and academic platforms, such as organizing conventions, conferences or symposiums on the wasatiyyah concept in the capital. In addition, the government opined that commitment and hope for the success of this concept can be realized through Najib's initiative to officially establish the Wasatiyyah Institute on 17 January 2012 (Utusan Online, 2012).

Basically, establishing of the Wasatiyyah Institute under the Prime Minister's Department and promoting the wasatiyyah concept by the government is consistent with the emphasis on this concept found in Nursi's thinking. Nursi (1878–1960) was a prominent Muslim scholar who wrote *Risale-i Nur*, a work of Qur'anic commentary. He was known as *Badi'uzzaman*, which means "miracle of the age". This indicates that the importance of the wasatiyyah concept to the socio-cultural reality of this country has been clearly understood by the government. In short, the wasatiyyah concept is the basis for the 1Malaysia concept and this concept is the government's formula for ensuring that the country's aspirations, namely Vision 2020, are achieved (1Malaysia Booklet, 2012).

Therefore, in order to consolidate the institute, it is necessary to build a network of strategic alliances with similar institutes in other countries so that knowledge and experience can be shared. Likewise, international figures famous for their stance on moderation should made as references and used as models of this concept. Al-Qaradawi, John L. Esposito and Fethullah Gulen are examples of figures that deserve attention. This effort is in line with the government's desire to educate the people on how to love a simple and balanced way of life through guidance and instructions as well as the sharing of expertise by world renowned figures in the art of moderation. Creation of a 'Wasatiyyah Chair' at the University of Malaya is another indication of the government's seriousness in sharing expertise between local and foreign experts and subsequently wishing to see these ideas implemented in the context of building

harmonious inter-ethnic relations in this country. This implementation is important since all the elements of the wasatiyyah concept can be applied in the form of practical actions and not just in the form of mere conceptual thoughts (<http://mynewshub.my>).

Besides that, networking with local and foreign IHL (Institutes of Higher Learning) should be carried out so that a series of discussions and consensus on the concept can be strengthened over time. It might be necessary to establish wasatiyyah centers in some major universities as a first step. These centers can support the Wasatiyyah Institute by simultaneously or periodically implementing programs planned by the institute. Since there exist certain compatibilities and similarities between wasatiyyah and civilizational dialogue, it might be possible to create some form of collaboration between the Wasatiyyah Institute and the Institute of Civilizational Dialogue.

The following discussion looked more closely at the compatibility and consistency of the Malaysian wasatiyyah and al-Nursi wasatiyyah concepts and how the concepts can be further augmented.

a. Balance

According to Ismail Ibrahim, the national development agenda is based on the wasatiyyah concept, which aims to achieve progress in this world and the afterlife. When commenting on verses 200 and 201 of Surah al-Baqarah, he concluded that:

"The two verses mentioned above formulate an agenda for the 'middle ummah', which actually, besides other verses, shows that an example of a balanced and integrated life in this world and in the afterlife should be used as a measure for all forms and patterns of Muslim life in order to embrace happiness, namely the happiness in this world and in the afterlife. Alhamdulillah, Muslims in this country are a good example of this 'middle ummah', namely in all areas of life in this world and the afterlife that we strive for. Our attitude and behavior related to developing and practicing religion is also a constructive practice, far from negative symptoms, such as violence" (<http://www.dakwah.com.my>).

The nation building agenda is the government's aim. World progress is important to ensure a comfortable lifestyle for the people and indirectly, lead to a harmonious and prosperous country (www.Imalaysia.com.my). The government's current programs also lead to the same goal, such as the NKRA (National Key Results Areas) and NKEA (National Key Economic Area). Initial efforts show that Malaysia is on the right track to become a developed country (Ignatow, 2011).

Although the efforts are noble, however, the weaknesses and shortcomings that exist to some extent cause the people to become prejudiced against the government's seriousness in positively developing the country. The main weakness that is evident and the subject of public discussion is the leakage of national funds through projects that basically involve the interests of the country and the people. One example of a large national project that disrupted the government's fervent efforts is the Port Klang Free Zone (PKFZ) project that occurred in 2001 (<http://www.bharian.com.my>). The next incident is the National Feedlot Center project (PFN), which according to the Auditor General's report, showed weaknesses and deficiencies in the management of the project that warrants serious attention by several enforcement agencies. The PFN project is a cattle breeding project undertaken by the National Feedlot Corporation (NFCorp), which is a joint venture between Agrosience Industries Sdn Bhd and the Malaysian government. This project is worth RM250 million and involves public funds given in the form of soft loans (Berita Harian, 2012).

The wastage of national funds due to the weaknesses inherent in both projects mentioned above is exorbitant. Although not all government projects are problematic like this, these projects involving hundreds of millions of ringgit in national funds still have huge implications on the country's development plans. Moreover, if the funds are channeled to the poor in the country, surely many will benefit from it.

Among the suggestions for dealing with the problem of leakage and abuse of government funds are:

- i. The best long-term solution is through education. Religious and moral education that emphasizes on the importance of integrity and its impact on society and the nation should be implemented in the early stages of the education process. At the secondary and higher education level, subjects or courses should be introduced in efforts to expose students to various forms of practices perpetrated by offenders that contradict the principles of integrity and law (in this world and afterlife), which will increase students' understanding and awareness. Since the question of integrity is so strongly related to basic religious and moral values, this study believes that religious and moral subjects must be made core passing subjects at the Primary School Examination (UPSR), Middle School Assessment (PMR) and Malaysian Certificate of Education (SPM).

ii. Avoid elements of cronyism when awarding projects and a project should preferably go through an open tender process because there is no room for corruption in the latter case. In addition, the successful party in the tender process has more rights and authority to implement the project. A crony relationship provides a 'feeling of invulnerability' to the project implementers because they have a strong 'back up' to defend them. The open tender process is also in line with the government's desire to deal with chronic corruption that has resulted in losses of approximately RM10 billion a year. Therefore, NKRA believes that corruption is one of the issues that needs immediate attention (<http://www.pemandu.gov.my>).

iii. To establish an efficient monitoring committee that has the power to block the operation of a project in its early stages if there are any foreseeable problems. In short, a mechanism that can identify problems and overcome them at an early stage is essential for avoiding greater losses in the future. The Port Klang Free Zone (PKFZ) project is a clear example of losses incurred due to the lack of monitoring and action at the early stages. The effectiveness of this committee will increase if it forges cooperation with the Malaysian Anti-Corruption Commission (MACC). Hence, recommendations by the Anti-Corruption Advisory Board (LPPR) that a copy of the property declaration statement of all cabinet members and their immediate family members that has been submitted to the Prime Minister's Department should also be forwarded to the MACC is an appropriate move (Khazi, 2012).

The government is trying to prove the seriousness of its efforts by not only emphasizing on the issue of worldly progress, but also on the importance of meeting the demands of the afterlife. In fact, Islam has experienced positive developments since the country achieved independence. Formation of a public administration machinery as well as a corporate world body based on the comprehensiveness or universality of Islam has been carried out in stages. Rise of the Malaysian race based on a religious axis and a pure value system is slowly moving forward in tandem with the increasing awareness of Islam among the community (Arief and Mokti, 2006). One of the policies that has contributed to this awareness is the application of Islamic values that was introduced since 1985. Among the goals of this policy are:

- i. Instil the spirit of love for sacred Islamic values
- ii. Respect the good and despise the evil
- iii. Eliminate negative attitudes when carrying out a task
- iv. Produce high quality services

- v. Train oneself with discipline
- vi. Safeguard one's trustworthiness with dedication

In addition to the policy of assimilating Islamic values, the government is also trying to introduce a more serious Islamic policy through the Islamic Hadhari approach introduced earlier by Tun Abdullah Ahmad Badawi in 2004. This approach is aimed at the construction and development of civilization promoted by Islamic values and focuses on efforts to improve the quality of life through the mastery of knowledge as well as human, health and physical development (Ramli, 2009).

In the current context, establishing a media company with a religious concept, like AlHijrah, is an effort that should be praised and supported by all parties. This refers to programs that are prepared and used as reference materials as well as to improve the community's knowledge about Islam, especially the Muslim community. The existence of AlHijrah, alongside IKIM (Institute of Islamic Understanding Malaysia), which has been operating for two decades, has contributed to the development of Islam and the spread of a better understanding about Islam to the general population in this country.

However, there are some weaknesses that need to be urgently and wisely rectified. Although Islamic-based mass media programs have developed well, programs containing excessive elements of entertainment in the mass media, whether print or electronic, need to be addressed immediately. This type of entertainment contributes a sharp increase in social ill symptoms that the country is currently facing. Therefore, something in the nature of alternative entertainment that takes into account Sharia principles need to be sought and expanded.

Some of the suggestions to overcome this issue are:

- i. The government needs to provide encouragement and extend help as well as facilities to those who want to open an Islamic mass media company so that this form of broadcasting can compete with the quality and influence of ordinary mass media companies that have been established in the country for a long time. Islamic mass media companies need to come up with better quality, creative and innovative programs because with the existence of more mass media companies of this type, society will have more alternatives and opportunities to seek entertainment and beneficial education. In short, IKIM

and AlHijrah are still inadequate and need new broadcasting partners who support Islamic broadcasting principles.

ii. Clear guidelines need to be given to all broadcasting companies to ensure that the programs are capable of developing the minds of the community and not just act as mere entertainment. The government needs to be firm and give warnings or take legal action on any party that violates the guidelines to ensure that all broadcast programs, whether on television or radio as well as displays or print media content are in line with the government's wishes to produce citizens who have a first-class mindset in line with the first-class infrastructure that is provided by the government. One current issue is the government's serious stance on the screening of horror films that contain elements of polytheism and superstition until Tun Dr. Mahathir Mohamad (<http://mstar.com.my>).

iii. The programs should aim to provide solutions or at least help reduce problems currently being faced by the country and the Muslim community. For example, issues related to alleged apostasy involving hundreds of thousands of Muslim individuals (<http://www.malaysiakini.com>). Although this issue is serious, there is no scientific or legal debate in the media, especially the electronic media, on this issue. Hence, if this issue is not dealt with discretely, it will leave a negative perception in society's mind by concluding that religious institutions, including the Islamic Development Department of Malaysia (JAKIM), Mufti's Department and so on are not playing their role. This response is expected because a Muslim majority country that has various privileges, such as constitutional provisions and the people's loyalty, still faces a serious problem with apostasy. Whereas in the West, Islam is reported to be growing exponentially, despite not accorded any privileges compared to Malaysia (Asri, 2010).

b. Moderation

Moderation is also an important element outlined in Malaysia's wasatiyyah concept. The government opposes any form of subversive activities that might lead to chaos or destabilize the country. It also welcomes advice and criticism from all parties regarding the course of administration as a noble effort or a form of a check and balance mechanism. However, pertinent remarks and criticisms need to be delivered

discretely through various channels that have been identified. In this context, the importance of the dialogue stage as a mechanism for channeling reprimands and criticism in an appropriate mechanism that should be understood by all parties, both the government and the public. For example, dialogue-themed programs on television are increasing in number and gaining support. The Hujah program (TV9), Dialog (TV1), Bicara (TV AlHijrah) and so on have their own fan-base and influence.

This situation indicates a strong relationship between wasatiyyah and dialogue. Dialogue can be considered the core of the wasatiyyah concept, especially those involving evaluation or monitoring of the government's day-to-day administration. Dialogue is also an important instrument in strengthening friendly relations between various ethnic groups. This was confirmed by Najib himself when he attended the Thaipusam festival in Batu Caves where he emphasized that efforts to foster understanding and awareness between different ethnic groups are through discussion, dialogue and education (Kosmo, 2012).

The concern and awareness of a dialogue's importance in this country by all parties, especially the government, is a positive element and needs to be supported. However, the dialogue scenario did not produce the expected effect, in fact negative outcomes, such as discord and hostility, between the parties during the dialogue became apparent and more acute. For example, the dialogue between Bersih 2.0 and the Election Commission (SPR), which led to the Bersih demonstration on 9 July 2011. Not to be forgotten is the dialogue that brought together Dato' Shaberi Cheek and Datuk Seri Anwar Ibrahim in 2008, which did not lead to any significant effect on the welfare of the people or the country. This shows that there are weaknesses in a dialogue that need to be addressed as best as possible (Adabi, 2012). This study believes that this problem is based on the country's education system, which needs some well-planned improvements.

In addition to dialogue, the government is also trying to provide equal rights to all parties regardless of differences in religion, culture or ethnic background. Justice does not mean equality, but rather putting something in its place or allocating rights to those who deserve it. Implementation of justice began since the country was on the verge of independence and it intensified after independence. Drafting of the Malaysian Constitution, which focused on the agreement of all ethnic groups in the country, has numerous objectives such as acting as a social contract, serving legal justice that transcends race and religion, creation of a consensus and political cooperation between various ethnic groups by providing justice and rights to the majority and minorities, formulation fair economic policies based on the objective of stimulating growth and equally distributing the economy gains to correct the

economic imbalance between the various ethnic groups, formulation of a national education policy that translates the desire to democratize education, seeking unity and building holistic human capital, formulation of a unity policy to form a united Malaysian nation and other policies and approaches developed by the government over time (Ramli, 2009).

In the current context, justice remains the basis of government programs initiated for the people. Government programs that channel various forms of assistance to the people are efforts that portray the government as being transparent and not marginalizing any ethnic group. Government assistance is provided to all ethnic groups who are entitled to it without practicing any form of discrimination. Among the assistance provided are 1Malaysia People's Aid (BR1M), 1Malaysia People's Housing (PR1MA), 1Malaysia People's Welfare (KAR1SMA), 1Malaysia Book Vouchers (BB1M), 1Malaysia People's Shop (KR1M) and 1Malaysia People's Menu (MR1M) and so on, which are all meant for the low-income segment of the population affected by the increase in the cost of living. This is consistent with the 1Malaysia slogan 'people first'. This effort is also expected to strengthen racial unity so that no party feels marginalized or ostracized due to their non-Bumiputera status. This indirectly indicates that the government understands the position and rights of all ethnic groups and tries to fulfill these rights as best as possible (Ramli, 2009).

Nevertheless, the biggest challenge faced by the government is the excessive demands from either the Malay or non-Malay groups. Excessive claims that deny constitutional provisions continue to occur, especially when it involves the interests of a race-based political party. Chinese-based organizations, for example, often object to the agenda of building a Malaysian nation that shares the same identity, especially elements of the agenda that involve educational and cultural policies (Tee, 2011). Likewise, in matters concerning religion, there are parties that interfere with the Syariah and Civil Committee (JTSS), which is body responsible for reviewing and changing the Islamic and civil legal system to make it more Malaysian (Afandi, 2003). In a similar vein, the Malaysian Consultative Council for Buddhism, Christianity, Hinduism and Sikhism (MCCBCHS) strongly opposed the proposal by Parti Islam Se-Malaysia (PAS) to implement Hudud law in Kelantan (Ibrahim, 2003). From a wider perspective, there are parties who dispute the privileges of the Malays and the position of Islam mentioned in the constitution to the point of irking the Malay ethnic community. Conversely, there are those who respond to the objection above in an exaggerated manner by raising the issue of Malay supremacy and dispute the citizenship status of non-Bumiputera (Teat, 2012). Therefore, moderation is important when making demands because excessive demands can invite objections that are also

excessive. Consequently, tensions and disputes arise that do not benefit any party. Nursi (1995) had emphasized this negative effect by concluding that hostility and enmity will be reciprocated with hostility and enmity.

In this regard, the government needs to exercise wisdom and caution when solving sensitive issues and not be influenced by the emotional sentiments of any party. Some of the suggestions for overcoming these issues are as follows.

i. Adhering to the principle that “our rights will be preserved in the way we preserve the rights of others”. Thus, if all parties are accorded their rights fairly, then irresponsible parties would not be able to excessively manipulate the rights issue of various ethnic groups or races for their personal interests. Justice is the basis of an integrated government and if it is practiced to the fullest, a government will continue to exist and secure the people's mandate. Therefore, some assert that Allah SWT will strengthen a just and fair government even if it is not an Islamic government and will not help or condone a tyrannical government even if it is an Islamic government (al-Madkhali, 2006). Short term aid or assistance to the people, such as BR1M, BB1M etc., needs to be developed into a comprehensive long-term package or policy. This is important as it would firmly indicate that the government is serious about resolving the people's problems and not just campaigning for the next election.

ii. Planting the seeds of unity and solidarity in people's mind through education at all levels, cultural-friendly programs that cut across religions and race, and making the nation's leadership a human model that can interact wisely with all levels of society etc. The government needs to show a healthy and mature form of politics through personal and organized programs so that the people are confident that the elected government acts in the interest of the country and all parties. For example, Aidil Fitri, Gong Xi Fat Cai, Gawai and Deepavali celebrations and related festivities are among the strategic measures that need to be further expanded because they can forge closer relationships between fellow citizens and leaders of various ethnic groups.

iii. Among the supporting programs that can be implemented is to form a unity committee at the village or district level that is represented by all ethnic groups. They can consensually plan and implement unity programs, such as community sports events, donation-drives for the needy, holding a gratitude or appreciation day that celebrates the children from the village or district who

have excelled in their studies etc., that can unite the various ethnic groups or races. Activities like this can further strengthen the cultural and religious programs that are carried out at the school level. This is consistent with the call by the former Deputy Prime Minister Tan Sri Muhyiddin Yassin who wanted the involvement of students and families in unity activities. Events like this are also recommended by the Department of National Unity and National Integration (JPNIN) (<http://www.jpnin.gov.my>).

Conclusion

Establishing the Wasatiyyah Institute, which shares common objectives with the Center for Civilizational Dialogue, is consistent with efforts to empower the values of tolerance and community cohesiveness in order to help the country achieve a developed country status. The principle of balance between fulfilling worldly demands and adherence to Islamic teachings is complementary to the empowerment of wasatiyyah values, in addition to the simple principle that emphasizes the fostering of dialogue culture amongst the community as the best instrument for delivering advice, reprimands and criticism.

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CULTURAL RELATIVISM THEORY AND AZERBAIJAN DEMOCRACY

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ABSTRACT

The article aims to analyze the situation of democracy in Azerbaijan through the lens of cultural relativism theory. The study begins by providing a brief overview of cultural relativism, which posits that cultural practices and values should be understood within their own context rather than being judged based on external standards. The article then discusses the influence of Soviet democracy on the current system in Azerbaijan, highlighting the differences between Soviet democracy and the democratic system in the United States. The main focus of the study is on contemporary Azerbaijan democracy, which is examined through the perspective of cultural relativism. The article concludes by summarizing the findings and offering some insights into the future direction of democracy in Azerbaijan. The analysis begins by providing an overview of cultural relativism theory and its relevance to the study of democracy. It then traces the historical development of democracy in Azerbaijan, beginning with the influence of Soviet democracy and highlighting the differences between this system and the democratic system in the United States. The focus then shifts to a more detailed examination of contemporary Azerbaijan democracy, highlighting the ways in which cultural relativism theory can help to explain its unique characteristics and challenges. Finally, the study concludes with a discussion of the future prospects for democracy in Azerbaijan in light of the insights gained through the application of cultural relativism theory. Overall, this research contributes to a deeper understanding of the complexities and diversity of democracy across different cultural contexts.

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Introduction

Democracy is a system of governance characterized by the vesting of decision-making authority in the people, either directly or through their elected representatives. Its essence lies in the promotion of principles such as equality, participation, and accountability. The importance of democracy stems from several factors (Eley, 2002, p. 8).

Firstly, it allows for the expression of diverse perspectives, thereby ensuring that the interests of all members of society are taken into consideration. Secondly, it provides a means of holding those in positions of authority accountable to the people, which helps to prevent abuses of power and corruption. Additionally, democracy facilitates peaceful transitions of power, which helps to maintain stability and prevent conflicts. Finally, it fosters active citizenship and engagement in the political process, fostering a sense of community and belonging among the populace (Roper, 2012, p. 29).

Democracy is not unique to any particular country or culture. It is a system of government that has been adopted by many different societies around the world, and it has taken a variety of forms in different contexts. While the core principles of democracy – such as equality, participation, and accountability – are universal, the specific practices and institutions associated with democracy can vary significantly from one country to another. Some countries may have more liberal democratic systems, with strong checks and balances and a high degree of individual freedom, while others may have more authoritarian or illiberal democratic systems, with less emphasis on individual rights and more emphasis on the collective interests of the community or the state. Ultimately, the form and functioning of democracy in a particular country will depend on a range of factors, including its history, culture, economic development, and political context.

Research Methods

In the article, Azerbaijan democracy is explained through the theory of cultural relativism via case study. A case study is a research method that involves in-depth, detailed analysis of a specific case or situation. Case studies are often used in social science research to explore a particular phenomenon or issue in depth. Case studies are particularly useful for examining complex situations that involve multiple

variables or stakeholders, as they allow researchers to explore the context and nuances of the case in question. Case studies can be qualitative or quantitative, and they may involve the use of various data collection methods, such as interviews, observations, or surveys. Case studies are often used to generate new theories or to test existing theories, and they can provide valuable insights into real-world situations.

Cultural relativism theory

Cultural relativism is the idea that a person's beliefs and practices should be understood within the context of their own culture, and that the norms and values of one culture should not be evaluated using those of another. This concept was first proposed by Franz Boas in the late 19th century and later popularized by his students (Billet, 2007, p. 11). It became widely accepted in the field of anthropology in the early 20th century, and is often seen as a response to events such as colonialism, racism, and ethnocentrism. The idea of cultural relativism holds that the vast and pervasive nature of culture means that it cannot be linked to a specific race. This theory includes specific epistemological and methodological claims, although there is debate about whether these claims necessitate a specific ethical stance (Brenner-Golomb, 2010, p. 20).

During the period between World War I and II, cultural relativism was widely adopted by American anthropologists as a means of rejecting the universality of Western culture and preserving the distinctness of non-Western cultures. This approach, which originated with Franz Boas, emphasizes the role of language in categorizing and interpreting experiences, and suggests that the existence of different languages indicates that people categorize and experience language differently (Sikka, 2011, p. 20). Cultural relativism also highlights the fact that scientists, like all individuals, are necessarily ethnocentric and that it is important to employ methods such as ethnography, in which researchers live with and become immersed in the culture they are studying, in order to better understand and avoid the limitations of one's own cultural perspective. The adoption of cultural relativism in anthropology was influenced by a range of philosophers and scientists, including Karl Pearson, Ernst Mach, Henri Poincaré, William James, and John Dewey, and was intended to move the discipline from a "naively metaphysical" to an "epistemological stage (Tilley, 2000, pp. 509-510)."

Franz Boas argued that the traditional method of studying cultures, which involved grouping similar artifacts together and classifying them based on shared characteristics, ignored the individual context and history of each artifact. He proposed an inductive approach that focused on studying each cultural element

individually in its specific context and history. Boas also emphasized the importance of considering the diverse range of cultural variations and the need to adopt cultural relativism as a method in order to avoid ethnocentrism (Zumwalt, 2002). His student, Alfred Kroeber, described the development of cultural relativism as a shift from a self-centered perspective to a broader, more objective one, similar to the shift from a geocentric to a Copernican view of the universe. Ruth Benedict also emphasized the need for cultural relativism in scientific research in order to avoid preferential weighting and to better understand the significance of cultural customs (Brown, 2008, pp. 364-365).

In the early 20th century, cultural relativism was the central approach used by American anthropologists to reject the idea of Western universality and to preserve non-Western cultures. It was applied as a methodological tool to transform Boas' epistemology into practical principles, particularly in the study of language. According to Boas, language is not only a means of communication, but also a way of categorizing experiences, and the existence of different languages suggests that people categorize and therefore experience language differently. This view was further developed in the hypothesis of linguistic relativity (Boas, 1966).

Boas and his students recognized that, in order to conduct scientific research in other cultures, they needed to employ methods that would allow them to overcome the limitations of their own ethnocentrism. One such method is ethnography, which involves living with people of another culture for an extended period of time in order to learn the local language and become at least partially enculturated in that culture. Ethnology is another method, which involves comparing and contrasting as many cultures as possible in a systematic and unbiased manner. In the late 19th century, this was primarily done through the display of material artifacts in museums (Rachels, 1986, pp. 48-50).

Boas argued that the museum approach to cultural evolution, which assumed that similar causes produce similar effects, ignored the importance of the individual and the local context in understanding human beliefs and practices. He argued in favor of an inductive method and the importance of studying each individual specimen in its historical and cultural context (Boas, 2022). His student, Alfred Kroeber, described the rise of the relativist perspective as a shift from a narrow, self-centered view to a broader, objective perspective based on comparative analysis (Billet, 2007, p. 35).

Cultural relativism has a critical function in anthropology, as it allows for self-reflection and the disruption of taken-for-granted assumptions within a given culture. This approach can be used to challenge the universal validity of certain cultural

practices or beliefs. An example of this is Margaret Mead's research on adolescent female sexuality in Samoa, which called into question the perceived naturalness and inevitability of stress and rebellion during adolescence in the United States (Mead, 2001). However, for cultural relativism to be used effectively as a means of cultural critique, it is necessary for there to be comparable ethnographic research conducted within one's own culture. While some anthropologists have conducted research in the United States, the principles of relativism often lead researchers to study foreign cultures (Brenner-Golomb, 2010).

Wray Miller proposed that cultural relativism can be understood through two analytical continuums: vertical and horizontal. Vertical relativism posits that the morals and ethics of cultures are shaped by the societal norms and conditions of their respective time periods. Thus, any moral evaluations of past cultures must be contextualized by these norms and conditions. This approach also acknowledges that cultural values and norms may evolve in response to changing norms and conditions in the future. Horizontal relativism suggests that the values and norms of present-day cultures are influenced by their unique histories, geographies, and environmental factors. Therefore, any moral assessments of current cultures should take into account these unique differences (Miller, 2001).

Anthropologists who followed the tradition established by Boas believed that cultural relativism was a fundamental aspect of the discipline, as it allowed for the study of human cultures without imposing the values of the researcher's own culture. However, some anthropologists have criticized the way in which cultural relativism has been used to obscure the impact of Western colonialism and imperialism (Brenner-Golomb, 2010).

Stanley Diamond argued that the concept of cultural relativism has been co-opted and has lost its critical function, becoming instead a way for anthropologists to appeal to a popular audience and to justify their own cultural milieu. George Stocking similarly pointed out that cultural relativism has been perceived as a form of neo-racism, which serves to justify the underdeveloped technological and economic status of formerly colonized peoples (Diamond, 1980).

Geertz argued that the conflict between proponents and critics of cultural relativism was not a genuine contradiction, but rather the result of misunderstandings about the concept. He argued that both sides were responding to the same thing: knowledge about other cultures. He defended cultural relativism as a concern that should motivate various inquiries rather than as a solution or explanation, and argued that it is only through starting from cultural relativism and its tolerances that we may hope to develop a new set of absolute values and standards, if such are achievable or

desirable (Geertz, 2017). Geertz's defense of cultural relativism echoed Kroeber's earlier statement that most people's belief in relativism is somewhat strengthened by their hatred of the intolerant and their recognition that it is only through starting from relativism that we may hope to develop new absolute values and standards (Geertz, 2017).

Soviet democracy as the predecessor of Azerbaijan democracy

Soviet democracy, also known as council democracy, is a political system in which the population exercises its rule through the direct election of councils. These councils, referred to as soviets in Russian, are responsible to the electors who have chosen them and are required to follow their instructions. This model of representation, known as an imperative mandate, differs from a free mandate, in which elected delegates are only accountable to their own conscience. Delegates may be removed from their positions at any time or recalled through a vote.

In a Soviet democracy, voters are organized into basic units such as a company's workers, a district's residents, or a barracks' soldiers (Childs, 2000, p. 22). These units directly elect delegates to serve as public officials who act as legislators, government officials, and judges all in one. This system is distinct from earlier democracy models proposed by John Locke and Montesquieu, as it lacks a separation of powers. The councils are elected at various levels, starting at the local level where delegates are elected in plenary assemblies and may then delegate members to higher levels. This process of delegation continues up to the state level Congress of Soviets. The electoral process thus proceeds from the bottom up, with each level typically corresponding to an administrative level (Childs, 2000).

The concept of Soviet democracy, or council democracy, whereby rule is exercised by directly elected councils that are responsible to their electors and bound by their instructions, has been a subject of debate and criticism. While some have viewed it as a farce and a facade for oppressive and totalitarian rule, others have argued that it represented a unique form of democracy that was hindered by its own democratic principles (Bullock, 2011, pp. 32-33). Historical analyses of the Soviet regime have generally fallen into two camps: the "totalitarian model," which portrays the Soviet government as oppressive and totalitarian, and the "revisionist school," which focuses on the relatively autonomous institutions that may have influenced policy at higher levels and suggests that the Communist Party leadership was compelled to adjust to social forces (Furman, 2022). Some studies have indicated that Soviet citizens actively engaged with the authorities through letters and visits, and

that the authorities responded, however insufficiently, due to the ideals of democracy. The lengthy process leading to the Soviet Constitution of 1936 has been attributed to the regime's democratic character, which was perceived as impeding its functioning (Sirianni, 1982, p. 20).

The creation of soviets, or workers' councils, in the aftermath of the 1905 Russian Revolution was a significant development in the evolution of Soviet democracy. Vladimir Lenin and the Bolshevik Party initially supported the establishment of these councils as the fundamental unit of governance in a socialist society. The soviets played a key role in both the February and October Revolutions and were representative of various socialist parties in addition to the Bolsheviks (Furman, 2022). The first soviet, referred to as the Ivanovsky Soviet, was established in May 1905 in Ivanovo, while the Russian anarchist Volin claimed to have witnessed the emergence of the Saint Petersburg Soviet in January of the same year. The Russian working class was largely organized at the turn of the 20th century, resulting in government-endorsed trade union leadership. However, the strain placed on Russian industry during the Russo-Japanese War (1904-1905) prompted a surge in strikes and rebellion among the working class (Bullock, 2011). The soviets represented an independent workers' movement that was no longer subject to government oversight of worker unions. These councils emerged in various industrial centers throughout Russia and were typically organized at the factory level. Although the soviets dissipated following the Revolution of 1905, they were revitalized under socialist leadership during the Russian Revolution. Lenin argued for the demolition of the foundations of the capitalist state and the implementation of an "ultra-democratic" dictatorship of the proletariat modeled after the system employed by the Paris Commune (Sirianni, 1982).

After the establishment of the Soviet Union, the organizational structure of the government included the election of workers' councils at the local level, which would then elect representatives to form regional councils, and so on up to the Congress of Soviets at the national level. The highest legislative body in the country was the Supreme Soviet of the Soviet Union. However, the Bolshevik party, led by Lenin, only received a minority of the votes in the election for the Russian Constituent Assembly (Ticktin, 2016, pp. 19-23). As a result, Lenin disbanded the Assembly by force after its first meeting, citing the refusal of other socialist parties to honor the sovereignty of soviet democracy and arguing that parliamentary democracy, which was dominated by the bourgeoisie, could not fairly represent the working class. Lenin also claimed that the soviets, in which the Bolshevik party did receive a majority of the votes, more accurately reflected the changing opinions of the people. Following the revolution, the Bolshevik government was involved in World War I and the Russian Civil War, and some argue that the effects of these conflicts contributed to the decline of soviet

democracy and the emergence of a bureaucratic system with significant control over the Soviet Union. Some also point to the dissolution of city soviets in 1918 due to the return of non-Bolshevik socialist majorities as a significant blow to soviet democracy (Ticktin, 2016).

The Kronstadt rebellion of March, 1921 marked a significant event in the evolution of soviet democracy in Russia. Prior to this event, there had been widespread discontent among the population due to the implementation of policies comprising war communism, leading to strikes and demonstrations in various locations across the country. In response, the Bolshevik government imposed martial law and utilized the Red Army to suppress the protests, also implementing mass arrests by the Cheka (Getzler, 1983, pp. 73-74). However, these measures only temporarily alleviated the discontent, as demonstrations persisted in Petrograd that year, this time involving factory workers joined by sailors stationed on the island-fort of Kronstadt. The rebels demanded a series of reforms, including the reduction of Bolshevik privileges, the inclusion of socialist and anarchist groups in newly elected soviet councils, economic freedom for peasants and workers, the dissolution of the bureaucratic governmental organs established during the civil war, and the restoration of workers' rights for the working class. The demands of the Kronstadt rebellion were met with fierce opposition, as Red Army forces crushed the rebellion, leading to the deaths of a thousand rebels in battle and another thousand executed in the following weeks, with numerous others fleeing abroad or to the countryside (Getzler, 1983). The 10th Congress of the Russian Communist Party (Bolsheviks) coincided with these events, during which Lenin argued that soviets and the principle of democratic centralism within the Bolshevik party still ensured democracy.

However, in response to support for Kronstadt within Bolshevik ranks, Lenin also issued a "temporary" ban on factions within the party, a ban that remained in place until the revolutions of 1989 and is believed by some critics to have rendered the democratic procedures within the party a formality, enabling Stalin to further consolidate his authority under the party (Nove, 1993, pp. 82-83).

According to some historians, despite the top levels of the soviet system becoming highly bureaucratic, local levels of society remained relatively participatory, allowing for meaningful citizen involvement in their immediate circumstances. While individuals may have felt constrained in expressing negative opinions about the socialist system or Stalin, this local participation ultimately meant that relatively little was controlled by the government or party at the decree level.

USA Democracy and Soviet Democracy: Differences

There are several key differences between Soviet democracy and democracy in the United States. Some of the main differences include:

Political parties. In the United States, there are multiple political parties, each representing different ideologies and policy positions. In Soviet democracy, there was only one party, the Communist Party, which held a monopoly on political power and controlled the soviets.

Separation of powers. In the United States, there is a separation of powers between the legislative, executive, and judicial branches of government. In Soviet democracy, the soviets were responsible for all three functions, with no separation of powers.

Elections. In the United States, elections are held regularly to determine the representatives at all levels of government. In Soviet democracy, elections were held, but the Communist Party had significant control over the process, and candidates were often selected based on their loyalty to the party rather than their policy positions.

Civil liberties. In the United States, citizens enjoy a wide range of civil liberties, including freedom of speech, religion, and the press. In Soviet democracy, these rights were often restricted or suppressed, and political opposition was not tolerated.

Economic system. The United States has a mixed economy, with both private and public ownership of property and a market-based system for allocating resources. In Soviet democracy, the economy was planned and controlled by the state, with most property owned by the state and little room for individual initiative or entrepreneurship.

Contemporary Azerbaijan democracy in the light of Cultural relativism

As mentioned above, cultural relativism is a theory that holds that the values, beliefs, and practices of a culture should be understood and evaluated within the context of that culture, rather than being judged by the standards of another culture or by universal moral standards.

In the context of Azerbaijan democracy, cultural relativism suggests that the democratic practices and norms of Azerbaijan should be understood and evaluated

within the context of Azerbaijan's unique culture and history, rather than being judged against the standards of a different culture or by universal democratic principles. This means that it is important to consider the cultural, social, and historical factors that have shaped the development of democracy in Azerbaijan, and to understand how these factors have influenced the way democracy operates in the country.

One key aspect of Azerbaijan's culture that may influence its democracy is the country's strong authoritarian tradition from the USSR. Azerbaijan has a history of strong leaders who have held significant power, and this tradition may shape the way democracy functions in the country. Additionally, the country's geographic location and history of foreign influence may also have an impact on its democratic practices and norms.

Overall, cultural relativism suggests that it is important to consider the specific cultural context of Azerbaijan in order to fully understand and evaluate the country's democracy. By examining the ways in which cultural factors have shaped democracy in Azerbaijan, it is possible to gain a more nuanced understanding of the country's political system and how it operates.

The cultural relativism theory suggests that a society's political systems and practices should be evaluated within the context of its own culture, rather than being judged by the standards of other cultures. According to this perspective, democracy in Azerbaijan should be understood and evaluated in the context of the country's unique cultural, historical, and social factors.

One way to apply cultural relativism theory to the analysis of democracy in Azerbaijan is to consider the cultural values and beliefs that shape the country's political system and decision-making processes. For example, the role of tradition and respect for authority since the USSR may be more important in Azerbaijan than in other democracies, which could influence the way that political leaders are chosen and how decisions are made (Altstadt, 2017, pp. 34-36).

Another aspect to consider is the social and economic conditions that shape the country's political landscape. For example, Azerbaijan's oil wealth may play a significant role in its political system and decision-making processes, and the country's history of authoritarian rule from the USSR may have influenced the development of its democratic institutions (Altstadt, 2017, pp. 44-45).

Overall, cultural relativism theory suggests that it is important to consider the unique cultural, social, and economic factors that shape democracy in Azerbaijan, rather than simply evaluating the country's political system by the standards of other democracies.

According to cultural relativism theory, Azerbaijan's culture plays a significant role in shaping the way democracy is practiced and perceived in the country. For example, the country's traditional clan-based social structure coming from the period of Khanates may influence the way political power is distributed and exercised within the democratic system. Similarly, the country's strong religious and cultural traditions may shape the values and beliefs of the population, which in turn may influence the way they participate in the democratic process and make political decisions.

Overall, cultural relativism theory suggests that it is important to consider the unique cultural context of Azerbaijan in order to fully understand and evaluate the country's democracy. By taking into account the influence of culture on the democratic process in Azerbaijan, it is possible to gain a more nuanced and comprehensive understanding of the functioning of democracy in the country.

The historical evolution of democracy in Azerbaijan is complex and multifaceted. Azerbaijan has a long history of political and social upheaval, including periods of authoritarian rule and foreign domination during the USSR period, and international conflict as Nagorno Karabakh. The modern concept of democracy in Azerbaijan is influenced by a variety of factors, including the country's experiences with colonialism and Soviet rule, as well as its cultural, religious, and linguistic traditions.

Azerbaijan's current political system is a presidential republic, with the President serving as both head of state and head of government. The country has a unicameral parliament, the National Assembly, which is responsible for legislation and oversight of the executive branch. Elections are held regularly, and political parties and civil society organizations are allowed to operate relatively freely (Hasanov & Valiyev, 2013, pp. 47-79).

In terms of the future perspective of democracy in Azerbaijan, it is difficult to predict with certainty. Cultural relativism theory suggests that the evolution of democracy in Azerbaijan will continue to be shaped by the country's unique cultural, historical, and political context. This may include factors such as the influence of traditional cultural values, the role of religion and ethnic identity, and the impact of globalization and international relations. Ultimately, the future of democracy in Azerbaijan will depend on the actions and decisions of the country's political leaders, civil society, and citizenry.

Conclusion

As a result, cultural relativism is a philosophical and cultural theory that holds that the values, practices, and beliefs of a culture should be understood and judged within the context of that culture, rather than being judged against the standards of another culture or universal norms. This means that the concept of democracy may be understood and practiced differently in different cultures, and it is not appropriate to impose a particular understanding of democracy on a culture that may have different values and traditions.

In this context, in order to understand the historical evolution and current state of democracy in Azerbaijan, it would be necessary to examine a range of factors, including the country's political history, cultural values, economic and social conditions, and international relationships. It would also be important to consider the role of various actors, such as political parties, civil society organizations, and government institutions, in shaping the country's democratic development.

This means that democracy in Azerbaijan should be evaluated based on the specific cultural norms, values, and practices that exist within the country. According to cultural relativism, it is not fair or accurate to compare the democracy of Azerbaijan to that of other countries such as the USA, France etc. and apply universal standards of democracy to it. Instead, the cultural context of Azerbaijan must be taken into account when analyzing and understanding its democracy. This means considering the country's history, cultural traditions, and current social and political climate. Ultimately, cultural relativism suggests that Azerbaijan democracy should be evaluated on its own terms, taking into account the unique cultural context in which it operates.

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INDIAN CULTURE: A MELTING POT OF FAITHS

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ABSTRACT

Multiculturalism is an umbrella term that accommodates different races, nationalities, languages, religions, classes, gender, etc. It denotes that people from different cultures have equal rights. It is a premise that focuses on ordinary political culture in which everybody can participate. It supports cultural harmony. Multiculturalism is a doctrine that inherits different cultures under the same dominion. India is a country of diversity. It accommodates multi-religious and ethnic groups. Each state not only has its language but different food habits, dress, religion, culture, etc. The cultural diversity of India has been saved by its prolonged history, geography, and diverse demographics. India has historically been a multicultural society. The Northeast is one of the most culturally diverse regions of the world. It is home to about 200 tribes. The term unity in diversity fits exquisitely in this context. Therefore every linguistic community, in the northeast regardless of its size and population, nurtures its peculiarities of cultures. Multiculturalism is closely affiliated with culture. By culture, we mean the mutual ways of life, beliefs, thinking, and perception of the society around us in which we determine ourselves and other people on different grounds. Culture is one of the distinctive components of human society. Every society has its own culture. The existence of diverse cultures in society led to the rise of multiculturalism. It tries to restore a sense of integrity in a post-modern era that fragments human life and thought. It inspires minority communities to participate fully in society by enhancing their level of economic, social, and cultural homogenization into the host culture. This paper is an attempt to examine multiculturalism in Indian society, the factors which hinder shaping the attitude and participation of various ethnic groups in the public sphere in India, and its current challenges.

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Introduction

Cultural variations are the natural circumstances and reality of the modern world. We all live in societies that have different traditions and mechanisms of living. The main motive of democracy is to assist all diversities while protecting and nurturing the creativity of the diverse cultures present within. One of the important epitomes of a democratic nation is the notion of cultural diversity. It is postulated that no discourse on the delineation of appraising democracy today can be satisfactory if it is not extensively grounded and placid in appreciation of the inevitable reality of cultural pluralism.

The idea of prescribed equality is merely intended for solitary equality. It doesn't take into account the cultural variations that are present in society. The variations between diverse cultures, social statuses, religions, languages, and mechanisms of life are neglected. Treating others unequally, "marginalized" groups are pushed aside by the dominant group. It nurtures the assimilation of marginalized groups into the dominant group's culture. Such treatment of minority groups' marginalized communities has pushed them further into a state of deprivation and discrimination. The disposition of the concerns discrimination, deprivation, and socio-economic inequality in minority communities, multiculturalism has been adopted as a policy by modern democratic nation-states to ameliorate the circumstances. It addresses diverse provisions associated with cultural identity, pluralism, minority rights in the public domain, specific and group rights, and recognition. It is a stance in which diverse cultures are represented fairly in the public domain.

Multiculturalism

Multiculturalism is associated with a community that pivots on multiple cultures within one society. It also denotes ethnic and cultural diversity while nurturing tolerance and acceptance. It seeks to vanquish racism, sexism, and other dispositions of discrimination. Multicultural literature is disposed of exotic social and cultural landscapes, different themes, and linguistic differences.

Like other "isms" multiculturalism has various intimations and inferences, both pragmatic and gloomy. Multiculturalism is not a set of consanguine ideas. Rather, it is a collection of discrete thoughts and opinions. Multicultural societies diverge in

their disposition and as a result, there are disparate versions of multiculturalism. According to Turner Terence "Multiculturalism is the manifestation of postmodernist reaction to the de-legitimization of the state of disruption and the hegemony of the dominant culture in advanced capitalist countries". Postmodernism commemorates the virtues of all classes and castes. Thus, it endorses the rights of women, African Americans, Dalits, homosexuals, etc. It also employs the culture, religion, knowledge, and beliefs of the non-West to define human rights. (1994:419) As Ziauddin Sarkar remark: "Postmodernism articulates all cultures, decentering the 'center' while making the 'periphery' the center of all cultural activities and gives 'voice' to the 'voiceless'. Projected as a new and great force of liberation." (Sarkar ,2005, 236)

Multiculturalism also draws intentions from postcolonial theory, which advocates the rights of marginalized sections of society. As Leela Gandhi states: "Post-colonialism found itself in the institution of disciplines such as women's studies, cultural studies, and gay or lesbian studies." His purpose is to ambush the center while it is on the periphery (Leela Gandhi ,1998, 42). Andrew Milner spoke about the relationship between post-colonialism and multiculturalism. He asserts that both premises have invoked a discourse of difference. Edward Said, one of the earliest post-colonial theorists, criticized the European attitude of superiority and European prejudices against non-European cultures, especially African and Indian. They classify Eastern cultures as Oriental or "other". European history projected the inhabitants of the East as culturally backward, sensual, and passive. According to Said, Western history only projected Oriental culture as something inferior and worthless. Said's idea of Orientalism underscores the basic point that Western ideas about the East were supposed to create discrimination and impose power structures. The ideas often reinforced the hegemony of the West. Edward Said explained the term 'hegemony' in Gramscian style: 'Thus, in any society that is not totalitarian, then, certain cultural expression predominate over others, just as certain concepts are more influential than others; the form of this cultural leadership is what Gramsci called hegemony, a fundamental concept of empathy for cultural life in the industrial West. It is hegemony, or the result of cultural hegemony at work, that gives Orientalism its endurance and solidity" (Said,1985,7).

Multiculturalism does not exclusively reside as a field of debate and discussion. It has been adopted in policy determination and fabricated in countries such as Canada, Australia, and Great Britain.

As a formal policy, multiculturalism flourished in constructing socio-cultural harmony, mutual tolerance, and respect between disparate cultures. It not only concedes the considerations of cultural diversity but also grasps the landscape of such differences that should be respected and pledged publicly. It is a process of esteeming

cultural diversity and facilitating panoptic minorities to achieve equality and social justice. It also encourages diverse ethnic groups to preserve their ethnocultural existence and retain their religious and cultural beliefs, rituals, customs, traditions, and lifestyles including dietary customs, dress codes, and various socio-cultural practices.

Multiculturalism recognizes the presence of many cultures and legitimizes their importance in the geopolitical realm as a value. It recognizes cultural pluralism based on race, ethnicity, and language. Alex Thio argues: "The coexistence of numerous subcultures can develop into multiculturalism, a state in which all subcultures are equal to each other in the same society." The harmonious coexistence of different cultures is a sign of a healthy society. Such a society is characterized by cooperation, tolerance, respect, and understanding of each cultural group. Multiculturalism establishes cultural contacts, exchanges cultural ideologies and promotes the values of "harmonious coexistence of many cultures dominant, superior, subordinate, minority, weak, marginal, patriarchal, etc. As an "-ism," it promotes the idea of difference and heterogeneity, which is illustrated in the concept of diversity. It not only points to the presence of many cultures within a nation-state but admits the "distinctiveness" and "uniqueness" of each culture, which makes human life more diverse and consequential. Cultures present in society have unique and heterogeneous existence. So the "distinctiveness" and "uniqueness" of each culture must be recognized and considered separately. (Thio,1997,44)

Tolerance is a contemporary political provision used in social, cultural, and religious debates. It strongly opposes discrimination. The affirmative appraisal of multiculturalism fortifies the strength of a multicultural society. A conventionally embraced perspective adverts that contemporary multicultural involves tolerance towards racial, cultural, and religious differences. In a multicultural society, race, culture, and religion promote their own set of values and principles. If we tolerate ethnic division, cultural plurality, and religious diversity, it serves to diminish the doom of strife and antipathy in society. As Ramakant Sinari says: "From a utilitarian point of view, tolerance is imperative for the unity, stability, and progress of society, it ought to be the standard of human actions despite his essence, and the destinies into which one transpires to determine himself."

Tolerance is a positive drive that facilitates solid relations in society. In a vibrant multicultural society, we must tolerate and respect differences, be they cultural, religious, or racial. However, differences should not be seen as a lack of specific cultures or groups. Therefore, tolerance should be considered a positive value of

multiculturalism, which strives for social harmony, peace, and coexistence. (Sinari, 2002, 20)

Multiculturalism assures impartial devotion and valuation for all cultures. In a sense, every culture encompasses a commodity that is lavish and meritorious. Therefore, every culture deserves equal appraisal and enthusiasm. In this regard, Sarah Joseph states: "Multiculturalism is used to denote the desired end state, a corridor of demonstrating the society in which diverse cultures are respected and the replication of a culturally circumscribed group is safeguarded and social diversity is celebrated". Every culture gives stability, strength, and meaning to human life and holds its members together as a community. Respect for culture means respect for the right of the community. Culture offers us the overall worth and standard of real life. Respecting culture means respecting the community, principles, beliefs, ideas, practices, and lifestyle. Diverse cultures represent varied spirits and fantasies of a sensible life. Multiculturalism, therefore, retaliates to the consequences of cultural discrimination by prioritizing the intention of respecting minority cultures. (Joseph, 2002, 159).

Multiculturalism in India

Multiculturalism in India is an outlook on human existence. There are three central views in India: First, people are culturally embedded in the sense that they grow up, live in a culturally structured world, and organize their lives and social relationships. Second, diverse cultures imitate disparate entities of perception and connotation of a satisfactory life. Therefore everyone comprehends the finite dimension of human abilities and conscience and grasps only a segment of the totality of human existence, he needs other cultures for his intimate consideration, to expand his moral and intellectual horizons, his imagination, and so on. Third, every culture is intrinsically pluralistic and reflects an ongoing conversation between its diverse traditional fibers of thought. This does not mean that it is the inadequacy of identity and integrity, but that its identity is plural, fluid, and open. Cultures grow out of conscious and unconscious interactions with each other and define their identity.

India, the most socially and culturally diverse country in the world, has imbibed the philosophy of multiculturalism by flourishing its policy of "peaceful coexistence" based on the ancient Indian tradition of "live and let live" and "unity in diversity". In addition, values of multiculturalism can be traced to Tagore's idea of "true freedom" in which he argued that true freedom seeks to simplify the complexities associated with understanding, sorting, and harmoniously adjusting old and new ideas and

subjects leading to the progressive development of human civilization. True freedom seeks to create favorable conditions for developed nations as the "supreme person".

Moreover, Mahatma Gandhi's views on composite religion and culture profoundly accord equal place and mutual respect to all cultures. He claimed that we are all leaves of a majestic tree whose trunk cannot be shaken from its roots deep in the bowels of the earth. In Hind Swaraj, he stated that a different faith represents a different path to truth. Mahatma Gandhi argued that the state must create only favorable conditions for the development of individuality without regard to any particular aptitude including culture. It is noteworthy that in his idea of non-violence, Mahatma Gandhi admits two aspects of non-violence: the negative aspect is to refrain from causing harm and destruction to a living being, and the positive aspect promotes the well-being of people and even love for dissidents, i.e. he claims to express love and affection instead of hatred as well to a person of a different culture. Although Mahatma Gandhi and Dr. Bhimrao Ambedkar insisted on various forms of reservation for the vulnerable classes in the legislature, both undoubtedly believed that they would ensure adequate representation through reservation as multiculturalism strives.

Swami Vivekananda stated that any religion that separates man from man or promotes privilege, exploitation, and war could not endorse itself. He further created the concept of 'Daridra Narayan' in which he raised the service of the poor to the level of worship and at that level harmony between different faiths automatically becomes a prerequisite, i.e. reconciliation of human beings of different cultures. Jawaharlal Nehru argued in the post-independence era that the policy of the state is not to interfere in tribal affairs but to offer as much autonomy as possible.

It is noteworthy that various ancient kings including Emperor Ashoka imbibed the idea of mutual respect and treated people of other cultures cordially. But most importantly, the Mughal emperor Akbar inculcated a policy of religious tolerance and built an Ibadatkhana dedicated to interfaith discourse rather than embracing Islamic fundamentalism and encouraging only religious conversion to Islam. Moreover, after the promulgation of the Indian Council Act of 1909, the British colonizers later ensured adequate representation for Muslims and all other vulnerable classes. Thus, despite the many prevailing adverse ambitions of the colonizer, this move displayed the inherent multicultural spirit of the Indian political system of the time.

India is the most magnificent country following Africa in respect of class, terminology, accomplishment, persuasion, and ethnicity. The practice of multiculturalism in Indian society is primarily distinct from the practice in America and other western countries. The difference is that while western countries have to

adopt their multicultural policies for the justice of nonnative or internal immigrant and culturally minority communities, Indian cultural diversity is inherited. Indian society is postulated on the notion of "unity amid diversity". In its elongate account, India has welcomed many people from all over humanity. They came here as entrepreneurs, migrants, invaders, and travelers and commenced to settle here forever. So even though India has a massive number of people, each with their food habits, languages, clothes, religions, castes, and regions, they live here as part of the single federal culture. The land has been dwelt on by foreigners for many centuries. It was ambushed by Muslim forces as early as the 7th century AD. In addition, the European settler landed in Kollam Kerala in the 16th century. At present we can see that there is a diversity of religious belief systems in India. Enlightenment and social accumulation of religions were prompted to the region by traders, travelers, migrants, and even invaders and conquerors.

The early 1970s marked the beginning of the multicultural movement, in Canada and Australia, and then in the US, Great Britain, Germany, and elsewhere. India has historically been a multicultural society. India has around 1632 different languages and terminologies. There are 22 official languages in the Constitution of India and the 2011 census report states that about 79.80% of the population is Hindu, 14.23% Muslim, 2.3% Christian, 1.72% Sikh, 0.7% Buddhist, 0.37% Jains, and 0.66% other religions. Society even though the Indian constitution declares the state to be secular; religion, language, and other such factors persist in the public sphere. Within the great Indian society, the distinct characteristics of each culture are still as recognizable as the ingredients in a salad bowl that contribute to the overall composition of the salad bowl.

Cultural elements of India include ideologies like Sarva Dharma Sam bhava, Unity in Diversity, and Vasudhaiva Kutumbakam. These segments are spotted somewhere in the principles of multiculturalism. Indian constitution followed multiculturalism by providing provisions regarding the protection of minorities and the prevention of discrimination based on caste, religion, and race.

However, it is truly tragic that in the recent past, multiculturalism has become a battleground in India. Different social movements are responsible for sowing the seeds of a multicultural society. Different forms of identity politics submerge based on religion and caste. Identity politics has created an "us and them" culture. Repeated incidents of terror attacks widen the chasm between Hindus and Muslims. Bigotry is growing in other spheres as well. Multiculturalism in India prioritizes the good of particular groups over the good of the whole and undermines the common good in favor of a minority interest. It creates tension between people from different backgrounds. Multiculturalism can lead to radical movements in Indian societies. It

creates tension between different groups of people belonging to different cultures and religions. There is no doubt that multiculturalism accepts all cultures equally, but every time citizens are under pressure, they fear that they may lose their cultural identity because of multicultural societies.

Conclusion

In short, it would not be unfair to assert that multiculturalism prevailed in India, even much before the initiation of multicultural strategy in Canada and the ratification and assertion of the 1988 Act of Multiculturalism in the aspects of the ancient Indian king's strategies, the notions of freedom fighters, and even miscellaneous strategies of British India. In contemporary India, the main incentives for multiculturalism are diverse affirmative provisions that have been laid down in the Constitution of India and Acts of Parliament; the reservation process to enrich the ethical manifestation, the national delegation for the safety of cultures, and the welfare of the related group. Extensively, the mosaic of Indian multiculturalism is remarkable in the sense that a distinct cultural society cannot be precisely separated into its distinct cultural horizons; thus only empowering cultural groups cannot be hazardous to the harmony and territorial integrity of the nation because its members are being closely and emotionally bounded to many cultural groups due to the possession of many cultural facets by an individual in India.

However, hate speeches, religious extremist practices, religious appeasement, and polarization, are regularly endangering communal harmony in India which ought to be averted adequately to make India a deep-rooted multicultural nation with national integration i.e. a perfect illustration of a "salad bowl prototype of Multiculturalism" instead of being a "melting pot model" It is the duty that every citizen must build public opinion against communalism, religious fundamentalism, cultural and religious prejudices.

What India needs today is not just a 'Culture of Democracy but a 'Democracy of Cultures'. Peoples of India must have the right to have and express diverse identities of language, region, and religion within common citizenship. It is our duty not to allow 'Multicultural India' to become a 'Monochromatic India'.

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IMPACT OF TWO COURSES ON INTERCULTURAL COMPETENCE OF UNDERGRADUATE STUDENTS

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ABSTRACT

Increasing migrations across the world mean leaders at all levels need to become more competent in working across cultures. During the past 30 years, program designers, researchers, and others have investigated intercultural competence (ICC), often described as the capability to accurately understand and adapt behavior to cultural differences and commonalities. Tertiary education programs (TEP) are accepting these challenges by offering experiences (such as coursework, study away, study abroad, cultural events, etc.) that are intended to produce culturally competent graduates. The teaching and learning experiences described in this study at a midwestern American university may inform others. This study examined archived data from two courses designed to enhance undergraduates' ICC. Researchers expected that students who completed a course, called Critical Race Theory in Education (CRT), would show statistically larger gains during a second course, called Human Relations in a Multicultural Society (HRMS). At the beginning and conclusion of HRMS, students completed the Intercultural Development Inventory (IDI). Researchers used the two-sample t-test to compare the pre-HRMS scores of students who had completed CRT and students who had not completed CRT. Analysis showed students who took CRT before HRMS had statistically significantly higher beginning scores than students who had not completed CRT before they enrolled in HRMS ($p = .042$). Although students who completed CRT started HRMS with the higher IDI mean score, those individuals did not make statistically significant gains in their ICC during the HRMS course ($p = .130$). However, the students who had not completed CRT before HRMS did make statistically significant gains in their ICC during the HRMS course ($p < .001$). These results, with additional research, could be used to redesign the courses or to design other curricula approaches.

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At a time when global business markets, communication technologies, and transportation systems have increased the diversity of cultural contact in daily lives, intercultural communication skills and abilities are essential to multicultural societies and to life in the global village (Samovar & Porter, 2000). Tertiary education plays a key role in fostering intercultural competence (ICC) among undergraduate students and to prepare them for the world environment. Colleges and universities throughout the world are developing teaching and learning opportunities for students. One university in Mankato, Minnesota, USA is requiring students to complete general education courses that address these values.

Background

At this university, for more than ten years, Sandell and teams of undergraduate researchers have examined the influence of undergraduate courses on students' ICC (Sandell, 2020a). The teams made a series of reports about the ICC of undergraduate students, measured before and after the HRMS course:

- 95% are likely to start their university studies in the stage of ethnocentric minimization.
- More than 1000 students who completed the HRMS course showed a statistically significant positive difference in ICC.
- No differences in ICC were related to the students' ethnicity, age group, region of childhood, study abroad, class, academic major, or semester.
- In a teacher preparation program, which emphasized ICC throughout the entire academic program, ICC was statistically significantly enhanced among 47 students between year 1, year 2, and year 3.
- ICC was statistically significantly enhanced after students had experiences in Service Learning across cultural backgrounds).

Literature Review

This investigation was interested in the development of effective ICC with culturally diverse persons and groups. Many scholars attempt to define this variable, yet the labels and definitions of ICC vary across the disciplines (Deardorff, 2008). This

investigation considered ICC as “the capability to shift cultural perspective and appropriately adapt behavior to cultural differences and commonalities” (Hammer, 2015, p. 26). With this definition, ICC includes several core components: cultural awareness, understanding of behavioral and psychological characteristics of people from diverse backgrounds, and proficiency in managing their perception and behavior appropriately toward cultural differences (Hammer, 2011).

Role of Tertiary Education

Industry demand for a workforce equipped with ICC suggests that TE is responsible for incorporating ICC into the preparation of leaders and workers. TE in general serves as a social institution which provides skills and fosters good citizenship (Johns, 2021). Tertiary education plays an important role in fostering cross-cultural skills (Blankvoort et al., 2019). An increasing number of universities throughout the world are acknowledging the need of fostering students' ICC (Hammer, 2011). Many degree programs aim to achieve ICC through their curricular activities (Strohmeier et al., 2017). The effort of fostering ICC may focus on equipping students with advanced critical thinking and learning, because the development of ICC is “a lifelong self-regulated learning task” (p. 85) and suggested that educators focus on allowing students to navigate their own learning process in cross-cultural scenarios.

Because student populations are becoming more culturally diverse, teacher preparation programs seek to develop ICC among preservice teachers so they may teach effectively in the classrooms (Taylor et al., 2016). However, according to Lee et al. (2021), undergraduate students are generally situated at the stage of denial and unaware, or least competent about cultural differences. Also, while there is a range of definitions for the word "culture," European or white American college students, who had the least intercultural experience, tend to understand "culture" simply as race or ethnicity. This emphasizes the significant role of multicultural education courses. Even among preservice teachers, it is reported that their multicultural values are not developed in a consistent manner (Acquah & Commings, 2013). There is also a challenge in the design of preservice programs; some research notes that while preservice teachers recognize the impact of multiculturalism on the classroom (Taylor et al., 2016), their preservice programs may not provide experience and reflection that enhance cultural competence in the classroom (King & Buder, 2015).

Critical Race Theory

From the foundation of the United States to the recent era, the social system has been constructed to benefit the dominant racial/ethnic group and disadvantage the marginalized population. Such social structures, which enforce White Supremacy, have marginalized and subordinated Black, Indigenous and People of Color (BIPOC) individuals continuously. Critical Race Theory (CRT) is a framework to challenge the law about how it forms and sustains institutional racism by targeting marginalized people (López, 2003).

CRT can be traced back to the late 1970s and early 1980s as an alternative perspective that addresses the limitations of traditional civil rights approaches in tackling racial inequality in the United States (Bell, 1980; Delgado, 1989). Delgado and Stefancic (2017), explain “the critical race theory movement is a collection of activists and scholars engaged in studying and transforming the relationship among race, racism and power” (p. 2). CRT researchers provide explanations for why society is unable to identify racism because it is rooted in norms, systems, and organizations (Scheurich & Young, 1997; Vaught & Castagno, 2008). Beyond analyzing the legal system, CRT is a useful framework to prepare professionals to become more racially conscious and actively work against racism and bias. It can be used to analyze systems, structures, and outcomes at multiple levels (Delgado & Stefancic, 2017). The application of a racial equity lens as educators are developing knowledge and expertise in their fields of study prepares them to succeed in a racially complex society. CRT describes the experiences of White Americans as “the normative standard” (Saddler, 2012, p.42). One of CRT’s major focuses is narrative writing and storytelling to include the voices of people of color who have been traditionally excluded by the decision-making systems.

While the student demographic at elementary and secondary schools is becoming extremely diverse, there are few teachers of color (particularly, black male teachers). Consequently, CRT may be used to address the challenges that preservice teachers of color face in teacher education programs (Brown, 2014). Also, CRT has been used to research curriculum design and pedagogy as scholars see the place for application in the classroom to incorporate critical and culturally responsive teaching (Ladson-Billings, 1995).

The first important concept of CRT is that race is a social construct. Racism is not only individual acts of prejudice but also systemic and institutionalized within a society, which impacts policies and practices in education (Ladson-Billings & Tate,

1995; Haney-López, 1994; Stovall, 2006). This is a clear differentiation from race as biological or natural characteristics.

The second important concept of CRT is intersectionality. Oppression against marginalized populations is not defined by race, but there are often multiple forms of oppression based on gender, socioeconomic status, sexual orientation, etc., which overlap with one another (Crenshaw, 1989; Crenshaw et al., 1995). Therefore, racism cannot be understood unless we know the complexity of multiple social identities that are also social constructs.

The third concept, interest convergence, is one of the important CRT tenants as well. Progress in social justice is always driven by the interest of the dominant population in the United States (Delgado & Stefancic, 2017). Bell (1980) and Dudziak (1988) noted that the Civil Rights movement and desegregation activism in the Cold War era were both supported by the interests and necessities of white people back then.

HRMS Theoretical Base: The Intercultural Development Continuum

The theoretical base for the design of the HRMS course is the Intercultural Development Continuum (IDC). The IDC is grounded in the Developmental Model of Intercultural Sensitivity (DMIS) originally proposed by Bennett (1986). The DMIS model is a developmental model in which an individual progress from an ethnocentric mindset to an ethno-relative mindset. Since the original DMIS was proposed, IDI research findings have supported the basic tenets of the DMIS and revised some aspects of its framework (Hammer, 2012).

The IDC describes five orientations to cultural differences and similarities. Denial – or Unaware – is an orientation to cultural differences in which one is simply unaware of differences and similarities. The other culture is unknown. Polarization – or Defense suggests opposites – polarized concepts of "us" and "them," without much understanding. In Minimization, one tries to minimize the differences and emphasize the similarities. In Acceptance, the individual has become acquainted with people in another culture and accepts them, even if there is disagreement. Finally, a person may reach Adaptation, in which they are so well-acquainted with the other culture that they can adapt their behavior to fit in.

Intersection of CRT and IDC

Some academic writers criticize ideas about the development of ICC as ways to simply describe differences and similarities between cultures. However, CRT offers a model to address social hierarchy between cultures (dominant culture vs marginalized culture) (Razack & Jeffery, 2002; Schiele, 2007; Yee, 2005). CRT also provides holistic content which may foster individual and group competence in combatting structural racism and promoting social justice. Conservative groups have criticized CRT as promoting division. Gutzmann (2022) have noted this may be due to a lack of capacity to consider concepts from a non-traditional lens. The idea of ethno-relativism embedded in the IDC offers a way for individuals from dominant cultures to be more accepting of the theories that may challenge their traditional dominant cultural perspectives.

Methodology

This investigation responded to two hypotheses:

1. Individuals who completed CRT would begin the HR course at a statistically significantly higher developmental orientation to cultural differences relative to students who did not complete CRT.
2. Individuals who completed CRT would make statistically significant larger gains in their developmental orientation to cultural differences during the HR course than students who did not complete the CRT course.

Setting

The study was conducted at a mid-sized public university in south-central Minnesota. The University is a teaching and applied research institution, with about 14,000 students enrolled in over 200 academic programs, from bachelor's through doctoral degrees. The University is a diverse, global institution with 18% students of color and with 8% international students from 95 countries. Education and support are provided by 1,600 faculty and staff, including 700 teaching faculty. The University has a growing number of on-line programs to accelerate educational access and opportunity. Additional locations include partnerships in the metropolitan Twin Cities and in northern Minnesota's Iron Range region.

Interventions

Minnesota State University, Mankato leaders have determined that development of ICC among students, faculty, and staff is essential to foster graduates who are competent in a diverse society (Minnesota State University, Mankato, 2019). There are many university courses intended to enhance students' ICC. This investigation was interested in two courses: Critical Race Theory in Education (CRT) and Human Relations in a Multicultural Society (HRMS).

Introduction to Critical Race Theory course is designed to move students from recognizing and acknowledging diversity, to working toward racial equity. The semester begins with the class understanding a common definition of race and uses the Courageous Conversations about Race Protocol (Singleton and Linton, 2005) to teach students how to have productive non-threatening conversations about race. Students learn about the history and construction of the concept of race and its role in the formation of the United States. Students also learn how the many resulting policies still negatively impact people of color today. The course is heavily discussion-based and relies on students to speak their truths whether that truth confirms or contradicts the topic of the day. The impact of race is examined in topics such as housing, healthcare, education, sports, law, entertainment, and politics. These topics are examined through the CRT tenets or principles: Interest Convergence, White Over Color Ascendancy, and Racism is Normal. The course involves narrative writing and storytelling to include the voices of people who have been traditionally excluded from the system.

Human Relations in Multicultural Society is a 3-credit course providing education in self-awareness and skills essential for living and working socially in a democratic society. The course addresses issues of oppression and social justice related to race/ethnicity, gender, age, class, religion, disability, physical appearance, sexual orientation and nationality, the groups that have been historically excluded from the western power and decision-making. The course materials supply students with knowledge gained through examination of texts, data, or other information: journaling, persona characters, case studies, review activities, cooperative large and small group activities, role-playing, simulations, assigned and elective readings, lectures, multimedia presentations, guest speakers, field trips, and inquiry-oriented discussion circles. They also provide information and models to apply concepts in solving cultural competency and human relations problems. Throughout the course, the instructor takes a mentor role and serves as a guide, facilitator, and observer, and periodically addresses individual and classroom-wide needs. Students also must

spend 18 hours of Service-Learning field experience so that they have meaningful experiences with individuals and groups from diverse cultures.

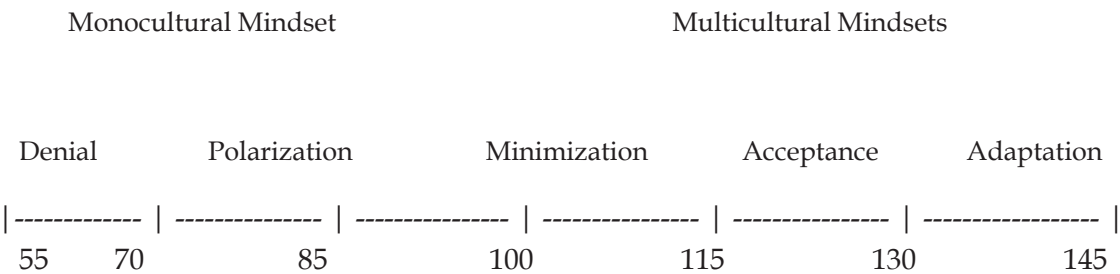
Population / Sample

Archived data was used from undergraduate students enrolled during Fall 2021 in a course called Human Relations in a Multicultural Society. Each semester, about 25 students enroll in each of three sections of the course. For this study, the final data set included 67 students, because several students withdrew from the course or did not complete one of the assessments. Data subsets were created. One subset included 19 students who completed the CRT course before enrolling in the Human Relations course. The second subset included 48 students who did not complete the CRT course. Of the respondents, 33% were male, 67% were female, 22% were African American, 72% were European American, and 7% had other ethnic demographic identifiers.

Variable of Interest: Intercultural Competence

Investigators were interested in the variable known as ICC, “the capability to shift cultural perspective and appropriately adapt behavior to cultural differences and commonalities” (Hammer, 2015, p. 26). For this study, the researchers used the variable called Developmental Orientation (DO) as a proxy for IC (Intercultural Competence). The DO is one’s worldview, i.e., the lens or perspective with which an individual or group views cultural differences and similarities.

Figure 1. Intercultural Development Continuum (Hammer, 2012)



Measurement Instrument

The IDI version 3 (Hammer, 2009) was used to generate the DO score. The researchers use the IDI because of its validity and reliability testing (Hammer, 2011), as well as its suitability for a university classroom-based setting and its ease of use. Several faculty members at this University use the IDIv3 as a pedagogical and assessment tool with the goal of enhancing students’ ICC and sensitivity. The IDI consists of fifty Likert-type items composed of statements explaining situational and cross-cultural diversity. The inventory is completed in a 20- to 30-minute session online.

Table 1.

Examples of items on the Intercultural Development Inventory ®

It is appropriate that people do not care what happens outside their country.
People should avoid individuals from other cultures who behave differently.
Our culture’s way of life should be a model for the rest of the world.
People from our culture are less tolerant compared to people from other cultures.
Family values are stronger in other cultures than in our culture.
When I encounter people from a different culture, I find I change my behavior to adapt to theirs.

(Hammer, 2023)

These investigators acknowledge that there have been reasonable questions about the IDI’s validity, specifically when used with Black, Indigenous, and people of color (BIPOC). As Puntí and Dingel (2021) reported, there is not much research that explores and questions the validity of intercultural assessment tools among diverse populations. In fact, their empirical study was one of the first to address validity concerns of using the IDI for BIPOC students in the United States. Indeed, there may be limitations for using any assessment instrument on any university campus that aims to improve students’ intercultural understanding and relationships. The IDI

authors wrote the IDI intentionally to *not* include collection of racial demographic data or questions about race in lieu of culture. However, the IDI ® has been rigorously tested for reliability and validity. The high cross-cultural reliability and validity have been analyzed through psychometric criteria beyond face validity (Hammer, 2011; Hammer et al., 2003).

Data Collection

As an instructional strategy, students completed the IDI® version 3 online during regular class periods during the third week and the last week of the 16-week semester. The online survey took thirty to forty minutes for each participant to complete. The surveys became archived data used for course and program assessment (*not* a student assessment). The study was conducted according to the guidelines of the Declaration of Helsinki and approved by the Institutional Review Board of Minnesota State University, Mankato (protocol number 11375999, 3 October 2017).

Data Analysis

The data was de-identified and exported to Excel and SPSS (IBM Corp, 2019) for cohort analysis using ANOVA tests of significance. The researchers used paired samples t-tests to examine mean scores from the IDI to evaluate whether any significant indicators of change were observed. Pre-HR IDI test results for the CRT students and non-CRT students were analyzed using an independent-samples t-test. Results were examined based on $p < .05$, the standard level of significance.

Results

Hypothesis 1

Investigators first hypothesized that individuals who completed CRT would begin the HR course at a statistically significantly higher developmental orientation to cultural differences relative to students who did not complete CRT. The one-tailed independent-samples t-test revealed that students who took a CRT class before the HR class had statistically significantly higher scores than students who first enrolled in the HR class ($p = .042$). Thus, the first hypothesis was supported by the data analysis.

Table 2.

Paired-Samples t-test results for Beginning Developmental Orientation of CRT and Non-CRT students, before the HR Course (one-tailed)

Measure	Beginning Mean of CRT (N=19)	Beginning Mean of Non-CRT (N=48)	Sig. (one- tailed)
Developmental Orientation	97.61	90.47	0.042*

* $p < .05$. As measured by the IDI scores of CRT students and non-CRT students

Hypothesis 2

Next, the investigators hypothesized that individuals who first completed the CRT course would make statistically significant larger gains in their **developmental orientation** to cultural differences during the HR course than students who did not complete the CRT course. Although students who completed CRT started HR with the higher IDI score, individuals who completed CRT did *not* make statistically significant larger gains in their DO during the HR course. These results are shown in Tables 3 and 4.

Table 3.

CRT Paired-Samples t-test results Pre- and Post-HR Course (one-tailed)

Measure	Mean of Pre-HR (N=19)	Mean of Post-HR (N=18)	Mean Dif.	Sig. (one- tailed)
Developmental Orientation	97.61	102.73	5.12	0.13

* $p < .05$. As measured by the IDI scores of CRT students and non-CRT students

Table 4.

Non-CRT Paired-Samples t-test results Pre- and Post-HR Course (one-tailed)

Measure	Mean of Pre-HR (N=48)	Mean of Post-HR (N=43)	Mean Dif.	Sig. (one- tailed)
Developmental Orientation	90.47	104.13	13.66	<.001*

* $p < .05$. As measured by the IDI scores of CRT students and non-CRT students

Table 3 shows that the students who completed CRT before the HRMS course *did not* show statistically significant changes during the HRMS course. And Table 4 shows that the students who did not complete CRT before the HRMS course *did* show statistically significant changes after the HRMS course.

Discussion and Recommendations

As the world’s population shifts through migration, individual countries are experiencing great diversity among their regions. Furthermore, global markets, communication technologies, and transportation systems have increased the diversity of cultural contact in daily lives. ICC is increasingly necessary to achieve human goals.

Tertiary education can strategically foster the ICC of their graduates. This research provides information about two distinct types of diversity education courses. The purpose of this research was to examine the change in students’ ICC in a semester-long course called Human Relations in a Multicultural Society, by comparing two groups: students who already completed a CRT course and students who did not first complete a CRT course. The CRT group entered the HRMS course with statistically higher developmental orientation to other cultures. Both groups increased in their orientations toward cultural differences (their developmental orientations). However, only the group without CRT showed a statistically significant increase during the HRMS course. The results indicate that non-CRT students improved their abilities to shift from an ethnocentric perspective to an ethno-relative perspective, and, in effect, ‘catch up’ with the CRT students.

The CRT course emphasized a focus on social justice and, therefore, included narrative writing and storytelling to bring the voices of marginalized people who have been traditionally excluded by the system. CRT may encourage more critical thought among students who are not from historically marginalized backgrounds. The HRMS course emphasized establishing engagement in one's own culture to provide a solid foundation for interactions with cultures other than the individual's own culture. Even without the comparison of CRT and non-CRT students, the results suggest that students can increase their ICC during a single semester.

One possibility is that the HRMS content may have been already familiar to those who completed CRT, leaving less room for growth. So, more research is needed to determine if the two courses can be coordinated to add benefits beyond the initial designs for the two courses. Individual and group reflection will be important because "cultural self-awareness is a prerequisite to understanding groups from different cultures" (Spitzer, 2015, p. 49), and ICC gained through reflective inquiry is maintained and often deepened over time (Wilbur, 2016).

Another possibility may be to use the IDI results to customize the course agenda for students in the various stages of developmental orientation, thus prompting students to continue their development from specific stages, rather than an assumed developmental stage. Instructors could use the IDI during the semesters. Students do not necessarily improve their scores by just growing 16 weeks older. In fact, students have overestimated their development of IC, and they are usually surprised and sometimes upset with the results. An overview of the stages in the IDC, individual coaching, and follow-up discussion may foster even more growth.

Conclusion

Two specific courses were of interest to the investigators: Introduction to Critical Race Theory in Education (CRT) and Human Relations in Multicultural Society (HRMS). The researchers investigated two hypotheses: (1) Individuals who completed CRT would begin the HRMS course at a statistically significant higher developmental orientation to cultural differences relative to students who did not complete the CRT course; and (2) Individuals who completed the CRT course would make statistically significant larger gains in their developmental orientation to cultural differences during the HRMS course than students who did not complete CRT. The results indicate that CRT contributed to students' ICC, in that they entered the HRMS course with IDI scores significantly higher than those of students who had not completed the CRT course. However, this initial gap between two groups of students shrunk by the

end of the HRMS course. Results also indicate that the students who did *not* complete the CRT course experienced a larger rate of gain in IDI compared to those who completed the CRT course HRMS.

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Data Availability Statement

The data presented in this study are available on request from the corresponding author. The data are not publicly available due to the difficulties involved with de-identifying qualitative data.

Disclosure statement

No potential conflict of interest was reported by the authors.

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MIGRATION AND WOMEN

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ABSTRACT

The phenomenon of migration can cause many social, cultural, financial and psychological consequences on societies. Women and women's identity, which are predominantly affected by the transformations in migration movements over time, are also affected by many national and international paradigms. In this context, it is necessary to analyze the phenomenon of migration under the heading of globalization in order to examine the relationship between women and migration. The main reason for this is that international migration policies and welfare conditions of the society are created with the effect of globalization, and the living conditions of women are also affected in parallel. In our study, the life standards of women who experience the migration process, their participation in education, work and employment process, gender- based victimization, if any, identity formation, studies and activities carried out by the Directorate of Migration Management in the light of national and international legislation and court decisions were examined.

In this study, an evaluation will be made on the role of gender in the formation of immigrant identity within the framework of migration. In this direction, in this research, after looking at the definitions and theories of migration from an overview, the difficulties brought by the identity of being a woman in the migration process of immigrants and the activities that can be done and done in overcoming the difficulties will be evaluated.

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1. Concepts of Migration and Asylum

Although the phenomenon of migration differs as a concept defined in various ways; basically it is about the separation/leaving of the individual/community from the area where he/she resides. International migration after crossing international borders refers to the permanent or temporary entry into the political borders of a country or the transition from there to a third country. In addition, migration is not just a physical displacement movement; it is also a complex process that includes socio-cultural, psychological, economic and security dimensions. Therefore, migration is not from one land to another; it can also be done from one society to another society. Thus, it is defined as large population movements that include socio-economic, cultural, political/political and security dimensions following the process of geographical location change (Genkova and Grimmelsmann, 2020).

International migration also encompasses a sociocultural, economic, political, cultural and demographic process that examines the relationships between the migrant and the local community that connects a wide variety of migration actors, types and structures. Migrations are grouped as both voluntary and forced migrations as internal (internal) and external (outside) migrations (Yüce, 2003). Although people's internal migration movements are called "internal migrations"; the definition of "external migrations" is used for cross-border crossings outside the country. In addition, voluntary and forced migrations are separated by the question of 'why'; voluntary migrations basically cover labor and employment opportunities, family reunification and education of international students (Wallerstein, 2000). Forced migrations, on the other hand, include female asylum seeker and refugee movements and international migration movements, which constitute the scope of our study. In order to examine this multidimensional, multi-actor complex relationship of the migration process and to analyze its phenomenon in Turkey, it is necessary to explain the concepts of both migration and migrating women.

In the literature on migration, it has been stated that it refers to a process that starts with the decision of women by men for a long time and affects women and therefore children as well due to factual reasons such as marriage and family reunification. It has been stated that the male individual is represented as a subject in the migration process, and the woman as a passive and male-indexed predicate.

Because the role of women in the migration process has been associated with the identity of a good wife, mother or young girl and her role in the family. From this point of view, it provides insufficient information in terms of comprehending the position and role of women throughout the migration experience and producing solutions. However, although the experience of international migration has many traumatic consequences for all immigrants, it creates a mixed problematic process that includes gender inequality for women and severe psychological problems, especially social, financial and cultural (Natalucci et al., 2020).

According to the study of Şen and Vural (2014), 75% of the immigrant population fleeing the civil war in Syria is women and children. It was stated that most of these women were primary school graduates and did not work as housewives. According to a study published by AFAD, 21 out of every 100 Syrian women are illiterate and the literacy rate is 64%. In addition, it was stated that women living inside the camps have a higher level of education than women living outside the camps. Proportionally, while the rate of primary school and higher education students in the camp is 76%; it was calculated as 66% outside the camps (Şen and Vural, 2014). This showed that immigrant women's education levels and family structures, places of residence and socio-cultural life styles constitute an interrelated equation. In particular, the social policies and immigration legislation of the target country reveal that women significantly shape their immigrant identity and their way of life.

1.1. Migration in Turkey

Migration movements in the early periods of the Republic of Turkey are examined in two separate groups: the state's orientation of migration on the basis of the search for national identity and migrations on the basis of modernization movements. These two types of migration have varied in their causes and consequences; while the government of the period was creating its immigration policy, they did not abandon the "immigrant policy" in the Ottoman period. In order to develop on a populist and egalitarian basis, immigrants have been replaced according to Turkey's land policy. Immigration policy decisions were implemented in the context of the obligations of the Turkish Constitution and relevant legislation in the placement of immigrants (Oğuz, 2019).

Turkey's first and notable development in the field of migration went down in history as the "Turkish-Greek Exchange"; in the years 1922-1938, approximately 400 thousand people came from Greece. In this exchange, which included Greece's Dodecanese and Aegean Islands, it was foreseen that in case of any possible crisis between Turkey and Greece, these migrations would accelerate (Bozdağlıoğlu, 2014). Following the Turkish-Greek Exchange, the third wave of migration from Macedonia to Turkey began in 1953 on the basis of the "Free Migration Agreement" in Yugoslavia, which was prepared on the recommendation of Marshal Tito. This process accelerated with the start of the Balkan Wars and approximately 1 million Bulgarian immigrants came to Turkey in this period. Subsequently, it was determined that approximately 218 thousand 998 people migrated by signing the "Residency Agreement" and "Turkey-Bulgaria Immigration of Close Relative Relationship Agreement" between Bulgaria and Turkey. In the Middle East geography, it was stated that an estimated 1 million people migrated from Iran to Turkey with the realization of the "Iranian Islamic Revolution" in 1979 (Torbay, 2017). In addition, after the "Iraq Halabja Massacre" in 1988, the "Gulf War" in 1991, and the Yugoslavian civil war, approximately 600 thousand people were reported to have migrated to Turkey (Cömert, 2009).

In the period from the beginning of the 1990s until today, the largest migration mobility towards the Republic of Turkey represents the migration from the Syrian Arab Republic in terms of the character and size of the migration. The 2011 civil war process, which broke out after the spread of protests and anti-regime actions to Syria, which started with the Arab Spring process, initiated an intense mass migration flow. These migratory flows have developed towards neighboring countries with the natural course of migration and were mostly made towards Turkey. Lebanon, Jordan, Iraq and Egypt followed Turkey (Taşkın, 2018). In addition, the other countries that sent the most refugees to Turkey were Iraq, Afghanistan, Iran, Yemen, Palestine and Somalia, respectively. Therefore, Turkey's migration rotation began to be drawn with natural selections and various paradigms.

The signs shown in the graph show the direction of the migrations and it is shown which paradigms are used in determining the direction. Among these paradigms, regular/irregular migrations, voluntary or forced migrations, the formation of the concepts of refugee/asylum seeker/temporary protection, and internal and external migrations are tried to be described. In our study, the theoretical and practical stages of migration policies are organized by examining cause-effect relationships for all foreigners in understanding migration trends and interpreting them in the context of women.

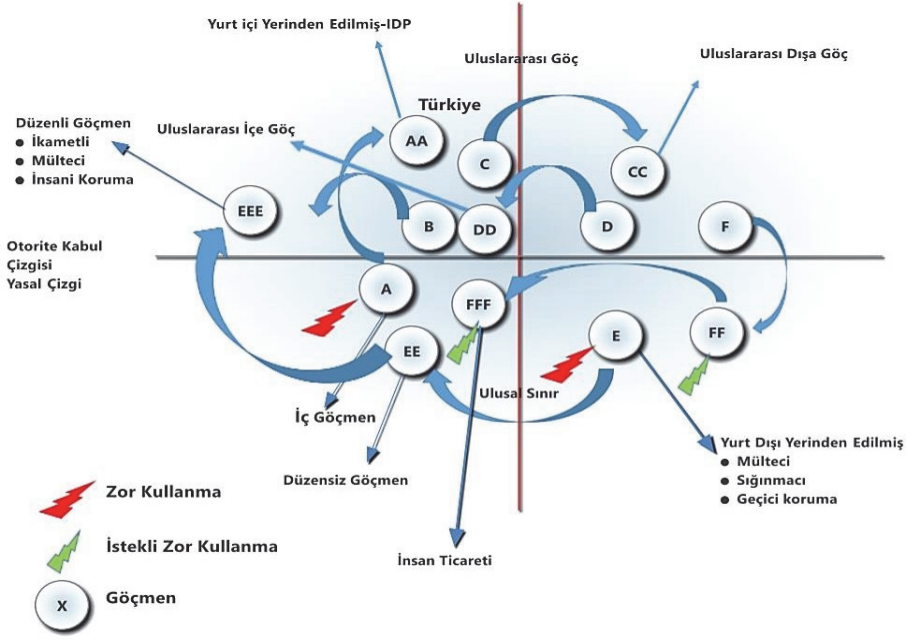


Figure 1: Classification of Migration Movements by Types (Şeker & Uçan, 2016)

The Republic of Turkey became a country that gave women the right to vote and to be elected on December 5, 1934, before many European countries. In addition, the principle of equality between men and women was changed in Articles 41 and 66 of the Turkish Constitution in 2001; it was further strengthened with some changes in the 10th and 90th articles in 2004 and in the 10th article in 2010. In Article 10 of the Constitution; it has been stated that men and women have free and equal rights, and the state is responsible for realizing this equality. Therefore, all the actions required by the state to fulfill this obligation cannot be considered contrary to the principle of equality (Müftüoğlu, 2019). In addition, in Article 41 of the Constitution; equality between spouses was emphasized with the phrase "Family is the foundation of Turkish society". In the regulation made in Article 90, the provision "In case of conflicts that may arise in case of international agreements on fundamental rights and freedoms and national laws that have been duly put into effect, the provisions of international agreements shall prevail". In this context, gender equality, including national regulations, has been strengthened through the "Convention on the Elimination of All Forms of Discrimination Against Women" (CEDAW) (Erşen, 2006).

The Declaration on the Elimination of Violence Against Women was announced by the General Assembly's Decision dated 20 December 1993 and numbered 44/104, and the following definition was made regarding migration:

“Some women, such as women belonging to minority groups, indigenous women, refugee women, migrant women, women living in rural or remote communities, women in need of care, women in prisons or detention centres, girls, women with disabilities, elderly women, and women in armed conflict zones. Concerned about the vulnerability of women's groups to violence (...) it was stated that violence against women is widespread and occurs in all income groups, in all classes and cultures, and urgent and effective steps must be taken to eliminate its consequences”.

In addition, in the decision of the Economic and Social Council dated 30 May 1991 and numbered 1991/18, the Council should work rapidly to prepare an international document that will specifically examine the issues of violence against women and form the basis for its implementation, and that women's legal, health, cultural, social, educational, it was stated that the opportunities provided for political and economic equality should be improved (Erşen, 2006). Legal, socio-cultural and economic problems in underdeveloped or developing countries that are experiencing the migration process can also significantly affect women's education and employment opportunities. Therefore, this situation increases the total workload of women, in addition to their other responsibilities, as both local and migrant women work uninsured without job security or in risky jobs.

The idea of establishing an action framework on equality between women and men, which was first presented at the "United Nations Conference on Women" in Nairobi in 1985, was expressed as an official goal for the members of the United Nations at the "Fourth World Conference on Women" held in Beijing in 1995. Thus, an important breakthrough has been made by supporting an international commitment; the “Beijing Declaration and Plan of Action” has been adopted by 189 countries. In this text, it was emphasized that the empowerment of women is the basic condition of sustainable development, it was stated that women's political identities should be viewed positively, and they decided to apply a quota for working hours (Yıldırım and Gül, 2021).

According to the International Organization for Migration (IOM) (2017) reference to the Action Plan; in the international arena, the concept of the head of the family is encountered only in one quarter of women. Women's working families, on the other hand, are generally among the poorest groups. It is stated that the breaking

up or disintegration of the family is frequently caused by the events such as internal migration, external/international migration, war, internal conflict and forced displacement, which cause the families to undergo a change as female-dominated. Factors such as race, language, religion, age, ethnicity, culture, disability, being from different statuses of women can hinder the implementation of the understanding of equality and welfare. Migrant women can also be affected by environmental disasters, judicial cases, infectious diseases and many forms of violence against women.

AGE RANGE	MALE	FEMALE	TOTAL
0-4	262.446	244.996	506.442
5-9	292.446	274.684	567.150
10-14	219.816	206.498	426.314
15-18	138.820	118.891	257.771
19-24	285.104	214.794	499.898
25-29	222.228	161.324	383.612
30-34	167.625	121.657	289.282
35-39	125.776	98.499	224.275
40-44	85.947	74.934	160.881
45-49	58.257	56.954	114.211
50-54	46.215	45.078	91.293
55-59	35.165	35.216	70.381
60-64	23.182	23.936	47.118
65-69	15.099	15.941	31.040
70-74	8.923	9.828	18.751
75-79	4.388	5.439	9.827
80-84	2.404	3.208	5.612
85-89	1.144	1.689	2.833
90 +	782	1.084	1.866
TOTAL	1.995.847	1.714.650	3.710.497

Table 2: Gender Distribution of Syrians in Turkey (September, 2021)
(General Directorate of Migration Management, September 2021).

The data shown in the table belong to September of 2021; it deals with Syrians under temporary protection in Turkey. There are 1,995,847 Men and 1,714,650 Women among a total of 3,710,497 Syrians. In the table, it is seen that the age weight is in the range of 0-50 children and young population. The numbers involved are not fixed,

but change over time; the child population is increasing rapidly. In addition, the increase in the number of those who transferred to a third country and voluntary returns also indicates the changes in the numbers in the table.

**Distribution of Syrians under temporary protection
on the basis of age and gender**

Age range	Male	Female	Total
Total	1.835.999	1.611.838	3.447.837
0-4	231.517	216.331	447.848
5-9	279.168	262.821	541.989
10-14	203.806	192.472	396.278
15-18	137.088	122.503	259.591
19-24	218.244	177.020	395.264
25-29	204.553	154.227	358.780
30-34	148.510	113.255	261.765
35-39	125.878	97.269	223.147
40-44	88.800	74.266	163.066
45-49	59.713	57.519	117.232
50-54	44.957	44.394	89.351
55-59	35.776	36.052	71.828
60-64	23.353	24.241	47.594
65-69	15.918	17.257	33.175
70-74	9.478	10.319	19.797
75-79	4.792	5.735	10.527
80-84	2.415	3.237	5.652
85-89	1.213	1.725	2.938
90 and above	820	1.195	2.015



*16.03.2023

*Table 3: Syrians under
Temporary Protection 2023*

As shown above, data for 2023 reveal current population proportions by age and gender ranges. In this respect, although it shows that the number of men and women does not differ greatly compared to each other; it turns out that the number of women in the elderly population is higher than the number of men. This situation starts from the age range of 50-59 years and the opposite situation is observed in the age groups under 55-59 years of age. While this difference points to the middle and upper middle age range of the population that came with the war, the return or death of the male population; this can explain the equal increase in the child and adolescent population, with the proportion of people who took refuge in Turkey and gave birth after the war.

1.1. Women in Turkey

Since its establishment, the Republic of Turkey has given priority to policies and studies that promote and support Turkish women, and has generally continued to give importance. In this direction, the "Unification of Education Law", which was accepted in 1924 and provided equality in education; it adopted the "1926 Turkish Civil Code", which provided its legal status and the right to have a say in the concept of family. In addition, the right to vote for Turkish women, which was accepted in 1930 in the Republic of Turkey before many Western countries, continued with the right to vote and be elected in 1934. Additionally:

- Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) (District, 2021),
- Council of Europe Convention on Preventing and Combating Violence Against Women and Domestic Violence,
- European Social Charter,
- The Convention on the Rights of the Child is included in the planning.

In addition, in the light of the relevant legislation and agreements, the agreements and decisions of organizations such as the EU, ILO, OECD, OSCE have also been approved. Subsequently, "4th World Conference on Women's Action Plan and Beijing Declaration" was added as a basis for women's studies in Turkish legislation in line with the provisions of "Cairo World Conference on Population and Development Action Plan". The national "General Directorate on the Status of Women", which was established with the aim of preventing all kinds of discrimination and violence by ensuring that women benefit equally in all areas of social life today, continues to work rapidly as one of the main service units of the Ministry of Family, Labor and Social Services with the Presidential Decree No. is doing. Effective activities continue to be implemented by the General Directorate of Migration Management for preventive/protective, educational and improving social service activities for women.

The General Directorate on the Status of Women, specially organized for women, has prepared the "National Action Plan for Combating Violence Against Women (2016-2020)" in order to prepare the coordination of all relevant issues and has started its activities with the following items:

- “Legislative Arrangements”,
- “Awareness raising and mentality transformation”,
- “Providing protective and preventive services and empowering victims of violence”,
- “Organization and implementation of health services”,
- “Developments are aimed in these 5 main areas, namely cooperation between institutions and policy” (Salar, 2018).

In the places where study visits were made, holistic policies were formed and provincial action plans were prepared with the cooperation of Provincial Directorate of National Education, Provincial Health Directorate, Provincial Directorate of Migration Management, Provincial Directorate of Youth and Sports, Law Enforcement Units, Provincial Mufti, Universities and Non-Governmental Organizations. Provincial action plans, which have been organized with the aim of "combating early and forced marriages" in a total of 19 provinces, are continuing. In addition, priority was given to the opening of women's guesthouses; the first public women's guesthouse started to work in İzmir and Ankara Provinces of the Social Services and Child Protection Agency. The women's guesthouses opened under the Ministry of Family and Social Policies with the Decree No. 633, today 110 women's guesthouses; it has been stated that 32 guesthouses affiliated to local administrations, 2 women's guesthouses affiliated to the Ministry of Interior General Directorate of Migration Management and 1 guesthouse affiliated to non-governmental organizations continue their activities with a total capacity of 3482, with a total of 145 guesthouses throughout the country.

2. Migration and Women

Castles and Miller argued that the character of migration throughout history in the global arena has changed and that they will continue their existence with new forms, and they stated that there are five basic migration trends today. Accordingly, the new migration characteristics are as follows: 1) Globalization of migration, 2) Acceleration of migration, 3) Differentiation of migration, 4) Feminization of migration, 5) Increasing politicization of migration (Çağlayan, 2006). In terms of examining the relationship between migration and women, which constitute the universe of our study, the feminization of migration will be emphasized.

Migration; it refers to the transition of individuals or groups from the country of origin to the destination country for various reasons and using many methods, individually or collectively. This process is not only a displacement movement, but can also cause health, psychosocial and traumatic events for individuals and especially affects women and children (Salar, 2006).

Women taking on multiple roles or responsibilities, being uneducated, poverty and lack of social support, the effect of post-traumatic stress caused by the migration process, cultural conflict and family conflicts, the effect of the environment and the crowd at home, pregnancy, malnutrition, language barrier, inability to benefit from health services, social The inability to benefit from integration is the most important negative impact on women in the migration process. In addition, the inadequacy of prenatal and postnatal care of migrant women causes maternal and child health to be adversely affected (Kurtuldu and Şahin, 2018).

Immigrant women may be excluded and isolated due to their family structure, and in cases where they cannot benefit from health services, they experience a "postpartum period" especially during the process of giving birth at home. This situation represents a very important process due to the health care needs of both the baby and the mother. Therefore, it causes the mother to experience psychological difficulties (Gonzalez and Kopparapu, 2022). For example, Thai immigrants who immigrated to Australia stated that when they gave birth, social isolation, differences in family structures and cultural differences caused great anxiety for them. In addition, in a study conducted on this issue, it was concluded that it is very difficult for immigrant families to raise children without the support of society and cultural adaptation, and cultural conflict disrupts the family structure (Monvillers et al., 2020) increases the probability. In addition, it has been determined that the pregnancy and birth process of women who immigrated to Sweden from regions such as Somalia and Ethiopia, which are poor developing countries, are lower than Swedish women, and miscarriage and stillbirths are more common (Şahin, 2001).

One of the most common health problems experienced by immigrant women is sexually transmitted diseases. It has been observed that the general infectious diseases are common in immigrant women who are exposed to poverty and cultural conflict. In addition, it is emphasized that migrant women in developing countries are exposed to "domestic violence". It is stated that migrant women and children are a population at risk of Sexually Transmitted Infections (STIs) and any form of sexual violence. Women who have been subjected to sexual violence; pregnancy prevention, protection from STIs, managing all kinds of problems related to abortion and birth process,

receiving services and providing consultancy are considered as the most basic obligatory needs. In addition, the fact that women are immigrants in the international arena can cause them to become vulnerable and vulnerable to acts of violence and to live in fear and anxiety (Declercq, 2008).

It has been stated that in Europe, which is one of the important destination countries of international migration, migrant women are frequently employed in housework, child and elderly care services, smuggling and prostitution. The fact that women experience discrimination based on gender and ethnicity in addition to their lack of education, lack of qualifications, lack of knowledge of a foreign language, lack of self-confidence, cultural conflict, psychological pressures, fear and anxiety can also cause immigrant women to be involved in these jobs (Nieke, 1991). Another obstacle for migrant women to work in skilled jobs is that their professional skills and diplomas are not recognized and recognized by the countries they migrated to. As an example, it can be shown that women who took asylum from former Eastern Bloc countries, Russia, Thailand and the Philippines were not recognized for their qualifications and had to work in jobs other than their specialization (Gürkaynak, 2005).

The 21st century, which includes today's period, represents a kind of "turning point" due to the increase of immigrant women in the international arena. It is stated that the migration movements, which have increased rapidly in recent years, pass to a very diverse dimension and are feminized.

Approximately half of the internationally known immigrant rate is composed of women; gender differences arising from cultural reasons are gendered women. Women who are highly affected by the migration process can change their migration trends and dimensions and change the migration dynamics in the target countries (Özkoçak and Taşkın, 2021).

In addition to family reunifications in the destination country, female immigrants can enter asylum, health, education, cultural/social activities and work in skilled jobs. Migration studies in the context of women have started to separate from the male-centered perspective since the 1970s and have changed with an early feminist perspective. By getting rid of the male-dominated stereotypes, the position of immigrant women on the migration routes and in the destination countries changed the heterogeneous structure. In Turkey, on the other hand, women have successful integration activities, strong social relations networks and establish social-cultural relations (Merry, 2001).

At the "Migration Board" meeting held in Ankara on September 15, 2022 by the Directorate of Migration Management. With the support of our Minister of Interior Süleyman Soylu, issues related to the determination, coordination and implementation of Turkey's migration strategies for foreigners were discussed.¹ Turkey plays a very important role in the global arena with the rapid and effective decisions it has taken in the field of migration together with the migration originating from Syria; stating that he manages it as an Open Door Policy and Social Cohesion Process, he stated that it would not be wrong to specify the third period as the Global Sharing period with both increased border security systems and international initiatives. Despite the fact that the Syrian civil war and irregular migrations are watched from afar by the whole world, the Republic of Turkey. It has been stated that it is an example to the whole world with its expanded migration policy, implementation and strategy documents under the leadership of President Recep Tayyip Erdoğan. He stated that Turkey's immigration policy is in 3 statuses: those who are substituted with international protection status and temporary protection status, those with residence permits and those with irregular migration, and gave the following information:

"Due to the low resettlement quotas of third countries, 15,975 people in international protection applications and 48 thousand people in temporary protection applications since the granting of temporary protection status to Syrians have been resettled in the third country. Evaluations about third countries on this subject are null and void. In other words, there are no 48 thousand people. If we calculate the number of people in our country and calculate the incoming person, we will all see that the West or third countries lack any goodwill steps in this regard. Currently, 3 million 710 thousand 532 people in our country are Syrians under temporary protection. The number of people staying with a residence permit is 1 million 207 thousand 749 and they are registered. The number of Syrians who returned voluntarily is 462 thousand 26 people with this process we started in 2019. Since 2016, the amount of illegal immigrants we have blocked on our eastern and southern borders is 2 million 327 thousand. "

¹ <https://www.goc.gov.tr/on-ucuncu-goc-kurulu-toplantisi-icisleri-bakanimiz-suleyman-soylu-baskanliginda-gerceklestirildi>

Studies Conducted on Women Migrants in Turkey within the scope of YUKK

It is home to more than 5 million foreigners, including Syrians under temporary protection status, foreigners under international protection, irregular migrants and regular immigrants who have the legal right to stay in Turkey. On the other hand, 47% of foreigners in Turkey are women. Of these women, 21% have a residence permit, 6% have international protection, and 73% live under temporary protection. migrant women; migration stories differ in many areas such as their culture, social environment, demographic characteristics, languages, religions, countries of origin. Migrant women face difficulties such as post-traumatic situations, feelings of pressure and anxiety, language barrier, not being able to benefit from education services, forced marriage, domestic violence. In addition to these structural difficulties, difficulties such as exposure to violence, unemployment and increase in poverty have been added due to the rapidly increasing psychological pressure during the COVID-19 pandemic. This situation creates difficulties and additional vulnerabilities for women in accessing basic needs, food and health system (Selimbeyoğlu, 2022). For this reason, by recognizing and being aware of all these vulnerabilities, the activities organized by the Directorate of Migration Management continue by focusing on women's empowerment experiences and coping strategies.

As seen in the table, Iraq ranks first in the chart listing the top ten nationalities in Turkey; Syria is in the 5th place. The reason for this is that although the number of Syrians is high; the reason is that the number of foreigners coming with a residence permit is comparatively low.

As a result of granting temporary protection status to those who came due to war, education, tourism, work etc. The fact that the number of people arriving via passports is less for reasons explains this situation. In addition, the nationalities with more female population than male population are: Germany, Uzbekistan, Azerbaijan, Russia and Kazakhstan. The reason for this is thought to be the presence of women who come to work.

Nationality	 Male	 (%) ⁴⁴	 Female	 (%) ⁴⁵	Total	(%) ⁴⁶
Iraq	166.675	51,76	155.340	48,24	322.015	17,96
Afghanistan	106.625	58,08	76.942	41,92	183.567	10,24
Iran	64.747	50,23	64.136	49,77	128.883	7,19
Turkmenistan	65.140	52,54	58.825	47,46	123.965	6,91
Syria	56.555	54,09	47.999	45,91	104.554	5,83
Germany	50.203	48,93	52.389	51,07	102.592	5,72
Uzbekistan	23.085	32,44	48.060	67,56	71.145	3,97
Azerbaijan	31.490	45,92	37.072	54,08	68.562	3,82
Russia	25.170	37,68	41.616	62,32	66.786	3,72
Kazakhstan	15 927	40,36	23.527	59,64	39.454	2,20
Other ⁴⁷	285.240	49,13	295.562	50,87	580.513	32,39
TOTAL	890.857	49,71	901.179	50,29	1.792.036	100

Table 4: Nationality distribution of foreigners staying in Turkey with a residence permit (top ten), 2021.
Source: Zaferoğlu et al. (2022)²

Studies by the Directorate of Migration Management

It is aimed to create a migration policy that ensures the observance of the human rights and health rights of women and men, children and gives importance to gender equality at all stages of the activities carried out by the Directorate of Migration Management. As stated in the "Global Migration Consensus", which was implemented in 2018 and to which we are a party, gender sensitivity is taken into account in all activities of the Presidency. In this case, we provide assistance, health, psychological and other counseling services to meet the special needs and sensitivities of migrant women and girls. In addition, studies are underway to develop migration policies that include fair, fast and effective means of access to law in cases such as sexual issues and gender-based violence and abuse (Global Compact for Migration, 2018).

Within the framework of the Action Plan, it was stated that women who struggle with poverty and have socio-cultural marginalization should reach a fair employment and welfare economic level. It has been reiterated the importance of ensuring that women are integrated into society and that both local, migrant and

² <https://aybu.edu.tr/GetFile?id=1c168fe4-c95c-447f-b3eb-8ab7d312794c.pdf>

refugee women have access to economic opportunities and are accepted with their own skills and qualifications. The Republic of Turkey has internalized all these requirements and accelerated its work with the Directorate of Migration Management; it continues to maintain and develop various activities such as women's meetings, business women's workshops, handicraft courses, education and training activities, and employment opportunities (Özkoçak and Taşkın, 2021).

Studies on Women Migrants Victims of Human Trafficking

In the international arena, more than 70% of the victims of human trafficking in Turkey are women.

- In 2019, 3,738 people were interviewed on suspicion of being a victim of human trafficking, while this rate increased by 32% to 4,919 in 2020.
- The number of victims identified after 4,919 interviews increased by 33% from 215 in 2019 to 282 in 2020.
- Out of 282 victims identified in 2020, 213 are women and girls migrant victims.
- 209 victims who wanted to benefit from the victim support program were provided with shelter in guesthouses affiliated to ASPB as well as DGMM Shelters.
- In 2021, 127 of the 160 victims identified until 20 May 2021 are women and girls migrant victims.³

In this context, preventing human trafficking and combating human trafficking in all areas constitute an important dimension of the activities carried out for women by the Ministry of Interior of the Republic of Turkey. It has been stated that women are mostly exposed to sexual exploitation, which is the most common form of human trafficking, and they also face other forms of this crime, such as forced marriage and domestic work.

Victim Support Program

The process, which starts with the identification of the victims of human trafficking, continues with the victim applying to support services and requesting any of the voluntary safe return or support programs. Thus, a victim support program is provided by taking the victim's life and property safety into account and obtaining

³ <https://www.coe.int/tr/web/ankara/strengthening-the-human-rights-protection-of-migrants-and-victims-of-human-trafficking-in-turkey>

information and consent in accordance with the principle of privacy and confidentiality.

- Shelter in women's shelters or safe places
- Ensuring access to health services
- Providing psycho-social support
- Access to social services and benefits
- It is listed as a consultancy service for the right to benefit from legal services.

The fact that the "Convention on the Elimination of All Forms of Discrimination Against Women", which was accepted at the 11th meeting of the "Committee on the Elimination of Discrimination against Women", was the main condition for this was also effective. On criminal offenses and all forms of violence for every woman internationally:

“(...) to pursue an active and visible policy to mainstream a gender perspective in all policies and programmes, such as those charged with law enforcement, law enforcement, forensic, medical and social workers, and those dealing with issues relating to minorities, migrants and refugees. It was emphasized that those responsible for implementing policies should actively promote, support and implement programs and measures aimed at increasing their knowledge and understanding of the causes, consequences and mechanisms of violence against women (...) and develop strategies to prevent victimization”.

With the Turkish Civil Code, which was prepared on the basis of the Swiss Civil Code of 1907 and entered into force in 1926, provisions such as ensuring gender equality, empowerment and employment of women, granting the right to vote and having the right to speak in the family were mentioned. On January 1, 2002, the new Turkish Civil Code numbered 4721 entered into force; a new provision based on gender equality has been adopted. Today, the concept of family has changed and developed with the support of this law. Especially with the migration from rural to urban areas that started in the 1950s and the migration of workers abroad, the traditional patriarchal family structure has been replaced by the economic and social life, including women, to evolve into today's modern nuclear family structure (Yüksel, 2014).

Activities in the field of Social Cohesion

“Meetings of Women in Local” organized by the Directorate of Migration Management aims to support the integration process in Turkey and to provide a common life culture for foreigners and women in the local community. Within the scope of these meetings, activities are carried out to inform women from both communities in many areas. It is thought that these activities can contribute to the development of the living culture. In this direction, women; it is aimed to raise awareness on many issues such as the right to health, ensuring security and preventing all kinds of violence, and problems arising from family structure. In 2019, a total of 1075 women from domestic and foreign women; in 2020, a total of 335 women were reached and 1410 Turkish and immigrant women; informed about the activities.

The provinces held within the scope of Local Women's Meetings are: Afyonkarahisar, Istanbul, Şanlıurfa, İzmir, Bursa, Mardin, Mersin, Kahramanmaraş, Hatay, Adana, Ankara, Kayseri, Kütahya. In the event, it is aimed to inform women in various fields and to support the harmony between the foreign society and the local society with the participation of women. The event consists of kermes sections where information and cultural interaction are aimed.⁴ In the first part of the event, information is given on the following subjects:

- Women Migrants and Integration - DGMM
- Prevention of Violence Against Women – Provincial Directorate of Family, Labor and Social Services
- Women's Health – Provincial Health Directorate
- Child Marriage, Polygamy, Judicial Process and Victim Rights in Turkey – Ministry of Justice
- Parental Attitudes and Children's Continuation to Education – Provincial Directorate of National Education

In the bazaar area, which is included in the second part of the event, non-governmental organizations working for the empowerment of women are given the opportunity to open stands and provide information. In this way, it is ensured that women and civil society come together and that women are informed about the activities aimed at them. It is planned as consecutive translation in 2 languages, Persian and Arabic; for children who come with their parents, a playground will be

⁴ <https://www.goc.gov.tr/yerelde-kadin-bulusmalari>

established and the MUYU mascot will be featured. In 2019, a total of 1075 women from local and foreign women; in 2020, a total of 335 women were reached and 1410 Turkish and immigrant women; informed about the activities.

1	Trabzon	8 November 2019
2	Bolu	19 November 2019
3	Antalya	10 December 2019
4	Yalova	17 December 2019
5	Isparta	28 January 2020
6	Aksaray	11 February 2020
7	Nevsehir	4 December 2020
8	Afyon	23 June 2021

Table 5: Local Women's Meetings

Guard Tables

Guard tables; evaluating the conditions of people with special needs, directing them to institutions that will provide them with access to legal solution mechanisms, psycho-social support, rehabilitation services, social and economic resources that will help them to continue their lives, and following up, urgency assessment (low, medium) after the first interview. Was established for the purpose of on-site intervention in emergency cases. Detailed interviews are conducted with the people with special needs who are directed to the protection desks, and foreigners are directed to the relevant public institutions and organizations according to their needs.

Referred Institutions and Organizations

- Provincial Directorates of Family, Labor and Social Services
- Police and Gendarmerie
- Bar Associations
- Municipalities
- Public Education Centers

- Provincial Health Directorates
- Foreigners Communication Center (YIMER).

“Social Harmony and Life Education” program, which is one of the adaptation activities in Turkey, is “Foreigners and International Protection Law No. 6458, National Education Basic Law No. 1739, Vocational Education Law No. 3308, Official Gazette No. 30474 dated 10/7/2018. Presidential Decree No. 1 on the Organization of the Presidency, Regulation on Lifelong Learning Institutions of the Ministry of National Education No. 30388, Prime Ministry Circular No. 2007/17, Law No. 6331 on Occupational Health and Safety, dated 30/6/2012, Ministry of National Education Lifelong Learning General It has been prepared based on the letter of the Directorate General of Lifelong Learning and the cooperation protocol of the General Directorate of Lifelong Learning and the General Directorate of Migration Management, dated 06/02/2012 and numbered 579. The Social Cohesion and Life Course Program aims to facilitate the integration of all adult foreigners living in our country, especially Syrians under temporary protection, into social, economic and cultural life.

Other Studies on Education, Awareness Raising and Gender Equality

- Within the scope of the “Strengthening Turkey's National Asylum System” project carried out with the UNHCR, 16 integration and transition modules have been prepared to enable unaccompanied children and women to access rights and services in our country.

- On the other hand, Gender Trainings continue. (Exchange project carried out with the German Institute for International Cooperation (GIZ) - "Gender Mainstreaming Training" was given to personnel working in the field of women and children in January and February 2021.

- The "Gender Equality" target, which is an important part of the UN's 17 Sustainable Development Goals within the scope of the United Nations (UN) 2030 Sustainable Development Goals, is an issue that the Ministry of Interior and the General Directorate of Migration Management actively work on.

- There are activities to ensure gender equality as an intersectional area in the "Budapest Process Five-Year Implementation Plan" and other national and international documents in which Turkey carries out the presidential process.

- Within the scope of raising awareness, various activities were planned for immigrant women in the Almaty Process Strategy Document, which we took over the 2-year term presidency with the Ministerial Conference held on January 27 (the Secretariat of which is carried out by IOM and UNHCR).
- It is aimed to raise awareness about gender equality with the webinars themed “Permanent Solutions in Combating Sensitive Migrant Groups and Human Trafficking” and the documents to be prepared afterwards.
- Trainings on “Prevention of Gender-Based Violence and Protection of Victims” are provided within the scope of another project that aims to strengthen Turkey's asylum area with the Swedish Migration Agency.

Conclusion

Various studies are carried out in terms of empowering, supporting, protecting women and providing services in the context of gender equality in Turkey's women and migration policies. It has been determined that these studies were created on the basis of national and international legislation, court decisions and recommendations, and were implemented by considering the principle of fairness with an ethical understanding. It has been revealed that the studies can be interrupted due to the language barrier brought by the immigration phenomenon, psychological trauma and culture shock, and therefore the necessity of continuing the integration studies with women's studies.

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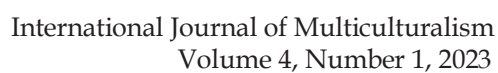
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