# MULTICULTURALISM AND GLOBALIZATION: WAYS TOWARDS SOCIAL SOLIDARITY IN INDIA

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## Abstract

*Indian multiculturalism is meant to ensure that all citizens can keep their identities, can take pride in their ancestry and have a sense of belonging. It is an environment enhanced if individuals are allowed and encouraged to live as they would value living. To nurture multiculturalism, India has been following some ground ways since earlier times such as Tolerance and Acceptance of Foreign Views, Application of the Principles of Charity and Trust, The Respect for the Individual, The Open Attitude to Science, Joint Family Structure etc. In the era of technology, for India, there is need of globalization to nurture multiculturalism. Banks (2004) argues that, "Citizens in a diverse democratic society should be reflective, moral, and active citizens in an interconnected global world ... should have the knowledge, skills and commitment needed to change the world to make it more just and democratic". The components of globalization are Use of English language, Studying Abroad, Media and ICT.*

*To preserve Indian multiculturalism, there is need to take some initiatives such as situational approach i.e. to create feelings of togetherness, Glocalization, Corporatist strategy i.e. combination of liberalism and pluralism, Glolocalization, Supporting Critical Multiculturalism, Globalism, Mcdonaldization, Indianisation, Globality, Modernization and Policy of Patent. Achieving social solidarity requires two intercultural strategic frameworks namely assimilation and acculturation. A "solitarist" approach/monoculture view to human identity (to national, religious, ethnic partition of the population) which sees human beings as members of exactly one group can be dangerous. Conscious of the composite and fragile nature of its own multicultural identity, India must today show exemplary responsibility where its own multicultural heritage is concerned, and with regards to its present day and future cultural life. This responsibility must involve a greater sensitivity in its contacts with other cultures.*

***Keywords:** Multiculturalism, Globalization, Social Solidarity, Monoculture*

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**INTRODUCTION**

Multiculturalism is a system of beliefs and behaviours that recognizes and respects the presence of all diverse groups in an organization or society, acknowledges and values their socio- cultural differences, and encourages and enables their continued contribution within an inclusive cultural context which empowers all within the organization or society. Multiculturalism as a social doctrine distinguishes itself as a positive alternative for policies of assimilation connoting a politics of recognition of the citizenship rights and cultural identities of ethnic minority groups and, more generally, an affirmation of the value of cultural diversity. It meant to ensure that all citizens can keep their identities, can take pride in their ancestry and have a sense of belonging. It is an environment enhanced if individuals are allowed and encouraged to live as they would value living. The freedom to pursue ethnically diverse lifestyles, for example, in food habits or in music, can make a society more culturally diverse precisely as result of the exercise of cultural liberty.

**GROUND WAYS OF NURTURING MULTICULTURALISM IN INDIA**

To nurture multiculturalism, India has been following some ground ways since earlier times such as *Tolerance and Acceptance of Foreign Views, Application of the Principles of Charity and Trust, Co-existence of Various Ages, The Respect for the Individual, The Open Attitude to Science, Recognition of the Rich Diversity, Nationalism, Secularism, Constitutional Protection, Universalism, Affirmative Action Programme* i.e. the policies designed to increase opportunities in employment, education and legislatures for lower castes. In India social inequality goes beyond caste-based discrimination; it revolves around three main axes, which include caste and tribal status, religion and gender. Apart from this *Joint Family Structure* also nurture multiculturalism. In India joint family's strength is now giving way to the nuclear families of the West. Grandparents are a good support system because they have time. .. it is ideal. Grandparents have the children to spend time with. Children have the wisdom of the grandparents which, sometimes the parents could not provide because they are busy with either making the home or the professional career. *Moral Values* which includes the value of sitting together and sharing that certainly enhance unity among various multiple identities of India. *Sports* are also the means of nurturing multiculturalism in India. For example Chess is commonly believed to have originated in northwestern India during the Gupta empire (Murray, 1913), where its early form in the 6th century was known as *chaturanga*. Other games which originated in India and continue to remain popular in wide parts of northern

India include Kabaddi, Gilli-danda, and Kho kho. Traditional southern Indian games include Snake boat race and Kuttiyum kolum. In these games, people of various sections participate and it ensures unity among various cultures.

## GLOBALIZATION: A WAY TOWARDS NOURISHING MULTICULTURALISM

The concept of **'multiple identities'** contains the idea that we have a number of cultural facets to our personal identities and, more importantly, loyalties. Yet this now taken-for-granted concept is in danger of lacking meaning in practice. Are multiple identities something that people 'naturally' have, that they acquire, or that they try to have? It is significant that only one or two people are needed to fan the fires of hostility and begin a conflict, but in order to achieve peace and security, very broad and strong bandings of people are needed who are comfortable with notions of multiple identities, and who have enough in common to work together. These groups will have found ways to work with diversity and the solution of this lies in keeping pace with changing era. As Banks (2004) argues that, "Citizens in a diverse democratic society should be reflective, moral, and active citizens in an interconnected global world ... should have the knowledge, skills and commitment needed to change the world to make it more just and democratic" (p. 298) so it is clear from this discussion that India must not be in isolation from globalization and as a component of globalization *English language* serves as a medium to compete internationally. In this view English is no more the killer language; rather it is a means of international communication which enhances cultural dynamics among speakers of different languages without threatening minority languages. *Studying abroad* also serves as a 'thinking device' that allows students to question their understanding of identity from a de-centered position and so achieve (a) reflexive understanding of the identity marker "global citizen", and (b) intellectual and experiential understanding of intercultural identity as a form of social practice. *Media* acts in an opposite way by increasing our sense of belonging to a particular place. Apart from these *ICT* now plays a vital role in determining the parameters of culture.

## PRESERVING MULTICULTURALISM

To preserve this multiculturalism of India, some strategies can be implemented such as *Situational Approach* i.e. to develop feelings of togetherness, expressing 'Indianness' (as is the case of Indians), which is shared by all Indian communities and which helps form an Indian Diaspora that has transnational affinities. There emerges a psychological feeling,

translated into words such as, 'They are like us and belong to the same country from where I come'. *Globalization* i.e. to empower local communities, linking them to global resources and facilitating initiatives of peace and development, *Corporatist strategy*, in which different communities had autonomous status and ran the state as a partnership, *Glolocalization* i.e. the ability of a culture when it encounters other strong cultures to resist those things that are truly alien and to compartmentalize those things that, while different, can nevertheless be enjoyed and celebrated as different, *Critical multiculturalism* in India which sees diversity itself as a goal, but rather argues that diversity must be affirmed within a politics of cultural criticism and a commitment to social justice, *McDonaldization* as, the convergence of global cultural thesis". That is, the resemblance of life styles, cultural systems and transnational mode of behaviour( Beck, 2000:42), *Indianisation* is a situation in which immigrants are integrated in to Indian society, *Policy of Patent to preserve multiple identities of India* because in India the community leaders and the practitioners of the traditional arts and crafts are ignorant of dangers of their products being hijacked so there is necessity to protect the rights over their traditional products, and a proper initiative must be taken.

## ACHIEVING SOCIAL SOLIDARITY IN INDIA

The Indian multiculturalist vision of how to live in plural societies incorporates two basic social processes. The first is the acceptance of the value of *cultural diversity* for a society by all constituent cultural communities and the second is the promotion of *equitable participation* by all groups in the larger society. In order to accomplish these two goals, multiculturalism involves *social change* to meet the needs of all the groups living together in the plural society.

## MONOCULTURE: A MENACE TO THE ADVANCEMENT OF A NATION

Of course, the sense of belonging to a group and having a group identity is a source not merely of pride and joy, but also of strength and confidence. And yet, a "solitarist" approach/monoculture view to human identity (to national, religious, ethnic partition of the population) which sees human beings as members of exactly one group can be dangerous for example the mobilizations of Sangh Parivar (family of Hindutva organizations) to create a national-religious singular identity in India is damaging the plural and multicultural nature of co-existence.

## THE ROAD AHEAD – WHAT INDIA CAN AND SHOULD DO

Conscious of the composite and fragile nature of its own multicultural identity, India must today show exemplary responsibility where its own multicultural heritage is concerned, and with regards to its present day and future cultural life. This responsibility must involve a greater sensitivity in its contacts with other cultures. So ultimately it can be concluded in the context of India that the future of India not only depends of globalization but on the multiculturalist vision as the Chairperson of Education Commission i.e. Kothari Commission (1964-66) D.S. Kothari says after presenting report of the year 1964-66 that the title of report in present scenario should be Education for Character Development rather than Education and National Development because the pride of being Indian not lies in only being economically developed but to be morally developed and the character formation cannot take place in isolation. It requires a multiculturalist society and it is the unique feature of India that still in such a technological era, all educational commissions in India always focus on moral development in educational system of India.

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