

DIVERSITY, EQUITY, AND INCLUSION IN A GLOBAL PERSPECTIVE

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ABSTRACT

Aim. The goal of the paper is migration processes in the context of globalisation leading to the erosion of cultural identity and the emergence of many heterogeneous cultures in many countries. Modern countries, where traditional societies with minor inclusions of another culture of European origin, have turned into multicultural communities, in which there are many scenarios for intercultural dialogue and multiculturalisation, including such negative options as xenophobia and racism, highlighting that one of the consequences of the multicultural approach in Europe has been a retreat into closed cultural communities.

Methods. During the working process on the paper we applied the main methods of social and political studies such as the comparative analysis method; empirical methods; the method of observation; evaluation method and methods of content analysis. The paper is based on empirical research materials, articles, reports, research, and books.

Results and conclusion. By way of conclusion, we can say that Muslim migrants who arrive in Europe, for the most part, do not hurry to integrate into the local society. Compared to the local population, they wear different clothes, have different habits, and profess a different religion. All this sets one to consider them as “others,” as strangers, which, under certain conditions, can lead to a feeling of fear or hostility (Alaverdov, 2020). The fact that Muslims maintain respect for their traditions is often seen by residents of their host countries as a sign of disrespect for local traditions.

Keywords: multiculturalism, human rights, migration, social welfare, equity

INTRODUCTION

Nowadays, countries face a new modern stage of their political history, a phenomenon called the “problem of multiculturalism”. Due to the existing migration crisis, more societies are becoming multicultural, and different religious and ethnocultural groups of the population



professing various (in some ways even opposite) cultural attitudes, and moral and ethical values need to coexist. The issue of multiculturalism, which can be defined as a complication of the process of determining the common good in society due to the multiplicity and potential diversity of cultural attitudes of various population groups, poses one of the most significant challenges not only for society but for today's dominant form of political systems and nation-states. **Solving the problem of multiculturalism** requires special political mechanisms. The history of Western civilisation offers three major problem-solving approaches, with particular specific mechanisms for their solution, assimilation policy, segregation policy, and multiculturalism policy (Veretevskaya, 2018). The ambiguity of assessments of multiculturalism as a policy also make it possible to qualitatively discuss the political rights of ethnocultural and religious minorities. However, at present, one can observe the coexistence of different cultures around the world within the framework of a single country (Alaverdov et al., 2023). Socio-economic conditions of people's lives and the level of economic relations are the objective side of social determination and objective factors. The needs and interests of people generated by them, manifesting themselves in the political, social, and spiritual spheres, become the subjective side of determinism, subjective factors. In this case, it is worth highlighting that the state of interethnic relations depends on several external and internal factors, objective and subjective. External factors include primarily those determined by global development trends. Moreover, a characteristic feature of the current stage of social development is the contradictory process of interaction of two seemingly opposite tendencies. Here we can say that this is the trend of globalisation and universalisation of life, the processes of integration between nation-states: the development of global communication systems, transnational media, the growth in the number of global institutions and movements, the development of a transnational monetary system that undermines the monopoly control of states over the movement of values, the destruction of currency and customs borders, the creation of credit channels and mobile markets covering the entire planet, mass migrations, and many other processes (Karybaeva et al., 2012).

Objective and subjective factors are a contradictory unity of two inextricably linked aspects of people's activities, which make it possible to reveal the entire process of functioning and the dynamics of the development of national relations. Moreover, the system of determinants can be considered as a combination of external and internal, objective and subjective factors that determine the development of, for instance, interethnic or inter-religious relations, the appearance of contradictions in them, positive and negative trends, respectively, in the political, economic, social and spiritual spheres of life.

THE ESSENCE OF DIVERSITY

Any kind of diversity represents a certain basic principle of two relations: relations between communities, such as social, national, linguistic, and professional, and relations between different countries. It leads to respect for freedom and self-determination, which also takes in considerable economic and political challenges which have more negative than positive impacts on the community (Mokre & Siim, 2013). However, the maintenance of any diversity demands obedience to several rules both within the country and outside. The danger lies in the fact that within states the dissonance of for instance, cultures or subcultures can lead to the actual dominance of a global culture, a global language. Diversity in any culture represents an intricate balance that does not emerge by itself. Thereby, the creation of diversity is a significant democratic process that demands the presence of certain legal regulations that guarantee freedom of expression for everybody.

Both ethnicity and religion form certain cultural features of worldview and behaviour, which are usually described in terms of national characters or ethnic stereotypes (Turton & González, 2000). At the same time, civil integration, as a result of the targeted efforts of the elite and the authorities, leads to the establishment of a national culture with values and symbols understandable to all. This process is based on a long experience of interaction and mutual influence of representatives of different cultures and beliefs within the framework of many states. Cultures are in constant interaction and have a significant influence on each other, which leads to the emergence of hybrid cultures and complex forms of collective identities that do not exclude each other. All this becomes apparent in the context of globalisation and affects both ethnic and national, and even religious cultures, although religious boundaries are tougher than ethnic ones. Most importantly, man is not a blind instrument of culture; on the contrary, he is capable of effective cultural adaptation and existence in several cultures or "between cultures", which is often observed in the modern world (Tishkov et al., 2018).

A distinctive feature of the current stage of social development is associated with the ethnic differentiation of the population of the planet as whole and individual countries. Moreover, ethnicity today carries an elitist content, acting as a factor in the nation-building of the state. The direction, strength, and content of the interests and aspirations of states, and their very emergence and existence, strengthening, and destruction are largely determined by national and ethnic factors. However, even theoretically it is impossible to imagine such an organisation of the world community, where each nationality would have its statehood (Byrczek et al, 2020).

Prejudice and stereotypes are an obstacle to any kind of relationship. They also greatly impoverish and limit the perception of reality. They do not allow people to know others in their entirety. They are costly to both

public institutions and the social environment, undermining trust and destroying mutual respect. As a result, they can serve as a source of conflict and endanger people's lives (Byrczek et al., 2020).

The formation of the values of multiculturalism is one of the ways to regulate contradictions. Multiculturalism acts as a complex diverse process of evolution, during which the specificity of many cultures is revealed instead of a single national culture, promoting their mutual complementation, penetration, and enrichment, which leads to further cultural unification of people. In this society, all citizens of the state have equal rights in the use and development of their language, culture, traditions, and ethnic and religious values. Based on the foregoing, we can conclude that multiculturalism contributes to the formation of cultural diversity that manifests itself in society. The process of formation and evolution of a multiculturalist society was predetermined by the specifics of historical evolution, which forms the conditions for its further dynamics (Lentin, 2012). In general, it averts the chance of an upsurge of ethnic conflicts, and interethnic clashes and strengthens mutual trust between representatives of different cultural or religious groups. Concurrently, an escalation in the influx of migrants leads to the emergence of many clashes, manifested both in the form of minor conflicts and performances and terrorist acts (Dobbernack & Modood, 2011).

In the protection and promotion of minorities' rights, special attention must be paid to:

- the recognition of minorities' existence;
- taking certain measures such as guaranteeing their rights to equality and non-discrimination;
- promotion of intercultural and multicultural education;
- promotion of their participation in all spheres of social life;
- taking their interests into account in the reduction of poverty processes;
- the existence of imbalance in social indicators such as health care, unemployment, and dwelling conditions;
- the interests of women and children (Virgili, 2020).

Throughout the world, minorities have often suffered from armed conflicts and internecine dissensions. Thus, one can claim that people representing any kind of minority such as national, ethnic, religious, and linguistic are discriminated against and may be denied, *inter alia*, access to normal housing, land, property, and even citizenship. As country commitments and a rights-based approach are key to developing long-lasting solutions to improve the lot of minorities, OHCHR has produced a publication to increase knowledge among its colleagues and staff from other United Nations organisations and specialised agencies of the rights of minorities and the barriers faced by minorities in exercising their rights (Osipov & Vasilevich, 2012).

INCLUSION AND INTEGRATION OF NEWCOMERS INTO THE HOST SOCIETY

The concepts of adaptation and integration reflect different aspects of the inclusion of immigrants in the host society, although depending on the specific theoretical perspective, they can overlap and even mix. In the case of marginalisation of the immigrant community as a result, adaptation changes its content: instead of integrating into society and communicating with members of the host society, immigrants are excluded from this communication. Integration can be conceptualised as a process by which migrants are included in the cultural, social, and institutional unity of the host society and may acquire socio-economic (structural), social, cultural, and identity forms. Structural integration means equal and non-discriminatory access to services and institutions: dwelling, health care units, education, labour market, and even in the political system. Being integrated into social life determines the interaction level between migrants and the host population, where either segregation or mixing is observed. Cultural integration is the process when different groups share or respect each other's norms, values, and preferences (Khamidulin, 2017). In this case, its identity should be highlighted, since it represents the situation when migrants interact with the society in which they live, from one side and the level by which they are accepted by society, from another (inclusion vs. exclusion).

Integration is a broad notion that mainly applies to highlight the experience of migrants' participation in the life of the receiving country and society. It affects different aspects such as inclusion into the labour market, civil and political involvement, and social integration and interaction. Integration aims to attain the equality of opportunity in a community where inclusion in any of its spheres, for instance, employment, education, political activity, etc. is not based on race and ethnicity criteria. Integration demands a concrete level of personal identification with society or the country and acceptance by the vast number of the hosting population. In this case, minorities became full members of receiving society. The feeling of belonging is manifested in different ways: in this case, a person is not discriminated against, his endowment to society is valued and recognised, and his welfare reflects the welfare of the host community. Multiculturalism supports and encourages cultural diversity. This attitude declines the rigid division between the private and public spheres and assumes that first, one must fit the cultural diversity of receiving society (Verkuyten, 2007). The essence of the policy of multiculturalism is that it is bound to the protection of basic civil and political rights which are guaranteed to all people living in modern democratic states, achieves a degree of social acceptance, and allows ethno-cultural minorities to follow their identities and values. The notion of multiculturalism develops in response to the problem of governing cultural diversity in the nation-state as a means to the inclusion of minorities into receiving communities on equal terms. Here one can claim

that, multiculturalism correlates with cultural identities, equality, and equality of chances, which is the ground of democracy (Kymlicka, 2012).

The constant influx of migrants to developed countries has created a situation where new socio-cultural layers are emerging in the dominant society that is not included in the general culture (Alaverdov, 2021a). Usually, the lifestyle of migrants cannot compete with the lifestyle of the receiving society, which leads to the emergence of alternative languages of communication, lifestyles, and communications at the social and cultural degree among immigrants. It seems that in a new multicultural environment, a process of disintegration is arising when newcomers are no longer required to adapt to the values and norms of the dominant culture (Alaverdov, 2021b). Now the integration of newcomers into the host society, the demand for their adherence to cultural and political values is becoming synonymous with "foreign", i.e. ethnocentrism and human rights violation.

CONCLUSION

In conclusion, we can claim that the concept of interculturalism and multiculturalism represents an attempt to combine universal values and cultural characteristics and thereby achieve greater social harmony and solidarity in the host society. This is a longer process of integration than with a multicultural approach, it considers individual rather than group identity, that is, it is focused on the micro level. An attempt to apply the principles of multiculturalism was used by the European Commission and the Council of Europe in their programmes (Mansouri & Modood, 2021). They are not numerous and have not been tested at the national level, since this model has not been fully developed (Song, 2020). **Unfortunately, the existing practice and reality** show that the problems of integrating culturally heterogeneous societies in the world has become more acute and acquired new sharpness. Since the ongoing world processes are increasingly active push for the followers of traditional cultures with modern cultures, which permanently continues to arise conflicts and clashes. Since international migration continues to grow due to different reasons, mainly military conflicts and instability, the number of vulnerable groups also growing (Shimizu & Bradley, 2014). However, the main principle of multiculturalism is the separation of cultures and the preservation of cultural differences, then interculturalism and multiculturalism believe that these differences are dynamic and can be mixed. The presence of minorities and their creative potential should not be seen as a problem but as an advantage – resource for the economic, social, and cultural development of the city. The modern post-industrial city is a stage where representatives of different ethnic groups and cultures collide. Therefore, multiculturalism emerges as a specifically modern urban phenomenon.

RECOMMENDATIONS

Public spaces and events should promote intercultural dialogue and hybridisation of cultures;

- another strategy in the public sphere involves the creation of platforms where migrants can speak out on any, including political topics, to discuss, share experiences, etc.;
- to turn cultural differences into an incentive for development;
- create bilingual educational programmes for immigrant children, institutional adjustments such as revision of work hours or dress code to accommodate religious holidays and customs of immigrant groups;
- to adopt the laws against harassment in the workplace, prohibition of comments about race;
- develop normative recommendations regarding ethnic stereotypes in the media,
- to conduct public education programmes and anti-racist education campaigns;
- to create cultural development programmes, for instance, funding of ethnic festivals and ethnicity research programmes; provision of mother tongue literacy courses for adults immigrants;
- to approve a policy of equal opportunities for visible minorities in the field of education and employment.

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