MIGRATION, CULTURAL INTERACTION AND MULTICULTURALISM IN GLOBAL WORLD

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Abstract: *Cultural systems always determine and specify identities. So cultural changes and transformations reflect on the identities directly. Wherever there is cultural mobility there are identity problems. Today immigration is the uppermost cause of cultural mobility. In this respect it's (immigration studies) are a remarkable field in social sciences. There was heavy and perpetual immigration from Turkey to European countries especially Germany, which had experienced this effect fact deeply; such that those migrated from Turkey to other European countries, were called as Almancı/Alamancı in their own country.*

First generation who migrated to different EU regions, because of economic reasons at first, have begun to experience differentiation of culture and identity slowly but deeply. The first-generation immigrants did not cut their ties with the homeland, returning to their homeland after retirement from their adopted EU working home.

However, the cultural conflicts arose and new kinds of problems were on the thereshold. European states and societies, concerned about the increasing number of immigrants, are developing projects to resolve ambiguity of their future. On the other hand the immigrant groups do not accept the policies of assimilation and refuse to feel humiliated. They want respect for their beliefs and values. They demand to be accepted as citizens rather than immigrants in Europe. Europeans and immigrants are each trying to protect their culture and identity.

Well, how are these reasonable and justified demands to be combined without leading to conflicts and disagreements? Is it correct to insist on assimilation?

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On the other hand, how to best overcome the problems of multiculturalism? While the Islamophobic policies are reluctant to recognize each other producing new conflict areas in EU countries, how can rational and peaceful solutions be produced?

In this study I'll handle the perception of other, exclusion and inclusion problems in EU, and discuss assimilationist policies and its harmful consequences on the social groups. And I'll suggest proposals in the context of multiculturalism.

Keywords: *Globalization, Immigration, Identity, Cultural Change, Islamophobia, Multiculturalism.*

Küresel Dünyada Göç Kültürel Etkileşim ve Çokkültürlülük

Özet: *Kültürel sistemler kimlikleri belirler. Bu yüzden kültür alanında yaşanan değişim ve dönüşümler doğrudan doğruya kimlikler üzerine yansır. Kültürel hareketliliğin olduğu yerde kimlik odaklı sorunların çıkması doğaldır.*

Günümüz dünyasından göç, kültürel hareketliliğin en önemli nedenlerinden biridir ve bu yönüyle de sosyal bilimlere açısından oldukça zengin bir araştırma alanıdır. Türkiye'den Avrupa ülkelerine yönelik göçü en yoğun biçimde yaşayan ülke Almanya'dır. Öyle ki Avrupa'nın başka ülkelerine gidenler 'Almancı' olarak anıldılar. En başta ekonomik gerekçelerle Türkiye'den Almanya'ya giden insanlar kültürümüzde yeni kavramsallaşmaların da doğmasına yol açmıştır. Gittikleri ülkelerde göçmen olarak nitelenen bu insanlar bizde de gurbetçi olarak adlandırıldılar.

Kültürel çatışma sona ermiş değildir. Avrupalı devletler, kendileri açısından bazı kaygılar taşımakta ve geleceğe dair belirsizlikleri çözmek üzere projeler geliştirmektedirler. Diğer yandan asimilasyonu kabul etmeyen ve kendi inanç, kültür ve değerlerine uygun bir hayat yaşamak isteyen Müslüman Türk kesimin de talep ve beklentileri vardır. Hem Avrupa hem de göçmenler kendi kimliğini korumak istemektedir. Bu haklı talepler çatışma ve ayrışmalara yol açmaksızın nasıl birleştirilecektir? Asimilasyon konusunda ısrarcı olmak o kadar doğru mudur? Bunun yanında çok kültürlülük modelinin içerdiği sorunlar nasıl açılabilir? İslamofobik politikalar, karşılıklı birbirini tanımayı geciktirirken ve yeni düşmanlık alanları üretirken akılcı bir formül nasıl geliştirilebilir?

Makalede Avrupa'da oluşan yeni kültürel adacıklar, içe kapanma ve içerme ekseninde yaşanan sorunlar, asimilasyonist politikaların zararlı sonuçları tartışılacak ve çokkültürlülük bağlamında önerilerde bulunulacaktır.

Anahtar Kelimeler: *Küreselleşme, Göç, Kimlik, Kültürel Değişim, İslamofobi, Çokkültürlülük.*

I. CASE AND CONCEPTUAL FRAMEWORK

Migration is a multidimensional fact witnessed by the human communities throughout history. Social mobility, accompanied with the migration has deeply affected not only the structure of the migrants but also the structure of the migration-receiving communities. It causes social and historical changes in the aspect of both processes itself and its results. Founding energy of great civilizations made an impression in history and is associated with migrations.

Migration in the global world is subjected by various disciplines of social sciences. Socio-cultural aspect of population movements are discussed in a more rigorous manner. Advanced Western countries are the most immigrated countries and these countries prioritise democracy and human rights ideals. Western countries allowing skilled or unskilled immigrants, are faced with the necessity of solving problems not encountered before within the framework of democracy.

Decrease of western population, economic crisis, cultural conflicts, political demands of immigrants, ghettoization, and rise of fanaticism are burning problems that are waiting for solution. Western societies worry about the occupation syndrome whereas Muslim immigrants worry about being regarded as 'permanently foreign' and 'suspicious'. Pursuit of a realistic solution cannot be one-sided. While taking account the concerns of the Europeans on one hand, the needs and demands of the Muslims should be considered, on the other hand.

The process has highlighted extreme-right wingers and exclusionary movements in the West. They basically read the issue of immigrants from the security perspective. Immigrants would either adapt to and be integrated into Western values or return to their countries.

But Germany, unlike other European countries, is the country that hosts the Turkish immigrants in the highest numbers. Migration began about 80 years ago, left sociological traces on both countries (Germany and Turkey). Turks migrated initially as labour, began to adopt German citizenship over time. Turkish immigrants with ongoing relations with the homeland vivified, dynamized and offered variety into not only the economical terms, but also the cultural and political life of Germany.

Revealing, debating and developing solutions multilaterally through scientific studies are important matters. We will discuss problems of Turkish-Muslim mass in the context of multiculturalism and the criticism of it. Questioning perspectives behind the policies in particular Islamophobia is the object of this study.

II. MIGRATION AND MULTICULTURALISM

The link between migration and multiculturalism is the leading topic of today's political and social sciences. Although migration seems optional initially and is not referred in the aspect of migrating people, from the point of results it brings forth topics like multiculturalism, integration, and living together. Immigrants take their culture to the country where they go. Naturally people who start to live in close areas constitute cultural ghettos. This case brings into question how disputes arise with the culture of host country and how would these disputes be resolved.

Today, 200 million people live outside the country of origin. Many developed countries meet their employment needs through immigrants significantly. Asylum claims are increasing with each passing day because of economic or political reasons. Even classic nation states known as the land of immigrants like United States, Canada, and Australia are trying to find solutions to new problems related to immigrants (Parekh, 2000: 55, 56).

The concept of multiculturalism defines a society consisting of different religious, ethnic and cultural backgrounds while emphasizing diversity against to homogeneity. Multiculturalism is based on a political discourse flourishing and encouraging cultural diversity. It also develops policies for the recognition of them, while acknowledging the existence and value of private belongings. Multiculturalism and multi-religiosism are different things. The first one is an objective condition including ethno-cultural differences; and the second describes the ideal situation that identification and recognition demands are taken into account (Parekh, 2000: 6-7). Accordingly, multicultural societies are culturally heterogeneous societies. Then they head towards strategies and policies implemented for the management of diversity issues (Hall, 2010: 210).

Some groups seeing presence of immigrants as a problem for their future suggest assimilation. Accordingly, the country in which immigrants come from and for what purpose, their cultural values and expectations from the country they moved are not very important. They need to be integrated into the country they have migrated to by leaving behind everything and absorb values and culture of the country they live. At this point, multiculturalism stands out as a policy alternative to assimilation. It is based on equality, communication and interaction between groups and suggests social cohesion (Duman, 2011: 2).

Assimilation is a policy of nation state's perception and its practice. It is sceptical about all kinds of diversities and forces citizens to share a common culture. A

cohesive society is its ideal. The effort to create a homogenous national culture made assimilation as a dominant option. Multicultural thought regards equality precious and opposes single-culturist model that the nation state built by pressing local cultures.

According to assimilators, immigrants should be assimilated into national culture in order to take advantage of equal citizenship. For immigrants, maintaining close ties with the countries of their origin by hugging their culture causes retain age of their differences alive. So, in this case, they have no right to complain about not being treated equally.

Immigration rose with globalization of the economy, expansion of transportation and communication technologies, acquisition of housing for tourism and settlement, asylum claims of war or ethnic conflict increased population movements in the world. Those coming from another country in the same period gained citizenship of the main country after several generations of the "foreign" or "guest worker" status. Globalization provoked strengthening of sub-national and supra-national identity and belonging and the struggle for recognition. Multicultural policies began to gain importance at this exact process.

III. CRITICISMS OF MULTICULTURALISM

September, 11, 2011 became the milestone for the anti-multicultural discourse in both academic and political area. From this date, immigrants, and in particular Muslims, began to encounter and experiencing various problems and restrictions in the USA and Western Europe. Presence of Muslim-origin perpetrators in some acts of violence led to the assumption that Muslims are counted as a threat to national security. Crisis's like "headscarf", "honour killings", "and fake marriages" are counted as evidence of the failure of multicultural policies. It is put forward that multiculturalism "is everywhere, and too much".

Separation of residential areas and ghettoization was one of the topics of discussion for criticism of multiculturalism. Research in this direction started after rebellion of Asian Muslim youth in 2001 in northern cities. It was put forward that ethnic minorities 'are segregating themselves from the community' (self-segregating). Negative impact of spatial concentration and cultural diversity was exaggerated by the media and the right-wing opposition. Academic studies showing that ethnic minorities separated and ghettoized by their own will were published. In addition to problems, immigrants were landed with also responsibility of integration.

Cantle Report attracted attention to 'parallel life' issue which is preventing social cohesion. Settlement order is important for keeping multiculturalism alive. It attracted attention that concentration of diversity in a certain area and ghettoization not only determine interaction of majority and minority groups with each other by combining with socio-economic structure, they also restructure

processes of stigma, prejudice and discrimination (Cantle, 2005: 70).

A significant portion of the media in the West is using a language that is discriminatory and alienating for immigrants and in particular Muslims. Scepticism towards multiculturalism increased in parallel with strengthening of the right in Europe. In post-11 September era, the studies of death of multiculturalism (Kundnani, 2002: 13-18), farewell to multiculturalism? (Bauböck, 2002: 1-16), the retreat of multiculturalism (Joppke, 2004: 237-257) came to forth. These are indicative of the fall of multiculturalism.

Considering immigrants and in particular Muslims, multiculturalism is being questioned. Featured objections are as follows:

- Diversities are emphasized at the expense of common national identity,
- The ethnic-religious-cultural divisions increases and solidifies,
- Regions and ethnic ghettos formed preventing social cohesion,
- Discrimination and prejudice are strengthening,
- Political radicalism rises,
- Non-libertarian practices continue in migrant communities.

Policies in the last 10 years in the West shifted to focus social cohesion and civic integration by withdrawing multiculturalism. Policies to strengthen the European identity are implemented. Immigrants are subjected to compulsory introduction programs for the aim of teaching culture and values of the host country and citizenship and language tests. When it comes to immigrants, a discourse emphasizing tasks and obligations rather than rights is put forward (Havering, 2009).

In the post-multiculturalism era, negative effects of glorifying diversities on common life are debated more and models to strengthen social cohesion are sought. Methods for reconciling the demands of diversities, being able to be inclusive by excluding assimilation, to compose a common belonging sense while respecting cultural diversities, to protect identities without damaging citizenship identity are emphasized.

IV. ISLAMOPHOBIA: FOUNDATIONS AND FRONTIERS

Phobia is untrue fear which is out of control. Islamophobia also refers to an all over pathological case like fear of indoor area (claustrophobia), fear of heights (acrophobia), and social phobia. However, Western Islamophobic literature does not make an issue of identifying Islam as fear, violence and terrorism and contrarily finds reasons for it.

Fear and anxiety are humanitarian emotions and provide survivability. However, organized and exaggerated fear paralyzes the life. Socialization and institutionalization of fear and its change into a part of identity causes enormous social and cultural conflicts.

Thinkers attracting attention to the habit of producing *other* of the West indicates that the last of the invention is a ghost and its enormous, vivid, chilling, close, fashionable etc. Monster image is constantly kept alive. From this perspective, the problem of Islamophobia deserves to be a subject of a new type of hauntology (ghost science) (Sayyid, 2000: 15). Then you need to see Islamophobists as *ghostbusters*. Indeed, by considering to what extent Islamophobia discourse rises in the West, this comparison cannot be ignored.

The concept of opposition to the West should be considered when discussing the Islamophobia. Occidentalism accepts that an enormous world exists other than the West (Buruma&Margalit, 2008). Basics of Western hostility must be sought primarily in the Western world. Anti-Semitism or anti-capitalism and technology hostility point out that the problem should be sought in the internal dynamics of the Western world.

Manichean approach is a frequently encountered problem ground at both sides where issues related to East-West relations are debated. Assigning a constant ontological substance to East or West, for instance defining East with wisdom, emotion, faith and West with knowledge, rationalism and intelligence is a common approach. Similarly, the West is explained through the concepts of progression, freedom and individualism and East is explained through the concepts of hang back, oppression and communitarianism. Such dualist thinking is used often in the topic of Islamophobia. It is necessary to get rid of this methodological and ideological trap meeting at the door when considering the topic.

There are various approaches regarding Islamophobia in the scientific circles and intellectual world. The issue is quietly crystal clear for people considering the issue through a classical orientalist and colonialist reflexes. Islam is religion that is incompatible with Western values, reactionary, outdated, uncompromising, fanatical, disputative, the enemy of freedom, anti-woman and glorifies dictatorship. Even when Muslims do not exhibit any of these characterizations, such negative characters of the Islam as a religion, is enough to create threat and fear in itself.

Western thought is not exempt from Manichean and dualistic approaches. Islamophobia is one of the *economic* assessment methods that the West applies in perceiving the World, except of itself, and in particular the Islamic world which it cannot assimilat somehow. Instead of trying to understand and recognize Islamic geography, a simplification based on justifying and reducing is applied. According to some observers and commentators, new humanism began to form in Europe

taking its legitimacy largely from Islamophobia (Geisser, 2010: 26).

Horrors of September 11 attacks gave the prevalence and social depth to Islamophobia. However, it is not difficult to find evidence about objective belonging to former years. One of the most important historical documents that cannot be over passed about this topic is Runnymede Report. The group composed by members of various religions under the leadership of Prof. Gordon Conway and supported by *Runnymede Trust* institution made a report. This report was issued in the same year had the title of *"Islamophobia: A Challenge for All Us"*. To select such a title for a scientific and sociological study report is a research subject in and of itself. In the report; including an obvious indignation, fear producing, provocation, hostility, exclusion message; reasons of fear of Islam is confirmed. The report justifies Islamophobia. Following evaluations are included:

- Islam is a religion in monolithic structure and non-progressive.

- Islam is a completely 'other', that having no common values with other cultures.

- Islam is a value that is incompatible with Western values, irrational and sexist.

- Islam is a disputative religion including violence and terrorism.

- Islam is a manipulative religion abusing religious belief in favour of political and military purposes.

- Western criticisms of Muslims have an invalid logical structure.

- Main stream in Islam is Sunnism. Other sects comments will be declared as heretics.

- For all these reasons Islamophobia in the West is natural and normal. (www. runnymedetrust.org)

V. ISLAMOPHOBIA AND FEAR MANAGEMENT: THE ENEMY WITHIN US

Today, Islamophobia is not a subject to be reduced to immigration problems. Increasingly growing Muslim population is a reality for the West that cannot be ignored. Muslim population which was 800.000 in 1950s has exceeded 23 million today. This means an increase rate of 5 % per year. Each year, over 1 million of Muslim immigrate to the West. In 2050, this ratio is estimated to be 20 % population

Islamophobia discourse simulates existence of Muslims as 'Trojan Horse' and gives the message of the enemy that West included in itself will occupy the Europe. It can be thought that in comparison with structural crisis of the Europe family, late marriages and fewer children, conversions etc, early marriage, many children and effort to be effective in Muslims may cause Europe to worry about its future and

reveal it throughout Islamophobia. Even some writers use the analogy of Aurobia when talking about the future of Europe in a provocative manner.

This discussion points out the origins of the differences between the approaches of American and European intellectuals. Graham Fuller argues that concerns of Europe about Muslims are exaggerated and these are deliberately kept on the agenda. One who is trying to understand Muslims would see they are the leading part of the most difficult groups to be assimilated because of resistance capacity of their culture, historical consciousness they had and their social pride (Fuller, 2012). However, this determination is a result of an assimilation-oriented reading and is dangerous from even the start. Although approach of an intellectual or even an ordinary citizen living in the US to the issue in the aspect of terrorism and safety is an understandable case, assimilation-oriented approaching is not the encountered case very often.

The Muslim population that went to various European countries as a cheap labour after World War II provided significant contributions to development of these countries. Muslim families, most of them settled in these countries and took citizenship, became an inseparable reality of the Europe. Now the third generation has grown up and most of these young people increase their voice in proportion to their success in business world, art-culture and politics. The matter is in short: What do European states expect from the disenfranchised Muslims, precisely? It seems that Europe is confused about that and is on a flustered ragged edge. Some thinkers observing this concern indicates that impact of a discourse trying to simulate Muslims as the *new Jews* of the Europe has increased.

Marginalizing Muslims by seeing/pointing this or that value of Europe as under threat is a dangerous game. In many Western countries, Muslims are kept under the oppression and control. On the top of it, attacks by Muslim of extreme right-wing groups and fanatics are increasing. Concerning this, the politicians and the media has had a great role by showing the target irresponsibly. Increasingly using Islamophobia in domestic policies causes safety risks for Muslims living in Europe. Perturbation of Muslim population which is a part of the Europe would cause perturbation of social peace in these countries.

Political approach which sees Islamophobia as a matter of security and the fight against the terrorism and perceives Muslims as a minority is popular for now. However this obviously conflicts with the concept of modern citizenship and makes it difficult to resolve social problems in a logical way.

European politicians are attempting to be cunning about subjecting the Muslim population to a complete assimilation by using Islamophobia as a pressure element. This irrational policy is an injustice and to leads conflicts, hatred and reactions as inevitable. This ideological standing contributed by Eurocentrism

is attempting to question pride and faith generated by Muslims for their own identities and they are trying to force Muslims to choose one of the alternatives of being European or Muslim. For the Muslim population that has decided to protect and live own values, belief and culture; as a political and social target like a complete assimilation corresponds with self-negation and this is impossible seems out of place.

Instead of such policies that may be the reason of conflict and hatred on their own, European administrators should bring into force precautions that encourage Muslims to participate and contribute in social life as equal citizens in the countries they live. To accept civilized values of Europe and to participate in social life as honest citizens are acceptable conditions for most Muslims. And as for existing differences, these can be balanced without causing conflicts for generations.

VI. HOMO ISLAMICUS MEDIATICUS

The most fertile atmosphere where Islamophobia is contributed and reproduced is the media. Some of the Western media are working towards generating and deepening fear with their utmost power. All along, it is said by media experts that media not only cites culture but also imposes and transforms. This occurred in particular for the issue of Islamophobia, obviously. Media prefers to form *homo Islamicus mediaticus* instead of showing the facts or permiting honestly suspected people to express themselves. Authorities that turned into Islam experts immediately started to talk about horrible realities that people do not know and are not aware on TV screens.

In the West, sometimes it is questioned that *'Why do they hate us?'* Especially in the USA, studies to measure and understand the reasons of anti-American standings are conducted. It can be thought that followed methods and expressed results were attained through scientific studies. However all dark intentions for producing story become efficient in Islamophobia. Very few researchers confess that Muslims hate us because we have insulted them, occupied their lands, plundered their wealth and now we target their most valuable assets their religion. Most of them have discourse like *'They hate us because they are jealous of our democracy and being rich, happy and independent.'* For them, contemporary meaning of the war of just-unjust is defined revealed and concretised in this manner.

Fuller attracts attention that there are enough reasons for conflict in even a World without Islam (Fuller, 2012: 156). Attempts of the West for reproducing and redefining itself or make the World operational in favour of its own interest is a matter to be questioned by every single honest intellectual. This approach has addresses in scientific circles and such studies the example of *scientific orientalism* should be evaluated in critical thinking. This mediatic discourse offering itself as a kind of new humanism and indeed contributing Huntingtonian thesis sneakingly

gives the impression of contributed by academic studies and provides intellectual materials to Islamophobic feelings.

On the other hand, Muslims have also homework. Islamophobia discussion is an opportunity to establish fair and rational relations with the West. Goodness can be produced by badness. Relations should be established in the West within circles of honest and open-to-discussion participants. Claims such as, Islam is a totalitarian religion that is violence prone, women hating, freedom hating and uncompromising with contemporary values should be questioned frankly without being taken for granted. Mistakes made by the groups damaging the image of the Islam through their discourses and practices should be expressed openly. This process may provide occurrence of sensible thoughts by enabling an inner reflection and questioning.

VII. CONCLUSION

In multiculturalism discussions, a parallel society issue focusing on Muslims directly is being debated. Perception that Muslims are a threat in public and political sphere is related with secularism as well as terrorism anxieties. Islamophobia and bias regarding Muslims are kept alive in state policy and the media. Muslims are presented as people who benefit from all of the advantages of welfare state but, on the contrary, do not give back what was gained from the society, as shown, by refusing to integrate, and who cannot appreciate opportunities presented by living in the free world.

Responsibility is laid on the Muslims through the criticisms of immigrants who cannot live as in their motherland anymore, national languages (English, German, French etc.) is a social inclusion/integration element, cultural diversity cannot be a reason to oppress women. However in multiculturalism, exercising a certain form of worship, speaking a certain language, right to follow a cultural practice are seen as a 'public good' not a freedom. The conditions of; without asking what Muslims think about social and political values of Western nations, or forcing them to a full integration are oppressive actions.

The present relationship of Europe with Muslim communities continues to support prejudgements and discrimination on the axis of Islamophobia, reducing any feeling of trust. This fear born with the 11 September attacks, marginalises all Muslims in the speech of all Western governments as if there is a homogenous Muslim society. This causes increased feelings of exclusion for Muslims presently living in the Western societies.

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