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Diversity, Minority right and multicultural citizenship

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Abstract

The article presents a new conception of the rights and status of minority cultures it argues that certain sorts of rights for minority cultures are consistent with liberal democratic principles and that standard liberal to objections to recognizing such rights on the grounds of individual freedom, social justice and national unity can be applied to all groups and the needs and aspiration of immigrants are very different from those of indigenous peoples and national minorities. It also analyses some of the issues, which though central to an understanding of multicultural politics (Such as land rights, language rights, group representation federalisms and secession) have been surprisingly neglected in contemporary liberal theory.

Diversity can be defined as recognizing and valuing differences in culture ethnicity, language, and religion within a society.

Minority rights are essential for protecting individuals or groups work is numerically inferior to the majority population in a society. These rights ensure that minorities can enjoy their own culture, practices their religion and use their language without bear of discrimination or persecution.

Multicultural citizenship refers to a concept where citizens a country belong to different cultural backgrounds and identities. It promotes inclusivity and social cohesion.

Keywords: Diversity, multicultural citizenship, minority's right

Introduction

Diversity recognizing and valuing differences in culture, ethnicity, language and religion within a society India is known for its incredible diversity with over billion people, India is home to numerous languages, cultures, religious, and ethnic groups.

Some examples of diversity in Indian include

- Over 1600 languages spoken across the country
- Six major religions: Islam, Hinduism, Sikhism, Christianity Buddhism & Jainism.
- Diverse cuisines, music, and art forms.
- Various festivals and celebration throughout the year.

India's diversity is reflected in its multicultural citizenships, where people from various backgrounds coexist and contribute tapestry, some examples include.

- India's linguistic diversity, with many language like Hindi, Urdu, English, Tamil, Bengali, Marathi, and more.
- Recognition of multiple festivals like Eid, Diwali, Holi, Durga Puja, Chhath Puja, Christmas and others as national festivals like Independence Day, Republic Day etc.
- Cultured exchange programs promoting unity in diversity.

Multicultural Citizenship's Impact on Societal Harmony

- Positive Impacts Challenges.
- Promotes diversity and inclusion Potential cultural clashes
- Fosters tolerance and understanding Language barriers
- Encourages cultural exchange Integration issues
- Supports social cohesion possible unequal representation

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Multicultural citizenship can significantly contribute to societal harmony by

Encouraging mutual respect: Recognizing and valuing diverse cultures promotes understanding.

Nurturing social cohesion: Shared civic values and responsibilities unite people.

Driving innovation: Diverse perspectives lead to creative solutions.

However, challenges like cultural differences and integration issues need to be addressed through:

Education and awareness

- Empowers individuals with knowledge and skills
- Promotes critical thinking and problem-solving
- Fosters personal growth and development
- Increases understanding and empathy
- Encourages action and change
- Builds a more informed society
- Education increases knowledge and understanding
- Awareness applies that knowledge to real-life contexts

Inclusive policies

- Education policies: Curriculum development, access to education, and quality standards
- Awareness policies: Public awareness campaigns, community engagement, and social marketing

Examples of impactful policies

Right to Education Act (RTE): Ensuring education for all

Information and Communication Technology (ICT) policies: Promoting digital literacy

Community engagement: Community engagement is key to driving social change!

- Building relationships and trust
- Collaborating with local stakeholders
- Empowering communities to take ownership

Examples

- **Volunteer programs:** Students and organizations contributing to local causes
- **Awareness campaigns:** Using social media and events to spread messages
- **Partnerships:** NGOs, schools, and local governments working together

Citizenship can be defined as the status of having the right to participate in and to be represented in politics. Diversity means differences and variety. India is a diverse country with many religious languages, cultures, and ethnic groups coexisting.

India's diversity encompasses

Linguistic diversity, religious diversity, cultural diversity & Ethnic diversity

Today, Citizenship is considered to be the binding element of a national community and is an instrument and object of social closure. National citizenship draws boundaries between states. It is today one of the most powerful instrument of exclusion. T.H. Marshall whose work has long dominated the debates about social citizenship as a Status Bestowed on those who are full members of a community.

All who pass the status are equal respect to the rights and duties with which the status is endowed.

Every modern state identifies a particular set of persons as its citizens and defines all others as non-citizens, as aliens. At the same time, citizenship is an instrument of closure within states. A conceptual, legal and ideological boundary between citizens and foreigners or immigrants established by every state. Every state discriminates between citizens and resident foreigners, reserving certain rights, benefits and obligations for citizens. Every state claims to be the state and for a particular bounded citizenry usually conceived as a nation. In this sense, the modern nation-state is inherently nationalistic. Its legitimacy depends on its promoting the interests of a particular bounded citizenry.

Although every country has its own laws regarding citizenship, there are two main categories into which these laws fall. In the first category, *jus sanguine*, the principle of blood, descent and heritage play a pivotal role in defining who is and can become a citizen. Where people were born the term 'foreigner' refers to those in the population whose heritage cannot be traced back to the is not as important as how they trace their ancestry back to the origin country. In this context, host country. In general under *jus sanguine* citizenship policies, it is often difficult for foreigners to naturalize even if they are long term residents or natives born in the country. Those foreigners who do naturalize typically have to demonstrate that they meet the required integration criteria such as language skills or knowledge of the culture and history of the country. The second principle *jus soli* defines citizens as those born in the country regardless of the citizenship of the parents. Foreign born residents can under certain circumstances, change their status and become citizens through naturalization. When combined, both place of birth and citizenship status can be used to divide the population into three categories- native-born citizens, foreign-born citizens and non-citizens as well as define who among the foreign born has acquired the full rights and responsibilities bestowed on all citizens.

The study has also examined the various strands of the post-Cold War world era as it affected Asia and Africa in terms of (i) how global currents have transformed or in fact deformed social, economic and political formations in the regions and produced new structures, processes and demands (ii) the responses and interventions that have so far been elicited. Questions are raised about identity and diversity re-definitions and crises, violence and survival, human rights, citizenship, migrations and the search for global citizenship, new developments, disintegrative tendencies, the changing character of political society and civil society and the states which are at the receiving end. Unless this is done, the temptation to imagine globalizations as unqualifiedly positive for and beneficial to developing countries, especially a temptation into which popular commentaries of present-day globalization have fallen is difficult to resist. Giddens's definition of globalization as "the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa" suggests mutual flows.

This is, however, at variance with perspectives from the South which argue that globalization flows are not mutual but are more of a one-way traffic from the global centers (North around whose interests the world system was created in the first place) to the periphery (South) which was

integrated as an appendage. It is this element of unequal exchange and dependence which has bred resistance and contestations in the developing countries that have historically characterised globalizations (Wallerstein 1974; Amin, Arrighi, Frank, and Wallerstein 1982; Allen and Hamnett 1995; Ihonybere 1996, 2000; Aina 1997) ^[1, 3, 2].

The foregoing gaps do not however reduce the analytical value of the concept of world time. It is history including timer purpose here, the current post-Cold War juncture of globalizations which has presented more interconnectedness, diffusion and convergence of structures, trends and processes than any other period.

The time-space compression of the juncture is encapsulated in the aphorism of the world which has become a global village. Factors commonly adduced for the compression I have to do with 'new Communications [and information] technologies and the postmodern condition' but there can be little doubt that the hegemonic character of the world system following the triumph of Western liberal capitalism in the aftermath of the Cold War explains the convergence around the commonalities, especially liberal democracy, market forces and security. The latter underscores the point already made about the uneven pattern of global flows. This time, the regime of bilateral and multilateral donor conditionality's ensured that the full weight of globalizations was felt throughout the world. But globalizations is not all or only about the diffusion and bringing together of structures and processes; it also simultaneously strengthens localisms and nationalisms both at the level of society and that of states. This is what has been described as the twin process of 'universalization of particularism' and 'particularization of universalism'. A major consequence of the contradictory trajectories is that globalizations has reinforced "geographical difference and diversity (Allen and Hamnett 1995) ^[3] and elicited 'new dynamics of re-localization. It is for this reason that differentiates between time-space compression and time-space destruction and concludes that in spite of its defining commonalities, globalizations is experienced in different ways throughout the world.

Jean-Christophe Boungou Bazika presents a comparison of the African and Asian experiences of national economic development with an emphasis on the trajectories of the post-Cold War world time. As it was pointed out earlier, development and modernization which are basically processrd by which developing non-Western countries are expected some would say programmed to become more like the developed capitalist countries of the West are key connectors between the different

World times, it is this old theme of becoming modern (more rational) following the conventional wisdom that capitalism/globalism would destroy cultural differences that Lee examines in the light of the Singaporean experience. This was exactly what the ruling elite in Singapore acting through the ruling PAP party, sought to do: to foster a rationalist capitalist culture. The project did not quite succeed as the contradictory developments of the 1980s and 1990s especially encouraged the reassertion of suppressed culture and the emergence of Asian identity and 'modernity'- a 'look East policy as the 'other' to Western individualist modernity. Finally, the economic crisis that hit the Asian Tigers between 1997 and 2000 gave the Singaporean governing elite the template for rethinking the paradigm of development.

The study by Francis Nyamnjoh also acknowledges the historical continuities between the present world time and previous times but argues that post-Cold War globalizations has given greater impetus to extant structural inequalities and the processes of setting and resetting exclusionary and marginalizing boundaries. He then discusses the creative strategies employed by various categories of African victims, depending on how they have been affected to appropriate, gatecrash, subvert, cushion, or resist the effects of globalizations. Emigration to more affluent countries such as South Africa in Africa represents one of the most notable survival strategies. What is central to most of the strategies and the emancipation of victims is however the quest for universal citizenship and the question of human rights.

The rights problematic run virtually through all the other articles. And for good reason, in a world where state capacities have generally been unable to match the demands of diversification, politicized identities, cultural liberties and recognition and where exclusion and discrimination have become desperate and paranoiac almost to the point that suggests a relapse to the Hobbesian state of nature, the importance of rights as a weapon of survival, emancipation and empowerment for members of marginalized and weak groups has also increased for the evolving culture of rights in transiting societies). The various dimensions and nuances of the problematic are addressed in the other papers from three perspectives: violence, citizenship contestations, including workers' rights and the perspective of the state. Anup Dhar and Ebrima Sall interrogate the perpetration and survival of violence as consequences of the fundamentalist differentiation of selves that has been on the upsurge in the present world time.

Finally, Ogoh Aiubo analyses the aggravations of contested citizenship in Nigeria as these have manifested in virulent and deadly ethnic, communal and religious conflicts which have Increased astronomically since the country's return to civilian democracy in 1999. Like the other authors, Aiubo identifies the hegemonic orientation of nation-building as a key factor in the rising wave of recognition and rights (protection) seeking groups of which ethnic maintain the rising an interesting category.

The third cluster of study addresses the ways in which African states have responded to evolving modes of diversification and the challenges and threats posed by the new regime of demands. They belong to the new school of rethinking the state in Africa. Eghosa E. Osaghae opens with a consideration of the continued tenability of the federal solution to the management of diversity and argues that federalism is not a rational choice option to be introduced or ditched by state power holders at will but a device to be negotiated and bargained by state and non-state elites. This is more consonant with the dictates of diversity and explains the attraction federal solutions have for the weak, marginalized and excluded groups (and elites). Godwin R. Murunga traces the roots of state nationalism in Kenya to the necessity for state power holders to curtail and control popular nationalist forces mobilized in the era of anti-colonial struggles and analyses how the conditionality's of state reforms have both strengthened and weakened the ability of the state to deal with matters of ethnic justice and legitimacy. The final research on the state in South Africa by Michael Neocosmos problematizes statist domination and hegemony which find resonance in (neo) liberalism and

state nationalism. He criticizes post-modernist discourse difference for celebrating inclusion rather than challenging the hegemonic state and makes a case for an alternative trajectory of emancipatory politics that is democratic at the same time. The objective is not necessarily to capture state power, supposedly one of the limits of civil society but the alteration of relations between state and society in a genuinely democratic manner.

The post-Cold War world time has engendered new and evolving forms of state and societal politics in Africa and Asia. What the researchers in this volume show quite clearly is that while these forms may bear the mark of globalized currents and flows, they can only be properly understood if greater attention is paid to the local contexts within which they take place. With particular reference to the question of citizenship whose conjunction with the rights discourse is the common theme in all the articles, the point is that notwithstanding the evolving modes of and concern with global and cosmopolitan citizenship, citizenship remains a within state variable. It is within states that equity, universality and inclusion are sought and struggled for and the survival of the state remains as important as the survival and living of its (equal) citizens and constituents.

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