
Inter and Multicultural societies

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ABSTRACT

World countries are progressing together every day, in the globalized world, so it is very hard for a monocultural country to survive alone. Multi and Inter-cultural societies are not a new phenomenon. Migration, new technology, and training programs are playing a vital role in developing inter and multi-cultural societies. These societies had to accept the new conditions to work with others. That was the reason why international institutes have introduced new education policies. As a result, schools and educational training centres have started to promote inter and multi-cultural competences and apply them in their system. Multicultural countries are facing many problems while maintaining this diversity. The aim of the paper is to explain the difference between inter and multi-cultural societies, and to show how intercultural and multicultural training programs are important for societies to understand that inter and multi-cultural competences can help to progress in different fields of life. The importance of intercultural sensitivity elements are explained in relation to understanding the subjective approach towards a culture. They (migrants) have many advantages, and they do not present a drawback of this society. If a nation really understands the importance and value of multiculturalism, it can really profit from its diversity.

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I. INTRODUCTION

There is hardly a society that survives alone in the today's world. Alone it is very tough for a country to deal with all the challenges in different field of life (Bećirović, 2012; White & Rice 2010). Different cultures relate to each other and it is because of technology and communication between different cultures and people that world is uniting with each other (Foley & Mirazón Lahr, 2011). Today it is impossible to live in a monoculture because every culture has something originating from other cultures. In intercultural societies there is a strong need of intercultural and multi-cultural education that these societies can make their best in the world and benefit from people coming from other cultures. Many papers have been published in this field in the form of books and articles (Bennett, 2020). The concept of diversity is based on a strong, integrated, general theory of diversity that can be developed according to insights (Weitzman, 1992). "The condition of being diverse: variety, especially the inclusion of diverse people (as people of different races or cultures) in a group or organization". Basically, diversity is a range and the attention should be paid to the benefits of having variety in different fields of life bringing progress in different fields of life. Then, there are less stereotype and harassment complaints, on the one hand, and improved employee progress and personal usefulness, on the other hand (Wilson, 2014).

Multiculturalism

Multiculturalism is a methodology that deals with different societies (Cantle, 2012). This methodology is useful in a diverse society (Banks 2019). In the past there was a long history of multiculturalism and multicultural education for ethnic groups in the US. The intergroup education was introduced when African Americans and Mexican Americans were trying for their jobs and residents, after WWII. They tried hard to reduce the conflicts among different people belonging to different groups. They started this from a school level, they started to train their teachers especially preschool teachers. It was also called intercultural education. Most of the work in the field of intercultural competences can take us back to 1960s and also in 1930s in the US (Deardorff & Arasaratnam-Smith, 2017), which shows how old this concept is in the US history and how it developed in the society slowly and steadily, but it also shows it is not a new concept or methodology that we are discussing and analyzing in the today's world. It has its root deep in the history. Both scholars and classroom teachers must look for chances, and discover about the human multiplicity and social fairness (Ladson-Billings, 2003).

Interculturalism

Interculturalism offers the only suitable framework for diversity in today's modern world (Cantle, 2012). This is a very important concept in today's world, many researchers are considering it and believe in this concept. Interculturalism is a term which is used in Europe in most of the countries. Intercultural education in Europe is molded according to national socio political and educational systems. However, it is not easy to understand this topic because there are differences in approaches in Europe depending on national contexts, The countries differ because of its migration histories. For example, Belgium, Britain, the Netherlands, France, and Portugal had their history with colonial system, while Germany, Austria, Switzerland, and Luxemburg had their history with guest workers in the countries. Europe also consists of the Balkan, Eastern European and new European Union Member states, which have their own histories (Zilliacus & Holm, 2009). The way to look at the topic of interculturalism in Europe history plays a vital role, every country has its own background and history.

Inter and multicultural

The term intercultural is recognized as emphasizing the method of interaction competencies (Steinfatt & Millette, 2019). There is a trend in Europe to see multicultural as a less active concept and as describing a situation which has a diversity of cultures, while intercultural is used to reveal the interaction of and relationship between different cultural groups in a culturally diverse setting. Many other authors also consider intercultural as referring to "interaction, negotiation and process", whereas multicultural is increasingly reflecting the nature of societies and used in explanatory terms (Zilliacus & Holm, 2009). Moreover, many authors try to describe these two terms of inter and multiculturalism stating that intercultural is interaction with people, the ability to negotiate with other people in a new culture in a new society. Communication competencies are very important in a new culture; through this competence you can communicate with people and say what you think and convey your needs in a foreign country. The importance of intercultural communication cannot be declined in any society. When societies want to progress and utilize the ability of the newcomers in their cultures, they must understand the need of communication competencies. It is also a process, and it also demands the cooperation of both sides: newcomer's efforts and inhabitant's efforts to help them to better integrate in the new culture. Newcomers can also be a part of the society and the country can benefit from their abilities. On the other hand, multiculturalism is a term that reflects the nature

of societies. More focus is on the societies, and it is always used in a descriptive term. However, when we analyze this term deeply and want to understand it, we will understand that when we focus on the nature of societies, we should not forget that societies are made of people, again we talk about different people from different cultures. The main questions made are how the newcomers in the new culture try to communicate and integrate in new culture and how they can be useful for the new country. The discussion or results are the same whichever of the both terms we use.

World's Institutes:

The Council of Europe has strongly emphasized the opinion of interculturalism and EU Commission's policies have promoted the term intercultural education. UNESCO clearly defines the two terms: The term multicultural illustrates the culturally diverse nature of human society and refers not only to elements of ethnic or national culture, but also includes linguistic, religious, and socio-economic variety. Remarkably UNESCO does not contain aspects such as gender or race. The term intercultural, on the other hand, is described as "an active concept and refers to evolving relations between cultural group...Interculturality presupposes multiculturalism and results from 'intercultural' exchange and dialogue on the local, regional, national or international level"(Dasli, 2019). UNESCO separates the terms as two approaches where intercultural education comes out as more advanced: "Multicultural education uses learning about other cultures to produce acceptance, or at least tolerance, of these cultures. Intercultural education seeks to achieve a growing and balanced way of living together in multicultural societies through the creation of understanding of, respect and communication between different cultural groups of people" (Zilliacus & Holm, 2009). UNESCO emphasizes and explains these terms as two different terms, as multicultural education uses learning about other cultures and then gives importance, tolerance, and acceptability of the other cultures. On the other hand, intercultural education trains people to live in a balanced way in a multicultural society, to understand the people of other cultures, to understand that they can live with them in a better way without conflicts and misunderstanding. UNESCO has differentiated between multicultural societies and intercultural people, that is the main difference between these two terms or we can also say that it refers to the way of living of newcomers in the intercultural group of people, in a new society which is multicultural. There is no society without people, so we can say that whether we talk about multicultural society or intercultural people both are in many ways similar, there are many similarities in these two terms, or it is also not wrong to say they are the same with different names. The aim of these two terms is the same: to integrate the newcomers in the new societies, to accept them, tolerate them and respect their values, all of this being also applied to the relationship between the newcomers and inhabitants. This is the way that a country can benefit with the abilities of the newcomers for the betterment of the society and country.

Training programs and multi/interculturalism

Intercultural training has an aim to develop the person's skills for tolerating cultural differences which he faces in the new society and trying to minimize the misinterpretations between different cultures. It also increases the competences of someone to understand the intercultural sensitivity. The six general categories of intercultural sensitivity training program are: cultural awareness training, effective training, cognitive training, behavioral training, area stimulation training, self-awareness training. According to others it includes: affective training, cognitive training, self-awareness training, affective training, cognitive training, and affective understanding of one's own as well as the host culture (Graf & Mertesacker, 2009). In the past the emphasis of intercultural training was to prepare people to work in a new culture, nowadays, the firms demand that their employees should work in inter/multicultural atmosphere (Earley & Peterson, 2004). These training programs cover the subjective topics related to a person. It is through the knowledge and understanding of these notions, that the process of integration become faster. Training programs play their role in terms of increasing the abilities of someone to understand the belonging culture, while the simulation training and behavior training focus on the training of the "individual behaviour" used in terms of better integration in a new culture (Earley & Peterson, 2004). The increasing importance of intercultural sensitivity in the world, in different inter/multi cultures urges the need to investigate the concept from different angles. In practice the concept has been unified into intercultural training programs. There are the basic steps that authors, researchers, scholars have taken in order to progress the ability of intercultural sensitivity. Those training programs do their performance for the "T-groups", critical incidents, case studies, role playing and cultural orientation programs (Chen, 1997). E-learning is also important in this modern age, an online learning environment can boost the English first language students' intercultural reactions through reading the article about their own culture and communicating with the other culture presenters (Liaw, 2006). Although there are many advantages in intercultural training there are also many challenges in this field as in Andalusia(Spain) (Figueredo-Canosa et al., 2020).

Important elements of intercultural sensitivity

According to Chen (1997), Intercultural sensitivity deals with the emotions aroused in certain situations by different people and in a certain surrounding. It is believed that an interculturally sensitive individual gets positive emotional responses in the whole process of intercultural communication. For a prosperous integration of mental and efficient processes is helpful in terms of achieving social adjustments that make them to understand themselves and the others' behavior. To develop intercultural competences, positive understanding and appreciating cultural differences, interculturally sensitive people should have these components: self-esteem, self-monitoring, open mindedness, empathy, interaction involvement, and non-judgment.

Self Esteem

Self-esteem is a sense of self value and self-importance, it is established on one's ability to progress in a social context. The persons who have high self-esteem, have good opinion about others and there is an opportunity to be accepted by others. It is self-esteem that improves and boost positive emotions to interact with the others. This emotion plays an important role in the intercultural sensitivity, and it also fastens the process of intercultural integration.

Self-monitoring

It is an ability to improve the behavior in regard of different situations to match the behavior with different situations. The persons who have high self-monitoring, try to behave in the society more appropriately and interact in more appropriate manners. In interaction with other people, self-monitoring people can use more strategies to react in different situations, for example agreements. Self-monitoring is a process that boost our ability of sensitivity in certain situations, and later make our behavior appropriate to suit in certain situations.

Open-mindedness

Open mindedness relates to willingness of persons to describe in a good way someone's opinion and accept the opinions of others. It is also understood that interculturally sensitive persons are open minded. Culturally insensitive persons have fewer opportunities to progress in the new culture. It is the procedure of joint verification of cultural identities and cultural belongings that will encourage intercultural communication.

Empathy

Empathy is not a new concept in interculturally sensitivity, it has been an important concept for a long time in intercultural sensitivity. Its importance is shown through the process that one must feel other person's emotions, how he feels, thinks, and which emotions he has at that moment. There are also many other names of this concept that different authors and scholars have given, for example "affective sensitivity", "telepathic or intuition sensitivity" or "perspective -talking". The persons who have more empathy are considered selfless persons. There is an advantage of this quality that such persons can better judge the situations and there are less conflicts and misunderstanding in the society.

Interaction involvement

Interaction involvement is considered the basic need of humans. Three components that are important are responsive, perspective, and attentive. These three components help someone to understand in a good way and enable them to understand the interculturally sensitive persons in a better way. Such persons know how to deal with the situation and go through dialogues in a better way.

Non-judgment

It is an approach that makes one truly listen the others during an intercultural conversation. Intercultural sensitivity makes a person prevent the impulsive judgement on the issues of others. This gives a sense to other persons that he is listened by the others and not getting ignored. After this step there develops also a trust level between the both persons, that they can say or communicate in a free atmosphere (Chen, 1997).

Thus, all these elements are important in intercultural sensitivity; they are relevant at a psychological, a social, and an individual level. To get intercultural competences in an effective and fast way, one must possess these elements so that they can help him to better integrate in the new society and in a new culture and make him a better part of the society. However, it is not only this society that can benefit from him in different ways. These elements have been proven their effectiveness in different social contexts. These elements can be boosted through the intercultural training, and that is way intercultural training plays a vital role in inter/multi-cultural societies.

The concept of Willingness to communicate (WTC)

Bećirović and Rizvić (2017) wrote about the concept of willingness to communicate, established on Burgeon's results, McCroskey and Richmond suggested that willingness to communicate is a personality variable representing a common trend to approach or avoid communication in situations where speakers have a free choice to engage in

communication or not. A great amount of research work has proven a statistically important correlation between WTC and many other qualities like placement of people (Bećirović & Rizvić, 2017). WTC is a concept that believes students who want to communicate in the second language/foreign language have more chances to learn the language because they are willing to learn the language and they also get the chance to speak in this language. When they get an opportunity to speak in this language they respond quickly. The concept WTC is appropriate and tells us more with its name. Through the will power they get their new motivation to communicate in the new language and gradually master it. The internationalization of higher education needs a more detailed pedagogical approach to utilize the experience of multi-ethnic student groups to increase their intercultural competences (Stier, 2006). To know and respect the characteristics of diversity in the classroom is vital for the success of every student (Bećirović, Polz, & Masic 2020). One more important aspect to learn a language is vocabulary learning; vocabulary learning is important to learn a language, but it is individual and not all strategies are suitable for all learners in the same way (Bećirović, Polz, & Mašić, 2020). The most useful methodology is to push students to come out of their security zone, and involve them in trouble solving and learn new skills in life (Bećirović & Sinanović, 2016).

Communicative language teaching is nowadays a method that has been used in the classroom to teach the foreign or second language, aiming to increase learners' communicative competences while the focus is on fluency and not so much on accuracy (Bećirović & Rizvić, 2017). In a study by Bećirović (2020) it was proven that powerful motivation and minimal anxiety are two important components that increase language learning success. In such situations it is important to understand the requirements and concerns of all the students, not to forget their individual personalities. Instructors must pay full attention on all these aspects; through these aspects they can achieve their goals to learn or to teach the language in a better way. It is quite clear that the importance of willingness to communicate in the communicative language teaching is inevitable, since when learners participate actively in language learning process and are willing to learn and communicate, they achieve their goal, they can better communicate and advance their competencies. It is also clear that such students benefit more from such language learning programs.

A study example for WTC in Bosnia and Herzegovina

Bećirović and Rizvić (2017) researched willingness to communicate in the Bosnian-Herzegovinian English-as-a-foreign-language (EFL) context. The research investigated the WTC of students in the Bosnian-Herzegovinian EFL context and the impact of different variables such as gender, nationality, GPA, type of university, number of foreign languages that a student speaks and grade level on the students' willingness to communicate in English as a foreign language, as well as whether willingness to communicate differ depending on a situational context. The aim of the study was to look at the university students' willingness to communicate in English as a foreign language in different situational and relational context. 193 participants from three different universities in Bosnia and Herzegovina took part in the study. One was private and two were state universities. They were divided into groups based on their universities, their GPA, their nationality, grade level, gender etc. A Questionnaire constructed by McCroskey and Richmond (2013) was used. The instrument consisted of two parts: the first part containing general information about participants' nationality, native language, and other language, gender, age, socio-economics status, university, and GPA, the second part containing measures of students' willingness to communicate in English as a foreign language. The second part of the questionnaire consisted of 20 items/statements. Data were analyzed through SPSS, version 23.0. An independent samples T-test and one way ANOVA were performed, given that all the assumptions were met. For the measurements of the effects size Cohen's and Eta values were computed. According to results, there was no difference in willingness to communicate between these two groups of students. There was a statistically significant difference in willingness to communicate between students who studied at different grade levels. There was a significant difference in willingness to communicate among groups of respondents with different GPA. A one way between subjects ANOVA was conducted to compare the WTC of students of different nationalities. The results showed that gender did not have a significant effect on WTC. It was proven that there was no significant difference in the mean scores for participants who spoke only one foreign language and participants who spoke more than one foreign language.

Comparison with similar studies in the Bosnian and Herzegovinian EFL context could not be made, but further investigations were suggested to reveal exactly where the difference in WTC exists in terms of different subscales. Further investigations might shed light to some other factors influencing WTC, such as motivation, language learning orientation, identity styles, emotional intelligence, and many others, Additional research can also determine whether WTC differs in speaking and writing.

Critical analyses

Multicultural and intercultural are terms that belong to Europe and the US because of their historical background. The term multicultural has its history in the US, where the term started being used and gradually progressed. It refers

to the understanding of multicultural society through the life of foreigners. Intercultural is a term that started being used in Europe, but it has been used in different countries differently because these countries have their historical background; for example Belgium, Britain, the Netherlands, France, and Portugal had their history with colonial system, whereas Germany, Austria, Switzerland, and Luxemburg have their history with guest workers in the countries. Europe also consists of the Balkans, Eastern European and new European Union Member states, which have their own history showing how the countries respond to intercultural elements in Europe according to their background. The term intercultural is known as the method of interaction and communication competences of people in the new country. The difference between these two terms hangs on which type of intercultural and multicultural education is referred to. When we analyze these concepts separately there is a bigger difference, the difference in traditional version that is about the historical background of a society.

The worlds' institutes Council of Europe, UNESCO, EU Commission, promote both terms. The Council of Europe has strongly emphasized interculturalism. EU Commissions' policies have promoted the term intercultural. UNESCO emphasizes and explains these terms as two different terms, as multicultural education uses learning about other cultures and then points out the importance, tolerance, and acceptance of other cultures. On the other hand, intercultural education trains people to live in a balanced way in a multicultural society, to understand people of other cultures, to live with them in a better way without conflicts and misunderstanding. UNESCO has differentiated between multicultural societies and intercultural people, stating that to understand these terms we can say that we talk about the way in which an intercultural group of newcomers live in a new society which is multicultural. There is no society without people, so we can say that whether we talk about multicultural society or intercultural people both are in many ways similar, so it is not wrong to say that they are the same with different names. The aim of these two terms is the same: to integrate newcomers in the new societies, to accept them, tolerate them and respect their values, while the same is also applied when talking about their relationship with the inhabitants. This is the way in which a country can benefit from the abilities of the newcomers for the betterment of the society and country.

Intercultural training has aim to develop the skills of a person for cultural differences which he faces in a new society and to try to minimize the misinterpretations between different cultures. The six general categories of intercultural sensitivity training program are: cultural awareness training, effective training, cognitive training, behavioral training, area stimulation training, self-awareness training. Other also include: affective training, cognitive training, self-awareness training, cognitive training, and affective understanding of one's own as well as the host culture. To develop the intercultural competences, positive understanding and appreciating cultural differences, interculturally sensitive persons should have these components: self-esteem, self-monitoring, open mindedness, empathy, interaction involvement, and non-judgment. Thus, all these elements are important in intercultural sensitivity at a psychological, a social, and an individual level. To develop intercultural competences in a fast and effective way, one must possess these elements which help him to integrate in the new society and in a new culture and make him a better part of the society. It is not only this society that can benefit from him in different way but these elements have proven effective in different social contexts. These elements can be boosted through intercultural training, which plays a vital role in inter/multi-cultural societies.

Willingness to Communicate is a concept that believes students who want to communicate in the second language/foreign language have more chances to learn the language because they are willing to learn the language and they also get the chance to speak this language. In such situations it is important to understand the requirements and concerns of the students, not to forget their individual personalities bearing in mind they have different needs and interests. Instructors must pay full attention to all these aspects; through these aspects they can achieve their goals to learn or to teach the language in a better way. It is quite clear that the importance of willingness to communicate in the communicative language teaching is inevitable, since those who take part actively in language learning process and are willing to learn and communicate eventually achieve their goal, they can better communicate and advance their competencies. It is also clear that such students benefit more from such language learning programs.

II. CONCLUSION

Multi/Intercultural societies are not new; they have their long history, so it is very difficult for monoculture societies to survive, because our world is progressing every day, and we are connecting with other cultures more strongly and rapidly. International institutes also play their role in this aspect. Multi and Intercultural are not two different terms; it always depends in which context the term is used. Training programs are an essential need of intercultural societies, they train people subjectively and boost their competences to better integrate in the new society. A Willingness to communicate approach has its worth and it has been tested in many cultural contexts. It has been suggested that this approach or concept also helps to understand the integration process.

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