

The Importance of Multiculturalist Social Work Practices in the Prevention of Hate

Leylicem SEÇGİN¹

Bandırma Onyedi Eylül University, Institute of Health Sciences, Department of Social Work

ABSTRACT

Research Article

The phenomenon of crime has become a situation that is seen in Turkey as well as in the world and that is desired to be prevented by various criminal sanctions, and at the same time, it has begun to be examined as a social problem in terms of dealing with environmental causes in committing crime. In this respect, the phenomenon of crime has also entered the field of interest of the social work discipline. When the literature is examined, it has been seen that violent incidents and crime rates have increased in Turkey in recent years, and hate speech and hate crimes targeting various groups have become increasingly widespread among these increasing phenomena. Hate crimes, which are based on prejudice and discrimination, have become an important, social and contemporary problem that needs to be tackled in terms of various disciplines and formations. Although social work practices in crime are generally included in rehabilitation services, social workers have a duty to prevent crime for social peace and trust. In this respect, in this study, first of all, definitions of hate speech and hate crime will be made, and the data on its place in the national literature and its visibility in the world and in Turkey will be mentioned, then to reveal the importance of multiculturalist social work and hate crimes, and it is aimed to develop suggestions for the prevention of hate crimes with a multiculturalist social work perspective. As a result, it is thought that multiculturalist social work, which adopts cultural sensitivity and respect for differences as a principle, and social workers trained with this perspective will contribute to the prevention of hate crimes. For this, it is recommended to add prejudice and anti-discrimination courses to all education programs, especially social work education programs, to establish multicultural awareness from the early period, and a multiculturalist perspective should be adopted by other institutions and organizations, especially the Ministry of Family and Social Services.

Key Words: Hate speech, hate crime, discrimination, social work, multiculturalist social work.

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¹ Corresponding author:

Graduate Student

leylicemsecgin@gmail.com

ORCID: 0000-0002-4289-4757

Introduction

Hate, which is defined as "the feeling of wanting someone's evil and unhappiness" in the Turkish Language Institution, constitutes hate speech as the expression of this feeling. On the recommendation of the European Union Committee of Ministers dated 30.10.1997, hate speech "Explaining racial hatred, xenophobia, anti-Semitism or aggressive nationalism and ethnocentrism, discrimination and hostility towards minorities, immigrants and people of immigrant origin, shall be understood to encompass any form of expression that spreads, incites, encourages or justifies other forms of hatred based on intolerance, including religious intolerance. In this sense, 'hate speech' necessarily includes comments directed at a particular person or group." expressed in sentences (Çulhaoğlu, 2009, p.3).

In other words, it can be said that hate speech is directed against different categories such as ethnicity, race, nationalism, religious or sectarian belief, gender, social class, ideology or a certain group (Ozulu, 2014, p.17). Hate crime, on the other hand, is defined as crimes committed with prejudice and hostile feelings against individuals or groups due to different characteristics such as religion, language, race, sect, gender, age, political and philosophical thought, sexual orientation, and physical or mental disability (Yardımcı, 2011). In another statement, it is stated that hate crimes are committed because of prejudice and hatred (Ersoy, 2018, p.112). Therefore, hate crimes differ from other crimes in that they are committed with a bias-based motivation (Yardımcı, 2011). Akıncı also emphasized that hate crimes, which are in support of this judgment, differ from other crimes in that they are committed by feeding on prejudices (Akıncı, 2009, p.104). When the definitions of hate crime are examined, it is seen that the motive of prejudice lies in the commission of the crime.

Hate crimes have emerged primarily as hostility towards foreign, Jewish and individuals with different sexual orientations, depending on the prevailing conditions in the society. Then, with the concepts of Islamophobia and Christianophobia, it became widespread on the basis of religion. This term, which emerged in America, first spread to Europe and then began to be used all over the world. Hate crimes, which initially emerged as a result of ethnic discrimination, have now focused on various groups (Tirab, 2017, p.151).

In order to prevent hate crimes, whose diversity, quality and quantity are increasing and which has become an important social problem, it is of great importance to investigate the underlying causes and take measures to address this situation. When the literature is examined, it is seen that various suggestions has been made such as examining hate crime in psychosocial terms regarding the prevention of hate crimes, ending the prejudiced language in the media, providing socialization between regions/groups through the state or non-governmental organizations, politicians moving away from a discriminatory language, being in solidarity with the victims of hate crimes and supporting the organization of the victims, being an intercultural traveler, carrying out various intercultural trips, cultural and promotional activities, dealing with the fight against hate crimes from childhood, developing games with anti-discrimination awareness by teachers or administrators in education life (Karaman, 2019; Ozulu, 2014; Güler, 2010).

In this study, the importance of multiculturalist social work in the prevention of hate crimes will be discussed. First of all, when the literature on multiculturalism is examined, it is seen that multiculturalism is handled especially in the context of education, the attitudes of various teacher groups towards multicultural education are evaluated, and studies are carried out on the necessity of multicultural education (Ünlü & Örtten, 2013; Damgacı & Aydın, 2013; Polat & Kılıç, 2013; Özdemir & Dil, 2013; Acar Çiftçi & Aydın, 2014; Arslan, 2016; Peköz, Külcü & Gürşimşek, 2018; Akpınar & Cantürk, 2021; Kozikoğlu & Yıldırımoglu, 2021). When the studies on multiculturalist social work are taken into consideration, the emphasis on multiculturalism through the concepts of migration, refugees and ethnic minorities and cultural

competence, in which multiculturalist social work is explained in terms of knowledge, skills and values, it is also discussed with concepts such as anti-racism, discrimination and anti-oppression social work (Lee & Greene, 2008; Daniel, 2008; Özgür, 2010; Olcay & Güldalı, 2018; Çiftçi, 2019; Uzunaslın & Çitci, 2019). At the same time, it is important to develop cultural competence in social workers and social work practices, multiculturalist social work education should be included in both undergraduate and postgraduate social work education, and multicultural education is built on empowerment and rights advocacy, which is one of the basic principles of social work. It has been concluded that it is a step forward and in this context, it is necessary to base multicultural education with a social work perspective (Uzunaslın & Çitci, 2019; Akarçay, 2020; Akarçay & Kırhođlu, 2020). When the studies are examined, it is seen that multiculturalist social work is handled through the concepts of migration, refugee, racism, anti-discrimination and anti-oppression, social work and cultural competence, that multiculturalism is a perspective that should be adopted for the social work profession and practitioners, that social workers have cultural competence as a requirement of multiculturalism. These are the main inferences that multiculturalist social work should contribute to and that multiculturalist social work should be assimilated at the point of providing social service without any discrimination in the focus of human rights.

Literature review was used as a method in the study and it is expected that the study will reveal the importance of multiculturalist social work and social workers trained with this perspective in preventing hate crimes. In this direction of hate crimes in the first part of the study employing the visibility in the world and Turkey will be drawn attention to the need to intervene, and in the second section of multiculturalism and multicultural definitions that social services will be made and multiculturalist the prevention of hate crimes in the discussion and part will be discussed in the role of related theories axis of social services. In the conclusion part, suggestions will be made on the subject.

Visibility of Hate Crimes

In addition to the prejudice and discrimination on the basis of hate crimes, they are directed against different groups for many different reasons. Islamophobia, homophobia, xenophobia, discrimination against immigrants and racism constitute the most prominent form of hate crimes.

In the report titled "Islamophobia in Numbers" by the Foundation for Political, Economic and Social Studies, 70 in Belgium, 540 in Austria, 12 in Bosnia, 676 in France, 678 in Germany for Muslims; 40 for mosques; 1775 for refugees; 173 attacks on shelters and 95 attacks on aid workers; In Italy, hate speech on social media increased in 2018 compared to 2017; The rate of official complaints based on religion in Norway increased in 2017 compared to 2016; In Finland, there was a 58% increase in religion-based hate crimes in 2018 compared to 2016; 12 Islamophobic cases were recorded in Bulgaria; In the Netherlands, there are data that there are situations where mosques are the target of attacks and that 91% of the cases with religious discrimination reflected in the police are related to Muslims, and there was an increase of 415% in the rates of crimes committed for religious reasons in the United Kingdom between 2011 and 2018 (Bayraklı & Hafez, 2019).

In terms of homophobia, Kaos GL Association's 2019 Report on Homophobia and Transphobia-Based Hate Crimes in Turkey stated that the number of cases deemed appropriate to be included in the report was 150 in 2019 and 62 in 2018 (Kaos GL, 2020, p.8). When compared in terms of years, it is remarkable that there is an increase of more than one hundred percent.

In the study of Alğan and Şensever (2010), in which he examined hate speech and crimes, Table 1. regarding hate speech and crimes appearing in the media in Turkey in the 10-year period from 2008, the data obtained from the relevant study are given.

Table 1. *Media Scan Results for Hate Speech/Crimes*

| Category | Media Browsing Data | | | | | |
|---------------------|---------------------|---------|-------------|---------|-------|---------|
| | Hate Crimes | | Hate Speech | | Total | |
| | Total | Percent | Total | Percent | Total | Percent |
| Ethnicity | 245 | 23,76 | 1861 | 46,98 | 2106 | 42,18 |
| Religion and Faith | 163 | 15,80 | 829 | 20,92 | 992 | 19,87 |
| National Identity | 29 | 2,81 | 524 | 13,2 | 553 | 11,07 |
| Political Tendency | 194 | 18,80 | 211 | 5,32 | 405 | 8,11 |
| Social Status | 123 | 11,93 | 186 | 4,69 | 309 | 6,18 |
| Gender Identity | 167 | 16,19 | 114 | 2,87 | 281 | 5,62 |
| Sexual Orientation | 71 | 6,88 | 199 | 5,0 | 270 | 5,40 |
| Physical Disability | 23 | 2,23 | 28 | 0,7 | 51 | 1,02 |
| Ownership | 16 | 1,55 | 5 | 0,12 | 21 | 0,42 |
| Educational Status | 0 | 0 | 4 | 0,10 | 4 | 0,08 |
| Total | 1031 | 100 | 3961 | 100 | 4992 | 100 |

Source: Alğan and Şensever (2010, p.29).

When Table 1 is examined, it is seen that hate speech and hate crimes are shaped by various groups.

As for hate crimes committed due to racist attitudes, in the report published by the Human Rights Association in 2020, the data obtained from the relevant study are given in Table 2.

Table 2. *Racist Attacks, Injuries, and Deaths Detected Between 2010-2020*

| Year | Number of cases | Number of Injuries | Number of Deaths |
|------|-----------------|--------------------|------------------|
| 2010 | 5 | 38 | 1 |
| 2011 | 8 | 12 | - |
| 2012 | 17 | 80 | - |

| | | | |
|-------|-----|------|----|
| 2013 | 53 | 246 | 1 |
| 2014 | 45 | 149 | - |
| 2015 | 75 | 432 | 2 |
| 2016 | 27 | 46 | 1 |
| 2017 | 12 | 13 | 1 |
| 2018 | 12 | 26 | 1 |
| 2019 | 12 | 23 | 1 |
| 2020 | 14 | 32 | 7* |
| Total | 280 | 1097 | 15 |

*3 Syrian Citizen Children

Source: Human Rights Association, Special Report on Hate Crimes and Recent Racist Attacks in Turkey (2020).

As can be seen, in these studies conducted by various organizations, it is striking that hate crimes are an important social problem for the world and Turkey, they are multiplying rapidly by diversifying with different dimensions (Tirab, 2017, p.154) and it is essential to fight against hate crimes.

Unlike other crimes, hate crimes cause various negative psychological effects both on individuals who are victims of crime and on society. In addition to the physical harm they experience, hate crime victims face negative psychological consequences such as fear and permanent stress (Ozulu, 2014, p.25). Communities in the same situation as the victim individual may feel threatened and may not only be afraid of being attacked in the future, but may internalize the attack. At the same time, communities exposed to discrimination may accept this discrimination and lead to its establishment in society and potential hate crimes (Organization for Security and Cooperation in Europe [OSCE], 2010, p.18).

Considered from these aspects, hate crimes are among the important risks that threaten the society. Although it does not seem possible to completely eliminate these crimes, they are partially preventable (Tirab, 2017, p.148). In this direction, besides legal regulations, there is a need for preventive policies that aim at social unity by eliminating the facts such as discrimination and prejudice that cause dissolution in the society and that provide services at a level befitting human dignity. This need can be met thanks to social work interventions (Kongar, 2007, p.62), which have a perspective that rejects all prejudices and preconceptions about the individual, group and society that Kongar defines. Social work, which is against discrimination and oppression in any form and for this purpose, benefits from many theories and theories, both scientifically and practically. These theories and their application frameworks are as follows: (Tek, 2020, p.1144)

Table 3. Application Areas

1. Anti-Discrimination Social Work Practice

2. Anti-Repression Social Work Practice

3. Rights Based Social Work Practice

4. Multiculturalist Social Work Practice

5. Social Work Practice with Minorities

6. Culturally Competent Social Work Practice

Source: Tek (2020, p.1144).

Although it is known that the application areas in the table feed each other, it is aimed to emphasize the importance of multiculturalist social work in the prevention of hate crimes in order to raise awareness on the subject, in addition to the fact that more limited studies have been carried out and therefore contribute to the literature.

Multiculturalism and Multiculturalist Social Work

Multiculturalism and adjective multiculturalism are two concepts that have different entries in the literature. For the first time in 1941, while expressing a society in which nationalism as an adjective did not mean much, consisting of individuals from different nations without prejudice; In the 1970s, it was used as a name as a concept that provides the cultural diversity of societies such as Australia and Canada (Doytcheva, 2020, p.15).

Multiculturalism; it is defined as a contemporary innovation that tends to ensure social justice for problems based on cultural differences and is seen in democratic societies (Doytcheva, 2020, p.25). In broader terms, multiculturalism is a phenomenon that has an ideal based on differences and accepts cultural/ethnic difference and social structuring based on these differences. In this context, it sees being different not as a situation against the interests of the nation, but as the basis of national unity. Multicultural policies are also carried out with attitudes that do not criticize and exclude cultural traditions that are incompatible with the national unity and integrity of the society (Vatandaş, 2002, p.131). Multiculturalism, on the other hand, includes the policies implemented to protect the cultural differences of immigrants by spreading to Western European countries as well as the Human Rights Movement that first emerged in the United States in the 1960s. The main purpose of multiculturalism is to recognize the differences and to ensure the formation of a harmonious and productive society (Yalçın, 2002, p.46). In short, while multiculturalism is defined as a due diligence, multiculturalism is defined as an approach and understanding (Keleşoğlu, 2019, p.146). As can be seen from the definitions made, the aim of multiculturalism is to respect differences and provide social cohesion. Social work, which is an area that fights prejudice, oppression and discrimination on the basis of diversity and respect for differences and supports social cohesion, can be associated with multiculturalism in this respect.

Social work is a practice-based profession and an academic discipline that promotes social change and development, social cohesion, and the empowerment and emancipation of people. Principles of social justice, human rights, collective responsibility and respect for diversity are at the heart of social work.” It is expressed as (IFSW). In this respect, multiculturalist social work is defined as a field that aims to transform into a pluralistic structure with an emphasis on understanding subjectivity rather than standardizing traditional social work practices (Özgür, 2010, p.92). In addition, according to Duyan, Sayar and Özbulut (2008), social workers need to improve themselves on this issue by knowing the nature of differences and trying to understand the pressures against differences (Duyan, Sayar & Özbulut, 2008). Aykara's (2016) emphasis on the basic values of the social work profession such as the

uniqueness of the individual, respect for the dignity and worth of the individual, the right to start from where the individual is and the individual's right to self-determination should not be ignored both in universalist theory and practice and in a cultural relativistic theory and practice. it is also important at this point. With these aspects, it can be said that social work essentially includes multiculturalism and is fed by multiculturalism.

Result and Discussion

It is known that human beings, who are social beings, always need to live together with other members of the society. At this point, the desire to be taken into account by other individuals, to be accepted, to be loved and missed, to feel indispensable by other individuals and to be sufficient are the basic points in human existence (Cüceloğlu, 2002). Unfortunately, today people ignore this situation. As a result, prejudice-based thoughts emerge, followed by actions such as not respecting differences, causing discrimination, making hate speech, and finally, hate crimes, the heaviest dimension of this situation, are committed. Today, hate crimes are a problem seen in almost every society. Many factors can be listed as the reason for this. The most important of these reasons is the lack of respect for differences and prejudice. The responsibility for clearing the society of this crime is primarily shaped by the justice system, political motives and the media. However, it is insufficient to prevent criminal behavior only by the deterrent of law enforcement, the justice system or punishments. At the point of preventing crime, it is necessary to intervene in all physical, economic, social and social factors that pave the way for crime, to get the support of the society and other institutions, and to develop security awareness in the society (Kızmaz, 2019, p.301). Hate crimes arising from prejudice and not respecting differences should be evaluated within this scope in terms of prevention. Because it is not realistic to say that hate crimes are a phenomenon that can only be prevented by the deterrent of punishments. It can be said that the justice system, media, politicians or effective communication have an important contribution, but they are not sufficient on their own. In today's world, when these discourses, which arise from individuals who do not respect each other's differences and the ideas they feed entirely on prejudice, have been multiplied and intensified into crime, it is necessary to develop activities to prevent crime.

When the literature is examined, since the main reason underlying hate crimes is prejudice-based thoughts and not accepting differences as they are, this study focuses on these two reasons. In this direction, within the scope of combating hate crimes, which is the most severe of the negativities arising as a result of the reasons listed, social work and its extension, multiculturalist social work, which aims to fight prejudice and discrimination, to respect differences, to ensure social harmony and justice, and to train professional practitioners with cultural competence, are of importance. offers. Multiculturalist social work, which deals with people with their entire existence, regardless of individual, group or society, is nourished by many approaches. At the point of preventing hate crimes, the system approach, ecological approach, rights-based approach and anti-oppression social work approach stand out.

As required by the social work system approach, it tries to understand and solve the problems that the individual has experienced within the systems by considering the individual as a whole (Thompson, 2013). At the same time, the systems approach advocates not to ignore the individual, the environment and the relationship between them, that the problem of social functionality cannot be adequately understood unless separate evaluations are made about the individual and the environment he/she lives in. This approach, which states that all variables should be evaluated rather than simply explaining the problems based on the cause-effect relationship, also emphasizes holism (Duyan, 2012). In addition to the system approach, the ecological approach, which Sheafor and Horejsi (2015) stated as an approach that draws attention to environmental factors by addressing the balance between the individual and his

environment through his uniqueness, can also be evaluated in the context of preventing hate crimes. When these two approaches are discussed in the context of hate crimes, it has been seen that the victims of this crime are not dealt with in their own environment or culture, naturally they are not accepted by the society or they are exposed to this crime for various reasons such as prejudice. In multicultural societies, considering and accepting the individual in his/her environment and ensuring this awareness can be realized with a multiculturalist social work perspective. Thanks to this perspective, which focuses on the individual in its environment, individuals can be accepted with their own cultures and differences, and by this way, this awareness can be established and a step can be taken in the fight against hate crimes.

In addition to these two approaches, the rights-based approach argues that children, women and men have the right to live in adequate standards, the right of individuals to have and express an opinion without any interference, regardless of religion, belief or nationality, and to ensure personal freedom and security (Benest, 2010). Zengin and Altındağ (2016) state that the rights-based approach aims to get to the root of the problem by emphasizing marginalized groups in the society and to produce permanent solutions instead of temporary solutions and a fair distribution of resources (Zengin & Altındağ, 2016). Androff (2016), on the other hand, emphasizes that in the rights-based approach, starting from where individuals are, there is an approach to their uniqueness, respecting the differences of individuals and empowering individuals (Androff, 2016). At the same time, the rights-based approach is based on the inalienable and indivisible principles of human rights and shapes its services within the framework of respect for differences (McPherson, 2020). In this respect, it can be said that the rights-based approach, by its very nature, respects differences, does not discriminate in any way, and in this respect, the approach fosters multiculturalist social work. Because when the definitions of multiculturalist social work are examined, it is seen that its basis is based on human rights and it focuses on the uniqueness of individuals and wants each individual to exist in the society. In this context, multiculturalist social work, fed by a rights-based approach, fights against all kinds of discrimination in terms of emphasizing respect for differences, focusing on the uniqueness of individuals, and recognizing their rights without any discrimination. Creating awareness in this direction among social workers trained with a multiculturalist social work approach, and then spreading this understanding to the whole society is an important element in the fight against hate crimes.

Another approach that emphasizes human rights is the anti-oppression social work approach. This approach focuses on oppressed individuals, emphasizes oppression, and aims to liberate individuals and realize their well-being within the framework of social justice and human rights principles (Dominelli, 2015). Ensuring the well-being of individuals is also achieved by protecting individuals against types of oppression such as exclusion, stigma and discrimination, and combating oppression (Attepe Özden, Pak & İçağasıoğlu Çoban, 2017). Multiculturalist social work also aims at escaping from oppression, empowering the oppressed groups, and then providing social justice by approaching differences with tolerance (Özgür, 2010). At this point, it can be said that multiculturalist social work benefits from this approach that emphasizes human rights, respects differences, aims to liberate and empower individuals under oppression, and rejects all kinds of oppression. Therefore, rejecting all kinds of discrimination with an anti-oppression view and accepting the differences as they are is a consciousness that should be formed by all individuals, especially social workers, in the fight against hate crimes.

It is thought that, thanks to the "respect for differences and freedom from prejudice", one of the outputs of multiculturalist social work, which accepts the individual in his environment and accepts his differences and aims to provide a rights-based service, it is thought that the individuals will respect the cultural and individual differences in the society, and the society will be nourished by the richness and diversity of the cultures within itself. Thus, at least a step

towards the prevention of hate crimes stemming from these reasons may have been taken. In this direction, it is important to bring a multicultural perspective to the whole society, especially to the practitioners of the social work profession, and to take steps in this direction.

When the underlying causes of hate crimes committed for various reasons are examined, it is seen that prejudice and disregard for differences are basically included. The consequences of this crime on both individuals and society reveal that it is necessary to combat this crime and develop prevention strategies. At the point of crime prevention, the responsibility should not be left only to formations such as law enforcement, judicial systems and the media, as well as social work practitioners should be a party and a social awareness should be created.

The social work profession, which adopts the principle of combating all kinds of prejudice and discrimination, ensuring social harmony and realizing social justice, by respecting differences, in a manner befitting human dignity, has a great role in preventing hate crimes that occur as a result of initiatives based on prejudice. For this reason, it is necessary to aim to completely eliminate discrimination and oppression based on prejudice at the social level. Practices to be carried out for this purpose will both contribute to the prevention of these crimes and ensure that the main purpose of the social work profession and the main duties of social workers are understood. The inclusion of courses such as rights-based social work, especially multiculturalist social work, anti-discrimination social work and anti-oppression social work practices, etc. in both undergraduate and graduate education programs is one of the first and important steps that can be taken. In this way, a perspective based on respect for differences can be gained to the practitioners and teachers of the profession. In addition, it is important for the academic world to draw attention to the subject by conducting research, to raise awareness of various associations and formations, and to develop projects as a result of these studies.

As a result of the studies and projects produced, other institutions and organizations, especially the Ministry of Family and Social Services, need to take responsibility within the scope of combating hate crimes, see themselves as a party in the prevention of this crime and put a multicultural perspective in their policies. Considering all these suggestions, it is expected that the awareness of respecting differences will be established in the whole society, especially the practitioners of the profession and the policies produced, and mental transformations against prejudice and discrimination will take place.

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