MULTICULTURALISM AS A THEORETICAL CONCEPT

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In this article, we will analyze multiculturalism as a conceptual theory and as a dynamic phenomenon of interaction between ethnic groups and its cultures, their degree and mechanisms of influence, status and function in the global ethno-cultural field. At the present stage, in fact, diversity has become a dominant feature in modern life, whether it is appreciated for its contribution to a truly supranational society, or on the contrary, it opposes to offer support of protecting ethnic minority and their national identity.

In the scientific literature, multiculturalism is researched and studied in various scientific domains, especially in political science, economics, social theory and international relations. But at the same time this concept no matter how is interpreted by the researchers and analysts, it does not have a unique definition.

The term "multiculturalism" was first used in Switzerland in 1957, in order to characterize the country in which they speak four languages and profess different religions. Since 1971, the term has changed its meaning, and, instead of having a significance of presence of different languages or religions in the country, began to characterize a multicultural state that accepts migrants and respects other cultures. For example, the government of Canada has introduced a policy of "multiculturalism" with the aim of linking the opposing cultures that dominate cultural communities with minority cultures in the country, primarily the English-speaking population with minority French-speaking residents. Followed by Canada, other countries like, for example, the United Kingdom and the Netherlands began to implement the politics of multiculturalism, which made it possible to recognize and consolidate the existence of different cultures in within one country [9, p. 4].

Before examining the concept definition of "multiculturalism", we must first identify the term "culture". American researchers P.R. Harris and R.T. Moran, analyzed culture as a way to cultivate and give people a sense of who they are, what they belong to, how they will behave with those around them, and what they should do, becoming a form of human activity [4, p.6]. Although this explanation is sufficiently simple and understandable, it actually alludes both to the implicit components of culture, such as the values, beliefs and attitudes supported by a group of people, and to its explicit dimensions, such as concrete manifestations at different technology levels, religion, political and economic ideology [8].

Canadian researcher W. Kymlicka consider that the legal and political accommodation of ethnic diversity, commonly referred to as "multiculturalism" in the West, are a move to replace older forms of ethnic and racial hierarchy with new relations of democratic citizenship [6]. We consider that every individual will have equal citizenship

and no one will suffer for their identity and origin, and diversity should be treated as solidarity, not as a classified division.

The same argument was made by the British researcher Y. Alibhai-Brown, who sees multiculturalism as a strategic concept for promoting equal educational opportunities for young people and is also seen not only as an essence, but as a position to create a multiethnic system.

Canadian scientist I. Bloemraad, defines multiculturalism, in general, not only as a demographic fact, but as a particular set of philosophical ideas, or even a specific orientation of government or institutions for a diverse population. At the same time, the researcher tries to explain us that most of the contemporary debate on multiculturalism focuses on immigrants and their descendants, rather than on long-standing minority groups or when the term multiculturalism is evoked in these debates [2]. Usually to the diversity of the population, not to a certain philosophy or public policy.

In the case of respect for human rights, Western researchers such as A. Elias, F. Mansouri, R. Sweid and T. Modood, define multiculturalism as a positive vision of an inclusive pluralistic society that supports minority groups based on "equality and a sense of belonging” encapsulated in the idea of multicultural citizenship, because it is associated with ideas of tolerance, recognition and accommodation of minority rights [3]. As such, the pursuit of equality and the recognition of ethnic rights, racially or religiously diverse groups are some of its most intrinsic characteristics. In our view, multiculturalism is understood as "the political accommodation by the state and/or a dominant group of all minority cultures defined primarily by reference to race, ethnicity or religion" [7].

In conclusion, we can suggest that multiculturalism in the most literal sense means a multitude of cultures that interact and influence each other and the basic objective of this phenomenon is to create synergies based on the following values: respect, tolerance of ambiguity, non-contempt, personalization individual views and empathy. This concept also gives us the impression of civic virtues, which, in turn, emphasizes solidarity between different cultures in order to achieve common goals. Multiculturalism is also a product of economic, cultural and political globalization, being a unique and complex phenomenon of human history. However, some cultural analysts have interpreted multiculturalism from a radically different angle in which it contains some Eurocentric norms for understanding other cultures.

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