MULTICULTURALISM AND POLYCULTURALISM AS MODELS FOR MAINTAINING INTERETHNIC RELATIONS IN THE GLOBAL CONTEXT

MULTICULTURALISM ȘI POLICULTURALISM CA MODELE DE MENȚINERE A RELAȚIILOR INTERETNICE ÎN CONTEXTUL GLOBAL

Margareta BELTEI, ORCID: 0000-0002-3920-9931
Universitatea de Stat din Moldova

CZU: 323.15:316.72-054.57(100) e-mail: margaretabeltei@gmail.com

At the present stage the problems of ethnic, cultural and religious diversity have become the central element of public discourse in different countries of the world. Recently, political scientists, sociologists, psychologists and philosophers concentrated their research over decisive importance for intergroup relations, in particular, the harmonization of interethnic relations and the mitigation of prejudices in this area. Among the most common intergroup ideologies are assimilationism, ethnic colorblindness, multiculturalism and polyculturalism, which can be simultaneously present in society [2, p.143]. The main goal of this research is to address issues related to cultural diversity and issues of civic and national identity, where in some countries are developing either formal and/or informal rules and policies, regarding migrants, as many beliefs arise and each group of them turns into a more or less integral intergroup ideology, which implies certain norms or standards for the relations of members of the dominant social groups to other groups in a given society. The main objectives are: to determine the ways in which intergroup relations are maintained in culturally diverse societies; to describe the theoretical implications of assimilationism, ethnic colorblindness, multiculturalism, and polyculturalism in relation to intergroup ideologies by providing an overview of research; to explain why and how these intergroup ideologies can have a significant impact on intergroup attitudes and behavior; to identify a constructive ethnopolitical strategy that can be effective in combating prejudice and intergroup discrimination; and to analyse the functions of multiculturalism and polyculturalism as models for maintaining interethnic relations in the global context.

The ideologies of intergroup relations include both a socially designed superstructure which creates, and transfers social ideas about the organization of a particular society, and the motivational substructure which, in general, draws up a general system of beliefs about the way society should function, and, in turn, provides a cognitive framework for interpretation of the social environment [3]. Each of the ideologies of intergroup relations is based on different categorization principles that differentiate the social world of a person in accordance with them [3, p.54]: *assimilationism* is the process of becoming similar to something which for ethnic minorities and migrants must correspond to the

main part of society, by accepting the new culture and completely abandoning their own ; *ethnic colorblindness* suggests that intergroup relations can be improved by ignoring the differences between groups; *multiculturalism* recognizes the differences between ethnic groups and involves the preservation of this*; polyculturalism* implies the presence of a close connection between all ethnic groups living in one society and gives the borders between them less and less. It means that, all cultures are not isolated systems, but are the result of intergroup interaction.

For multiculturalism, this concept implies the existence of different cultures in society, designed to form a common cultural basis for society, which that all national groups living in the same country should have the same opportunity to preserve their own culture, while all cultures are worthy of respect, so at the state level, measures should be taken to maintain the cultural heritage of all peoples living in this state. Taylor C is considered to be the founder of multicultural theory. According to his theory, "multiculturalism is not only a tool for creating a new type of society, it is also a tool for protecting one's own identity" [1, p.159]. Polyculturalism is a policy focused on the interconnection of cultures and cultural pluralism, which is characterized by the free coexistence of different ethnic cultures in society. It is aimed at creating suitable conditions for interaction and mutual understanding of ethnic groups, for their complementarity. At the same time, this ideology or this model does not set itself the task of creating a single identity.

In conclussion the optimal strategy in this matter for intergroup relations: assimilation, ethnic colorblindness, multiculturalism and polyculturalism has not yet been developed, however, making a comparison between multiculturalism and polyculturalism, it turns out that the latter has shown great results, because in order to build a harmonious coexistence of various peoples and confessions, it is necessary to establish a dialogue between their representatives, since this contributes to the development of respect for religious and national pluralism. Unfortunately, polyculturalism can t offer solutions of the problem in interethnic conflict in constructive level. Then for multicultural approach, a positive feature is the fixation not only on the differences between cultural groups, but also on their extensive connections. Because multiculturalism refuses the dominance of one ethnic group over another,instead it focues on the significance and value of any culture, which favorably affects the development of intercultural relations so this approach should not be used as a way of separating between groups. The sphere of education in the multicultural policy takes into account the multinationality of the country and is based on reciprocity. Such training forms a greater understanding of the cultures of various nationalities, the identification of common features and values and, as a result, the strengthening of relations between ethnic groups within the country.

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