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**Dissolution of Multiculturalism**

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**Abstract:** The last financial and economic crisis, whose effects are fully felt, has disrupted the social relations domain as well, with unpredictable consequences on the relations between people. The poor balance, obtained by official and public recognition of cultural differences is increasingly questioned not only by politicians but also by philosophers and sociologists. Otherness has taken precedence over the ego. The identity markers which form the European cultural mosaic through increased quantity and dominance in public development generate unpredictable risks in the preservation of national identity. The countries receiving the flows of migrants, older or newer, confront a strange phenomena namely the otherness of their own cultural identity, the newcomers are usually of the kind who prefer to live in ethnic enclaves and marginal which decline the opportunities for cultural integration. What is natural, somehow, at the level of the adults is that it reverberates negatively at the level of the children, who cannot follow the same educational route as their natives and thus they cancel their chances of integration in the receiving societies. The effects of multiculturalism dissolution are observed at each step and therefore public policies are increasingly restrictive, preferring the ethnocentric solution of conservation/preservation of their own cultural identity.

**Keywords:** acculturation; identities; inter-culture; pragmatism

The Ethnocentrism spectrum dominated the Western thinking for a long time, being marked by negative historical experiences, culminated in the Holocaust. The political and social solutions to such racist threats were designed as a shift of focus on the perception sides of social on to the cultural ones, more nuanced and with more obvious intellectual highlight. Postwar modernity, radicalized in postmodernism, is based on finding within the national space a minority culture, with different degrees of autonomy, or in relation to the majority culture, opposite the mother or origin culture. When the cultural and economic component of minority groups overlap, the politics is bound to intervene and to find solutions to problems of high tension, for the majority who are not willing to cede some of the advantages of the privileged ones, and for minority who often enough do not want only equal rights, but also of minorities' rewards, such as positive discrimination. The policy that some states have resorted to did not solve the problem of discrimination, but rather stressed it, dissatisfying both the majority, disadvantaged by the rights granted on ethnic criteria, and minorities, their cultural pride being harmed by such compensation offers.

At the origin of multiculturalism lies the historical phenomenon of states' constitution or stimulation policy or forcing the displacement of large groups or even populations from one state to another. That is why multiculturalism was not born in authoritarian states (U.S., USSR), but in those where population had a structure given by the older phenomena that have led to ethnic tensions that needed to be solved without force, being declared invalid from political point of view. We consider countries such as Canada, Australia and Sweden, facing pressing phenomena such as bilingualism, multicultural citizenship or migration of Finland and Yugoslavia, whose countries have different solutions depending on the logic doctrinaire or a liberal type where the emphasis is placed on individual rather than group or an identity, focusing on ethnic assumptions that lead to political recognition of minority

rights. Either in its "integrated" version or in the "broken" one, multiculturalism was a momentary solution, that weakened the accumulated tensions of mass electoral population and often exploited, but it did not solve the problem, the one of compatibility between recognition of cultural differences and dignity of individuals. Once acquired the economic rights new citizenship, the issues of cultural differences have not diminished, but rather has worsened, declining ethnic perspective and seven distinct communities preferring isolation to preserve race, language, religion, ethnic identity i.e. the composition of the historical identity cannot be circumvented and that the design of cultural policies by ignoring ethnic authority proved a failure, human memory and the recent past becomes more than obvious disturbing factors.

The expected ignorance of the racial difference, in the perspective of a metissage generalized at the planet level, has as main obstacle the memory of segregationist policy in the frustration of black people sentenced to slavery, the apartheid and marginalization still play a significant role. World War II has left painful memories of the Holocaust in which the difference in race (Aryans vs. Mestizos) played a negative role, with grave effects: political radicalism, extremism, violence where there were not only involved people and groups, but often even the states that opt for differentiated policies based on race. Very vociferated has proven to be the "positive discrimination" with its policies of "quotas", ultimately a source of conflict and violence, increasing the tensions among the majority, and especially that of minorities offended by pulsation or by diminution. Apart from the apartheid country the leader of the black majority discriminated for decades (Nelson Mandela) became president, or the U.S. have, for the first time in history, a Metis president (Barack Obama) is not enough to circumvent by cultural policy, a history that has left deep scars and that the new generation assumes as a necessary component of ethnic identity. A world of ethnic groups that live in harmony with each other through identity preservation is, ultimately, a new Utopia of the recent time that today's world is about to abandon, because it has proven its ineffectiveness of practice and moreover, it has become a source of conflict and violence, such as "peripheries revolt" in France, then repeated in quasi similar variations in other major conurbations.

The linguistic identity presumption has proven not to be beneficial at social level, community isolation based on language generated phenomena difficult to control, their leaders often assuming roles that are in conflict with the majority's rule. Moreover, the members of these groups condemn their children, people without social discrimination, to an inferior status by the poor mastering of majority's language. In the urban enclaves' position (ad-hoc neighborhoods) or in the regions where they speak a language, other than the majority, the national language, these forms of cultural autonomy tend to be steps towards territorial autonomy on ethnic criteria, a phenomenon stimulated by multiculturalism policies. The ethno-linguistic vitality, of which it is spoken strongly in multiculturalism, is a starting point in assuming an identity as collective identity, as well as imposing a captive identity, in which the role of the individual, his rights to choose, is visibly diminished. Hence there are started the current radical movements that condemn acculturation and propose instead racist, xenophobic, nationalist solutions.

Religious identity is the more intrusive for the purposes of imposing by the group (family, environment, community) of the religion to a child or young person, at an age when there is no discernment or even the option of choice. Any attempt to leave the religious framework is sanctioned by opprobrious or violence by those who think normal the religious captivity and an asset that preserves its identity in relation to others whose religious options are, obviously, poorer and more doubtful as saving solutions. The recent religious conflicts between groups belonging to monotheistic religions, their persistence over time, despite desperate appeals to reason and moderation, even extending such conflicts at global level are arguments supporting the idea of dissolution of multiculturalism, which prominent heads of state (Angela Merkel and Nicolas Sarkozy) are not reluctant to regard it as an experience ended with a generalized failure.

A special issue still not addressed sufficiently in the field of cultural studies is that of bilingualism / multilingualism, considered as a way of accessing the knowledge of one another and assuming multiple identities. One is the situation of assumed bilingualism from purely cultural reasons (affinities

or special interest in another culture) and a very different one, the social bilingualism, imposed by the minority status in a state whose official language is the majority's or the habitant belonging to the majority, obligated or not to live in a region inhabited compactly / majority by minority. The former is required by most school or other state institutions to learn the language of the majority (administration, justice, army, etc.). Instead, the second opt for minority language learning in order to streamline the communication and to ensure integration into the community of which the nationalist frustrations, often with historical roots are on the agenda. Bilingualism imposed by the center of power is always in conflict and it is manifested in various forms ranging from denial of acceptance to territorial separatism. Assumed bilingualism is instead a cultural reaction to the political dominance of the imposed bilingualism, a reaction only apparently politically neutral, but it imposes to call for tolerance, an attitude guilty of multiple failures along the 20th century, because it is unidirectional: the majority is tolerant of minority, never vice versa. Any minority frustrations are, therefore, stimulated or even caused by tolerance manifested subjectively by the majority, for their spiritual comfort. It's like you would cross the street with a blind man, although he does not want it to. His imitation is similar to that of the minority that does not want tolerance, but respect for the identity.

A bilingual person appears, on the contrary, a bicultural one, as a second language, added to maternal one or learned along with it, opens the door towards another culture. Adding the two cultures is not a simple quantitative process, in the sense of identity; the individual who uses simultaneously or alternatively the two languages does not have automatically a double identity, but one located on the border of two cultures. It is rather a personal synthesis very different from one individual to another; the cultural studies can identify only a few invariants for a variety of customized options. Whether the choice of early bilingualism or in the late bilingualism, a second language, vehicle of another culture, does not make more than adding to the individual identity communication skills of social pragmatism, and therefore he has been promoted as an educational policy in all countries. Bilingualism required from ethnocentric reasons or assumed for pragmatic reasons, achieves already the passing of multiculturalism to interculturalism, the quantitative criteria of assessing the effects of the first become qualitative criteria for the second and therefore, although it was further promoted as the solution politically correct, the multiculturalism entered in dissolution since the mid-nineteenth century when UNESCO and the Council of Europe proposed as a solution the right to migration, often accompanied by intolerance and racism in the receiving countries. The resolution of the phenomenon (isolationism, assimilation, communitarianism, etc.) proved ineffective both for adults undergoing the culture shock difficult to pass, and for their children it was hard to integrate into the education system of the host country. As long as bilingualism was considered part of the strategy integration of migrants, it was part of the arsenal of multiculturalism that both newcomers and host country nationals, considered incorrect as a social approach. The former saw some of their social benefits threatened, diminished, even dismantled and the others noticed the standard economic differences, social treatment and public attitude. Learning the welcoming country's language was considered a reduction of cultural prestige as long as its use was altered by some of the newcomers and the latter is perceived as a challenge very difficult to overcome.

Even bilinguals undertaken by education policy were in many cases the generator cases of tensions at the level of individual and collective perception and hence the accusations of cosmopolitanism, noticeable at different levels. Learning a widely spoken language, often bearing a large culture was seen as a window open towards an inaccessible world, but also as a frustration when compared with the native culture subsequently acquired; the observation is valid for "small "and the" new "cultures, where frustration did not take the form of cultural complexes, but manifested actively and visibly. Learning a second language or more in the institutional framework of the school at all levels was accompanied by wider cultural policies involving state, institutions, publishing houses. Option for a foreign language or another has always been politically marked, an observable fact after the strategic orientation has changed. In the case of postwar Romanian culture, the first generalized foreign language was Russian, a situation imposed by the Soviet occupation (1944-1958) and communist political regime imposed by Moscow. A Friendship Association (ARLUS), an institute of higher education ("Maxim Gorky"), a publishing house (Russian Book) and a policy supported by the

translation of the Soviet book, including the Great Russian literature, outlined a strategy to impose the Russian language as a communication tool in the communist area. When it was decided (politically) the introduction of a second foreign language, the option stopped on the French language, for historical and cultural reasons, and the political reasons could not be excluded. Quantitative dominance of the French language was quickly surpassed by the competition of English which completely removed from circulation the Russian, and French went into the background, although the Francophile Romanians date back to the eighteenth century. In the case of these two cultures there was proceeded to a policy of active promotion of values by university lecturers, specialized libraries, collections and editions of books, and even keeping the original sound colonels films, subtitled only, never duplicated. The effort of the Romanian culture of assuming the cultural identity of others was never accompanied by a similar policy for other, so the question naturally arises: to what extent the act of translating belongs to multiculturalism and intercultural? The thinks are the same with bilingualism or multilingualism.

Translation, an indisputable and indispensable instrument of culture, incurs the assumption of the identity of the Other, through a person (the translator) which intermediates the original text for a reader who has no access to the original language. Formed in the national culture frameworks, the translator puts into the second text not only the essential information of the translated text, but also its subjective or unconscious choices that adjust to the amount of first cultural processes into the one second one with obvious marks of welcoming culture. That is why some texts, although translated sometime after an original or an intermediate version, have acquired a certain value in the new culture, and it was no longer indicated or known its origin. However, translating, as it is perceived in contemporaneity, presupposes an act specific to multiculturalism, so that skepticism of semantic and conceptual equivalence and even accusations of cultural imperialism are often heard. Hence the involuntary contribution of the act of translation to what we call the "dissolution of multiculturalism," a utopia that the accelerating globalization has highlighted the precariousness and lack of conceptual social pragmatism. Entered in the history of social ideas, multiculturalism is guilty of a series of events that have strained the politics of the last decades of the twentieth century, culminating in the terrorist attack of September 11, 2001, an act that shattered any illusion on the accuracy of the concept.

Attentive to the changes of meaning of their cultural and social impact, bodies such as UNESCO and the Council of Europe have come, since the middle of last century, with a solution for improvement, especially focused on formative and educational aspects of the migrants of second or third generation. (UNESCO, 1974) The intercultural solution was and is intended to avoid conflicts caused by language barriers and cultural differences often insurmountable also by cultural differences hard to assume by guest and host. If multiculturalism was mainly a social solution, the interculturalism, applied especially in education, is an ideological and political option, a solution to the cultural realities of the ghetto type, Bantustans, bidonville, nomadic camp, immigration centers, which have proved their ineffectiveness, benefiting a population and being injustice with another. Interculturalism, ideological and political solution to migration phenomenon and to the new mobility of labor policy frameworks such as the European Union, Free Trade Agreement North American (ALEN), Asia-Pacific Cooperation Forum (APEC), designed from the educational perspective, reveals its new forces that bring the modern challenges into the current world. Interculturalism is already an incorporation of culture, as the Other being willy-nilly in us, which means that in the center of the dominant culture, can be found the minorities, with their religions and cultures, with their beliefs and knowledge. The new challenges, such as demographic tendencies and cultural metissage, impose interculturalism as a nuanced solution to the crises and conflicts of the modern world (Ferreol & Jucquois, 2005, p. 376).

Placed last among the types of education recommended by UNESCO (1974), the intercultural education is now at the forefront of its time, for one is the migration situation in 1974 and a totally different one today when the ethnic structure of many countries have changed significantly or there are incoming phenomena difficult to control only by administrative measures. Therefore, the same body (UNESCO, 1984) restructures the concept of interculturalism, operating a redistribution of fields and expanding the area of coverage: "... either by comparison between different cultures (the comparative study of cultural phenomena) or the interaction between cultures (the comparative study of interaction

processes between individuals or groups with different cultural roots)”. The first guidance aimed at first direct contact (or lack thereof - contact zero) between individuals or groups from different cultures, and compared the effects of explorers left in the opposition level. The greatest impact has the second guideline which requires the active presence of emigration phenomenon, with the effect of acculturation, generated by the assimilation of individuals and groups by the dominant culture, to which it corresponds a pre-emigration situation, which is the imminence or potentiality of the phenomenon. Therefore knowledge of the Other, institutional direct and unfounded, focusing mainly on the cultural dimension, would facilitate the integration phenomenon from two points of view and simultaneously, contribute to cultural conservation /preservation. Interculturalism should have completed intercultural elements that would encompass various realities, such as historic multiculturalism and the more recent one, religious diversity, the persistence of popular culture in the urban world, the difficult and stative changes of mentality, which no longer subordinate to migration policy and administrative solutions, while the forms listed above relate to the daily reality of our world, the mentality of the current education system, whose routine and inertia are generally recognized. The premises of our theoretical approach (Dassen et al., 1999) are required to be complemented with practical applications, with concrete training situations subordinated to intercultural religions; (IFERO, 1975) as defined in the theoretical work having application on migration phenomenon, possibly and required to extend to pre- and post-migration situations, thus anticipating the foreseeable future.

## **Conclusions**

Multiculturalism, whose premises have proved their lack of currency, was intended to be a solution centered on the preservation of both, the identity of the majority and minority, thus highly betting on the ethnic and thereby inducing the feeling of frustration, generator of conflict. The way in which the individuals or groups, people or religions have reacted to the advantages / disadvantages of multiculturalism has become a fact that has left traces in the history of mentalities, without being a practical solution. Intercultural attributions of overcoming all the multiculturalism failures encounter communication barriers that have not yet found effective solutions; interculturalization is not a goal but a reality.

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