THE FAILURE OF MULTICULTURALISM AS COMMUNITY PROJECT AND MANAGERIAL PRACTICE

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Abstract: *The present study focuses precisely on the next imperative: the semantic recalibration of the concept of multiculturality, currently mistaken for interculturality, not only by politicians and journalists, but even by some philologists having claims. By reducing the problem to linguistic differences, the latter have promoted the confusion at the level of innovation of the approach perspective, maintaining the discourse at the phenomenological level, without touching the tectonics of the social ontology. Therefore, in the present study we start from a verdict given by a first-class European political leader: Angela Merkel, who, at a meeting with the youth of the CDU party acknowledged that multiculturalism can no longer be a solution either for the present, or for the future: "multi-culti is tod"! In the present study, we bring some arguments, we hope persuasive, in order to demonstrate the social diagnosis proposed by this illustrious European personality.*

Keywords: *colonialism; dominant culture; multiculturalism; social space; metropolis no-go zone.*

Introduction

After many generations, more precisely in the mid-twentieth century, when colonialism was outlawed and many of the former colonies became independent countries, multiculturalism has shown its limits both in terms of the hermeneutic component and of the pragmatic component: former slaves, civically emancipated, have begun to claim the status of a valid dialogue partner. Moreover: some of them started migrating to the former metropolises! As long as they were limited to the role of emigrants who strive to integrate and assume various roles under the new conditions, no objection was made to the migration flows of the poorest people, towards more developed countries which could ensure a significantly higher quality of life. But the process continued: the newcomers also brought other people with them who gradually began to form compact communities, different from the majority population, communities that began to claim equality in rights as compared to the metropolitan population.

However, despite the mutations in the effective social reality, the semantization remained as the old semantic quotas, pointing out a land inadequacy compatible with the specifications of Homas Kuhn: "You cannot

explain new realities, fundamentally changed, by using the vocabulary of an old scientific paradigm".

1. Thesis

Starting with August 2015, Europe has been facing the highest flows of emigration, firstly from Muslim countries, where the citizens of newly freed "dictatorships" have seen that the new "democratic" conditions caused much more precarious situations of life than the previous ones. That is why the "Arab Spring" supported in all aspects by the Western countries and the US, instead of bringing economic stability and social peace, have created situations that risk getting out of control, and this new crisis is not only economic, but firstly, it is a crisis of a transparent explanation from the international resort forums. To turn everything into derision, saying that democracy gave them the right to aspire to a better life in other countries, but without offering solutions to this horizon of legitimate aspirations, in their own way, is a form of cynicism that complicates the situation even more.

If multiculturalism, in this context, was a viable concept to explain the situation, then there would be no problem: allogeneic communities already existing in western countries could receive their nationals peacefully, contributing to their socio-professional integration. But it's not like that at all! Here we have *another argument for the waiver of the stereotype of multiculturalism* as a resource for social cohesion at community level.

2. Arguments

The citizens who stormed Europe in the summer of 2015 are the victims not only of a desire to look for other job and life opportunities under the sky of economically developed countries, but also of another, very serious aspect, about which no one wants to speak: in the countries which they came from, they were accustomed to live, even if on the border of subsistence, in the area of traditional authorities from a confessional, economic and political perspective. For the success of what has been called the "Arab Spring", the Western-inspired (or even source-based) media has demonized all their native values, promising that by changing their leaders and accepting the values of "consolidated democracies" the situation will change immediately and fundamentally in terms of living standards. After many months of waiting, they realized not only that their quality of life had not improved, but they were convinced that their minimal civic stability and predictability had been shattered. Their new political authorities promoted by the "Arab Spring" have no moral authority to be credible! The result: citizens have gained the conviction that they no longer even have to fight in their own country; the only solution is to start a new life in Western societies in which "multiculturality"

would allow them social and professional integration as well. This is the descriptive component of the situation, it is not a value judgment, but we must say that we consider ourselves exempt from any responsibility for the political comments that bring to the scene the role of the secret services on all meridians in this very controversial issue.

As researchers in the social field, here we only explore some possible explanations, other than those referring to politics or journalism, supersaturated with impressionist claims or ideologically glossed. This new identity crisis forces us to rethink the old concepts of globalization and multiculturalism; sociologically, not ideologically.

At a *brief ethno-demographic screening* of the "Arab Spring" region, it can be observed that there are identical ethnic groups, currently included in several countries in the area. By comparison, this situation (mosaicized from an administrative point of view due to the belongingness to several countries of the same ethnic group) identifies the source of certain frustration, because the fundamental human rights are considered by some members of these ethnic groups to be better fulfilled in some countries than in other countries of the same region. In addition, the old religious conflicts within the Muslim world, primarily between Sunnis and Shiites, add another parameter of instability to the entire region, and the strong positions in resolving religious conflicts have not yielded the expected results. These aspects explain the feeling of quasi-generalized relativity in the area of which fundamentalist-religious movements identify a niche of expression even in the form of terrorism.

In the most recent interview (TV news, 2011) given by a high Muslim authority, they talked about the intention of the ethnic groups in the geopolitical area of the "Arab Spring" to transgress the authorities of the states whose citizens are increasingly for a geopolitical reconfiguration by forming other states smaller, but compact, homogeneous, in terms of the ethnic relationship, but based on exclusively confessional criteria. This ethnic cleansing can in no way be a source of social stability or a reason for the simple citizen to make an existential project related to his country; emigration, in this context, seems the simplest solution, although, as can be seen, a predominantly utopian solution.

Trying to semantize Canadian experience in multiculturalism, *Will Kymlicka* (2012, Forum) draws attention to the hermeneutic risks associated with using the term multiculturality, generated by the American and Canadian experience, in order to evaluate other communities on other continents that have substantially different experiences; After all, it is all about "institutional Bovarism". (Ştefan Buzărnescu, 1998; is meaning the copy of instituions wich is good in a country , in another different country with different psychological identity)

In turn, in the work *Postethnic America. Beyond Multiculturalism* (David A. Hollinger, 1995) after presenting a sophisticated typology of multiculturalisms in American history, David Hollinger (1995) concludes that

claims of "collective rights" cannot be accepted in the name of multiculturalism, because the ethnocultural antagonism of these collective rights cannot constitute a source of social cohesion. The multiculturalism promoted by America, in the past as today, becomes operational, conceptual and praxeological, only as a vector of positive composition of the unity in diversity of the dynamics of the American social space (although, in reality, the American policy about receiving foreigners is, in fact, present, centred on an indisputable management of interculturality!; our note). It is worth noting that the author makes no reference either to the concept of interculturality, or to the intercultural experiences of other multiethnic communities on other continents where interculturality is an undeniable social reality. It simply starts from the premise that only multiculturalism is an ethnocultural reality and an ongoing experiment, as if interculturality did not exist. The colonialist philosophy, residual with all its arrogance, transpires in the subtext of this approach, but we will not emphasize this aspect, because we do not intend to argue about neo-colonialist nostalgia in this context. The fact that in the 196 states currently recognized by the international community, about 600 languages are spoken by the approximately 6,000 ethnic groups or cultural groups cannot represent an argument which supports the hypothesis that all these groups could be characterized, exclusively, by multiculturalism, without claiming interculturality, at least as a working hypothesis.

The savageries in France, from November 2015, represent yet another argument for the failure of multiculturalist approaches in terms of the pragmatic component. On a speculative level, the discussions may continue, various theoretical models more or less pathetic for the present or future of Community Europe may be proposed, but measures are urgently needed to stop the continent's Islamization as an experiment of multiculturalism. All the ideas focused on solving the demographic problem at the level of the European community by simply populating the European countries with cheap labour from other collective mentalities have resulted in a resounding bankruptcy; this social and human experiment failed lamentably, and the revival of old theories is counterproductive. Of course, one must not respond to Islamic fundamentalism with another type of fundamentalism; it is sufficient to study anthropologically and sociologically the multiethnic communities in which there is a multisecular coexistence. From a sociological perspective, social cohesion as a unit in diversity has proven to be possible only in communities where different ethnic groups have coexisted in the area of the same collective mind for several generations. The idea that thousands and tens of thousands of migrants can be integrated into structurally different collective mindsets proves a lack of social, anthropological, sociological, psychological culture, etc. and it must be definitively abandoned, because in the 21st century, no matter how up-to-date they are, colonialist methods can only produce theoretical confusion and unrealistic decision-making models.

At the level of European decision-making forums, there are still complexities of superiority: economically developed countries are considered,

a priori, superior and persist in believing that they are the only holders of the "truth" on other levels than economic. The reality shows that there are other, smaller countries, but with an exercise of multiethnic coexistence in the area of interculturality which must be analysed when considering the source of social cohesion at the continental level. The performance of these countries is based precisely on the refusal of ghettoization of ethnic groups and the placement of all ethnically different groups in the area of interculturality. Therefore, the re-semantization of multiculturalism, or practicing multiculturalism is not the solution, but abandoning multicultural theory and practice in favour of moving to the paradigm of interculturality. As for the Commissioner for Multiculturalism, completely overcome by the events of September 30 in Paris, he does not even realize that the barbarism of terrorists is also an effect of multicultural practice. Poor *Mr. Jourdain* of our times ...

In the work entitled *Liberal Multiculturalism* (Levente, 2001), ignoring the reality of ghettoization, generated by the practice of multicultural behaviours in Western societies, the author proposes a focus on the idea of alleviating tensions between majorities and minorities by promoting the "liberal multiculturalism" which he does not define according to the demands of logic, that is, by proximate gender and specific difference. The adjective "liberal" does not bring, even this time, explanatory value to its approach, because adjectives, in general, can bring neither semantic nor hermeneutical value; scientific writing has its rigors, which cannot be transgressed because of the desire to be interesting at any cost. The semantic mixture (ethnographic-ideological) demonstrates a categorical failure of epistemological classification of the profile issues by means of the term "liberal multiculturalism" which does not mark any contribution to the clarification of the term and any contribution to the practice concerned. In the conditions in which even economic neoliberalism is revealed to be outdated by the historical movement in progress, the imperative need to find new semantizations, starting from the structural transformations which already took place or in process of being crystallized is clear, in order to decipher the real meaning of the evolution of human society in the age of globalization. The need for new intellectual equipment, as well as for the innovation of the approaches, requires the distancing of the classics of the research literature, currently tributary to the colonial era. As it can be seen, the use of a neo-colonialist perspective in the process of pan-European integration is burdened by very different reactions, in terms of intensity and as a form of manifestation, of countries that no longer accept supranational subordination: the idea that the European Community could be a federation in which multicultural communities that can evolve harmoniously under unitary leadership in Brussels have failed to diminish aspirations of national affirmation of the countries of our continent, even though a large part of the media has proved very tenacious in turning any national sentiment into derision. The reality is quite the opposite: ethnophobic reactions have occurred at the level of some minorities in order to enclave or even detach themselves from the internationally recognized geopolitical area

at the level of some states. The fact that the referendum of Catalonia (for example) to become autonomous until the withdrawal from Spain was not recognized by the EU authorities does not change the data of the problem: the identity crises generated by the European integration are symptomatic for those who regard globalization through the same projects destined to diminish the identity profile of the ethnic communities within the meaning of transforming the international communication network into partners with mutually acceptable and practically achievable interests in order to gradually reduce the asymmetries generated by the internationalization of history under the aegis of the Western model of capitalism. If the pragmatic intentions of all multinationals to maintain economic asymmetries at the intercontinental level, including through public policies marked by multiculturalism, are not answered by promoting public policies based on interculturalism, globalization will not succeed because of new identity crises, which will amplify the existing ones.

From the exegesis of the profile, *the conceptual paternity of the multiculturalism project was demonstrated* by means of the contribution of Count Richard Nikolaus von Coudenhove Kalergi (November 16, 1894, Tokyo, Japan - July 27, 1972, Schruns, Austria), who in 1922, in Vienna, laid the foundation for the PANEUROPA movement, (Richard Coudenove Kalergi, 1922) the main purpose of which is "the establishment of a New World Order, based on a Federation of Nations, led by the United States of America; this project would have been the first step towards a World Government.

How current this "prophecy" is can be deduced without claiming that we evaluate the current "wave of emigration" from the perspective of grids susceptible to interpretation. However, we cannot fail to notice that "first-rank decision-makers", such as Angela Merkel and Herman van Rompuy, have been awarded the prize precisely for the positive sanction of the "implementation" of the Kalergi Plan! by them and their collaborators.

In this context, it is not useless to recall, that is, to reiterate the views of the former Manager of the World Health Organization (WHO), G*. Brock Chishalom*: "What should be applied everywhere in the world is the practice of limiting births and mixed marriages, in order to create a single race in a unique world that depends on a central authority" (August 12, 1955). So, what seems to us a great last-minute discovery (2015) has a whole history behind it, and the present events are only a set of effects of some decisions taken decades ago.

The waves of migrants in the most immediate present cannot be managed properly if these antecedents that have prepared the practice of destabilizing Europe today are ignored!

Some recent sociological research (TV news, 2014), focusing on how young Muslims in Germany project their marital partnership, has revealed that there is no confessional compatibility between them and German natives. The Muslims in Germany, even though they have integrated relatively satisfactorily from a professional point of view, under a confessional aspect, have remained

conservative and coexist in a kind of parallel society with the receiving society, respectively with the German majority. In turn, those who have not yet reached the age of marriage follow the same tradition of rejecting *de plano* a possible mixed German Muslim family without the wife of German ethnicity being converted to the Muslim religion. This is how *multiculturalism automatically produces segregation*. The immediate reality, brought to the fore by the recent wave of emigration, is yet another argument for the urgent need to rethink the whole issue of multiculturalism, from definition, to the management practice of this process. Not only the actual living conditions, but also the impact of the newcomers on the cultural model of European, Western type have yet to be discussed. If it is found that from the guests, many have turned into minorities that are now self-ghettoing, then this type of practice has to be very severely analysed and all the necessary measures, beyond the propaganda hall of the much-called "political correctness" must be promoted because the danger of community destabilization is generated precisely by the *continuation of the multicultural practice* that has proven to be no longer *a source of social cohesion.*

Without being defined, at least in an acceptable manner, by the community authorities, multiculturalism was promoted as a European practice, only on the grounds that it would be successful through the colonization of several hundred years ago. But the former colonies have also awakened to national life in the most immediate present, which changes the data of the problem, and we specify that this is also a reality that complicates the unity in diversity equation. The time has come for a lucid and responsible reassessment of a practice that is historically outdated!

In response to the demands of minorities in their countries, several top-level authorities have taken on a civic-political attitude, but in line with the option of a waiver of multiculturalism as a source of community destabilization.

For example, Ms Julia Gillard, from the position of Prime Minister of Australia, stated the following (Aulich Chris, 2014)

"Immigrants need to adapt. It's a *TAKE IT, OR LEAVE IT!* Problem. I am tired of this nation worrying so much whether it doesn't hurt some people who came here recently or their culture.

Our culture has been developing for over two centuries, after so many struggles, trials and victories of the millions of men and women who have sought freedom.

We speak English, not Spanish, Arabic, Chinese, Japanese, Russian or any other language. So, if you want to be part of our society, learn our language.

Most Australians believe in God. This is not about the "right faith" or "political pressure"; it is a reality that this nation was founded by Christian men and women with Christian principles. It is certainly appropriate to display this reality on the walls of our schools!

Does God bother you? If so, I suggest you consider another part of the world to live there, because God is part of our culture.

We accept your beliefs without questions. All we ask is for you to respect our beliefs, to live in peace and in harmony with us. This is our country, our land and our lifestyle, and we offer you the opportunity to enjoy it.

But the moment you start complaining, moaning and joking about our flag, our commitment, our Christian beliefs or our lifestyle, *I encourage you to take advantage of another Australian freedom: the right to leave!* If you are not happy here, well, leave! We didn't force you to come! You came willingly, then you accept the country that accepted you as you are."

The Prime Minister of Canada gave a reply in the same register, in response to the dissatisfaction of parents of children from Muslim families and who pointed out that there are pork menus in Ottawa's canteens that offend the Muslim lifestyle. The Prime Minister's answer was clear: if they want to stay in Canada, then they must accept the Canadian lifestyle; if they cannot accept Western civilization, then understand that neither Canadian laws nor the lifestyle of Canadians can be changed into a Muslim civilization! Integration into the Canadian world is the only solution for those determined to live not only in Ottawa, but in all cities and towns across Canada.

The Belgian experience, centred on multiculturalism, has generated a very difficult situation, even for an ethnic Belgian, who for over twenty years has lived with the conviction that the internal segregation between the Flemish and the Waloni is a successful model of multiculturalism in which any kind of migrants, including Muslims, have the opportunity to assert their identity. We completely reproduce the article that an important journalist from the Belgian media, Luckas Vander Taelen, published in the daily newspaper *De Standaard* of September 30, 2009:

"I live in a neighbourhood in Vorst, in the area between Nordestraat and the South Station in Brussels (Gare du Midi - Zuidstation), a place that can only be called a ghetto, even with the strongest *multicultural bias*. My daughter has long decided not to pass by there. She's too often sworn. I cross the area by bicycle every day and more and more often I go through an adventure. Chaotic parked cars, drivers stopping cars in the middle of intersections to talk, young people wasting their time on the streets and behaving as if you crossed their territory. Very important, do not try to say something when you are hit by a car: the last time I commented, a passer-by who was not more than 16 years old approached me and told me what I cannot translate for civilized people: *Nique ta mere*! **".**

It was not so bad as last time when another young Maghreb driver was insulted by my behaviour: I dared to take advantage of the right of way which I had. His honour was so badly harmed that he seemed to be able to remedy it only by spitting to my face. So, keep silent! If you try to convince someone that 70 km/h in a 30km/h restricted area is too much, then you win the right to face the honour of a *new Belgian*, who does not allow anyone to stop him from doing this and who is ready to give you a punch in order to make himself understood.

Some years ago, I was firmly convinced that the new young Belgians would be assimilated very quickly. Meanwhile, a generation of unruly rebels has grown up in Brussels, a generation that always feels offended or thinks they are made an injustice. Never responsible for anything, they always blame someone else: the government, the racist Belgians. Then, even within their family, they are uncontrollable. When Molenbeek police arrested a boy, his father immediately staged a protest on the grounds that his son "would not steal even an apple."

The efforts of the government in the problem neighbourhoods have made young people not feel the need to give up these habits, underlined a recent study (2008) coordinated by ULB (*Université Libre de Bruxelles*).

Thus, the auspices of a village within a large city are created. The daughter of a Moroccan friend has a Belgian boyfriend. The girl never goes with him in that neighbourhood because they are both immediately mocked. Almost all young immigrants have Belgian citizenship, but do not feel connected to Belgium in any way. On the contrary, the word "Belgian" is, for them, an insult. Indeed, you will never see single women in that neighbourhood and you will certainly not see women in cafes. There they are not even tolerated.

When an employee of the municipality asked for a coffee in one of the cafes in this area, she was immediately informed that she would not be served.

When I ride my bike through the *Merode* neighbourhood, I know that until I get past Zuitstation, I won't see any women on the terrace of any cafe. No need to talk about the double standard applied in terms of gender, a standard imposed on young immigrant women, when they are asked to prove their virginity on the night of the wedding although everyone knows that hospitals in Brussels are doing simple reconstruction operations of the hymen.

A famous French-Moroccan artist exhibited a remarkable work in Brussels until last week (September 10, 2009): a series of Islamic prayer rugs with shoes. The gallery immediately received threatening phones, the window was spit and broken. Problems occurred because on one of the rugs there was a pair of red heeled shoes. The artist wanted, in this way, to raise the issue of "woman in Islam". But this is not possible in Brussels: after a few days the exhibition was closed. Maybe we should ask ourselves how it happened that we, the Westerners, came to accept that principles such as that of the freedom of artists and that of equal rights for men and women could no longer be valid for everyone in our country!? Why don't we dare to uphold the values that are truly essential: respect for the law and for the values of the country we live in? The ban on Islamic fairy tales (as the French did) is not a solution. It was the left that demanded more attention to discrimination and social differences. Unfortunately, the problem is much deeper than that: we were afraid to force emigrants to adopt our values, values that are far too dear to me, to give it up."(De Staandard: *De getto's van Brussel*, September 30, 2009).

The bitter experience of Luckas who needed twenty years to realize that multicultural education not only produced discrimination, but also

contributed to a true ghettoization of the Belgian social space, is yet another argument for the fact that multicultural approach can no longer operate in the European present which faces increasingly aggressive tendencies of Islamization of communities in which there are Muslims of several generations, but who have deliberately refused to join the countries where they were received, and now unite with the new waves of migrants in order to impose, by force and exclusively, their traditions and religion. The religious exclusivity, promoted by the so-called "Caliphate", on the scale of the new territories seized by force and mysterious complicity with the suppliers of weapons and financial support, in sync with the exclusion zones for European citizens in their own countries, represents the peremptory evidence for the categorical failure of multiculturalism as a perspective of approaching the structural transformations under way at the planetary level.

A representative of the Belgian authorities, the police officer *Bart Darbie* from Brussels, gave an extensive interview to the publication *Gates of Vienna*, from which we quote:

"In Brussels, several neighbourhoods have been transformed into **no-go zones** for police officers. Neighbourhoods in which police officers can rarely patrol without being thrown stones at them, without being attacked or their cars destroyed. Unsurprisingly, 80% of those living in these neighbourhoods are of Islamic origin. In general, the aggressors are minors (...) A Belgian court is not an ally of the police officer. Brussels police have claimed, and you can read this in Flemish publications, that immigrant criminals arrested ten times for armed robberies, car thefts, drug trafficking, etc. were caused to "disappear". Each time, the prosecutor would order their release within hours of the arrest! The offenders started laughing at the police. And here's an example of "respect" for authority: a young offender, arrested 145 times, did not spend a minute in prison!" (2008, Article "*No-Go Zones in Brussels)*.

Currently, Luckas Vander Taelen (2001, European Parliament, interbention) understands with what kind of ideas young migrants are coming to Europe and he may have understood that the Muslims residing for several generations in Belgium did not integrate not from a "democracy deficit", but because *they are forbidden by their parents to integrate into a community governed by Christian-Western values*, to which we can add the education system based on the dogmas of multiculturalism whereby discrimination, under the guise of "respecting differences", produces insurmountable community cleavages and consequences hard to predict in the long run.

In the short term, the authorities of the European Community, at first enthusiastic that they will redress the labour force shortage by rapidly qualifying migrants, have seen the true proportions of the utopia and have recalibrated their speech, initially marked by a contagious optimism, especially after the recent terrorist acts in Paris in which the authorities proved overwhelmed. In this context, we recall what the collective memory has screened or even forgotten: on October 17, 2010, Angela Merkel met the young activists from the CDU (German Christian-Young Democrats) in Potsdam

where they proclaimed the failure of multiculturalism in Europe *"Multikulti" ist absolut gescheitert*". That in 2015 the "politically correct" speech is different, it is not our problem.

Through the continuity of the conservation of differences, multiculturalism did not bear fruit in the Israeli experiment either, by dividing the territory in the Hebrew sector and the Arab sector as two radically different entities, but designed as complementary. There, many nostalgias and asymmetries of geopolitical takeover of the region, periodically become recrudescent, proving that the paradigm of multiculturalism is no longer current, and for the future, certainly, not advisable**.** In addition, the dividing walls between many community segments of the two communities advocate for the waiver of the practice of multiculturalism centred on maintaining and cultivating among the young generations the cultural models generated by ethnic, linguistic and confessional discrimination. These community parameters demonstrate that multiculturalism cannot generate social cohesion or civic partnership between different ethnic groups. Interculturality, in the community segments in which it is practiced not only in Israel, but throughout the Middle East, has proved not only a source of social cohesion, but also a source of economic prosperity able to polarize the community in the area of interests that transcend all the differences between individuals.

An outstanding attempt to overcome the explanatory apologies of multiculturalism is proposed by the famous historian from Timisoara Victor Neuman (2003) through the conceptual creation of *multiple identities*: "through multiple identity I assumed either the equal assumption of different cultural, linguistic, religious roots or the genesis of a different identity in relation to the initial ones, in which case the urban, rural, social spaces give it a new name". On these coordinates, the author develops very relevant approaches centred on the profile of regional and zonal identities, which may contribute to consistent *semantic recalibration* of the concepts of interculturality and multiculturality, but remains cornered in the exclusivism of the historical-anthropological perspective.

The re-questioning of the identity mechanisms in the context of the geopolitical mix of globalization is not only a hypostasis of the tendencies of exit from anonymity or of the singular initiatives of some researchers animated by the responsible overcoming of appearances, but a form of lucid implication in the reconstruction of paradigms that prove to be overcome by the objective historical movement.

A single explanation, in this context, can only illuminate the possible future approaches: the Herderian correlation between the linguistic and national boundaries is now outdated. But the construction of the nation and statehood starting not from ethnicity, but from citizenship, from the French experience is no longer current because of the experiment of own multiculturalism, in which the migrants remained exclusively attached to the ethnic parameter, ignoring the citizen-state parameter, so: it is revealed that the switching from the practice of multiculturalism, to the practice of

interculturality has no alternative! Instead of ignoring further the intercultural experience, *we propose a focus on the "secret" of intercultural successes,* obviously in the semantization proposed by the sociological perspective of approach included in the present study, in order to explore other alternative sources in relation to a multipolar world, in which multiethnicity has become a reality as a result of the free movement of individuals, protected by "fundamental human rights".

From a philosophical perspective, one of the most qualified experts in social sciences in Romania (Marga, 2015: 191), appreciates that multiculturalism assumes the movement from "the contact" with other cultures through "cultural understanding" to "intercultural understanding" by way of communication. This approach, with all its originality, depends, however, on the "traditional" semantization of the colonialist paradigm in which multiculturality is supposed to be a valid solution to the problem of cultural asymmetries between aboriginals and colonists and a sign of indisputable superiority of the colonists, a priori quoted as having a high IQ, which would have legitimately provided them with a power of understanding superior to the ones least economically developed (although no one has shown through scientific studies that there would be any correlation between IQ and the level of economic development).

Medical and psychological research (2001, Rocco) has shown that there are no net differences, worth noting, between the intelligence of the "coloured" population and the intelligence of the "whites". In addition, sociology research (1997, Arhiva CCPT, Filiala Timiş) has revealed that there is no positive correlation between the practical intelligence of the "blacks" and that of the "whites", regardless of which continent they come from. The legend of such alleged links was definitively denied by the experience of South Africa where multiculturalism generated an administrativebantustanization and ghettoization, without any biological or anthropological basis. This is an irrefutable proof of the use of multiculturalism, as a "cultural" justification for maintaining the "coloured" population outside the structures of institutionalized power. The "idea" that "blacks" are able to organize and self-govern was definitively denied by the discrimination of the apartheid period, during which the leader of the "coloured" population, Nelson Mandela was arrested and after more than two decades in prison, has shown that a country with a majority "coloured" population can develop under the leadership of "coloured" authorities, even at the highest level of power.

That is why, the rethinking of the entire conceptual system of social sciences in accordance with the legitimate practices of the contemporaneity, is required as a zero-degree priority. The old ("traditional") semantic load of multiculturalism no longer has hermeneutic potential, and in the context of globalization it proves to be a categorically inertial source of "sustainable development".

If we accept that globalization, as a process of internationalization of history, is a legitimate and "irreversible" historical movement, because from an

economic point of view it is already an indisputable reality, we cannot fail to notice the undisguised reserves that come not only from the Muslim space, where ethnocentric reactions are radicalized. Labelling these reactions as "Islamic fundamentalism" does not solve the problem. On the contrary: it generates other problems which are not smaller and not only of a strictly cultural nature.

So, it is not the "need for multiculturalism" (Marga, 2015) that has to be claimed, but the practice of interculturalism should be generalized in order to pragmatically manage the complementarities of different ethnic groups, because the practices of multiculturalism have led to segregations of all kinds, movements of territorial autonomy, of cultural autonomy and to other such community defects with effects that are difficult to estimate in the long term.

Even the recent religious conflicts in the Arab world between Sunnis and Shiites, reveal the potential conflict of multicultural practices, which can be exploited by various centres of power, exogenous to the "multicultural" communities in this case.

Regarding the claiming of multiculturalism when the "opening" of China is redefined on the coordinates of the reforms initiated by Deng Xiaoping, the hypothesis exceeds the present approach focused on exploring the sources of social cohesion, the interculturality being only one of them, even at the level of China's macro-management experience.

"Today's China is the result of a long history of integration, through alliances and conquests, of a vast territory and diverse populations around the Han population" (Marga, 2015); The originality of the current Chinese management lies in the fact that, following its colonization in the 19th century, it managed to integrate, within the axiological frameworks of its own culture, the cultural models of all the colonists, maintaining its unmistakable identity profile. His experience shows that multiculturalism, namely the practice of mutual closure, is not the solution, but prudent openings and selective takeovers from any otherness only insofar as these allogeneic elements were compatible with the constants of the Chinese collective mind, as this is a positive practice in relation to this kind of problems. On these coordinates, neither development nor modernization failed in the loss of identity, or in denationalization. The secret of success has a name: interculturality.

This ability of mainland China to resist through culture, to all kinds of aggression on the part of the colonizers, created pragmatic reflexes of original reporting to all its state connectors on all continents. Thus, unlike America, firmly convinced that its axiological standards must be generalized (even imposed!) worldwide, although a multimillennial civilization, China does not claim to have a messianic vocation. Today's China is the result of a successful experiment made by the Chinese community in which intercultural management of differences is the best alternative for China; there is no intention of the Chinese authorities to export "Chinese management" nor "Confucianism" frequently invoked by those who want at any cost to undermine the economic success of the Chinese communists, proposing a

"Confucianist" model of development which the Chinese do not recognize! For this reason, the current Chinese authorities are not intimidated by the various international courts that point out the differences in Chinese management in the punitive register of reproaches. For example, regarding the human "fundamental rights" controversies frequently claimed by Westerners, the Chinese conclude very briefly the discussions with Westerners and Americans: China has its own human rights standards. Social assistance, for example, is offered not by means of state aid as in the American version of "welfare state", but by providing a job for every individual who has been educated and professionalized for free (at the government's expense). The social polarization, specific to the Western model in which there is no unemployment, is rejected by the Chinese in the name of a generous objective: "decent development for all", in which all fundamental human rights are inclusive.

Conclusions:

In conclusion, the best development model for China is the Chinese one, the openness to modernization and reforms are total, with one condition: not to affect the identity profile of the multilateral China. The social cohesion of the over one and a half billion Chinese people is based on interculturality by integrating differences in the area of pragmatic complementarity. In this context, we draw very strict attention to the *potential of historical creativity of interculturalism* that has ensured continuity over centuries and millennia, but also progress and development for over 40 years, without interruption. Globalization could become more attractive if it redefined its goals and methods on the coordinates of interculturality, but this can only be done by abandoning the discourse and methods of multiculturalism, because it has failed even in the areas in which those who invented it a few centuries ago live.

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