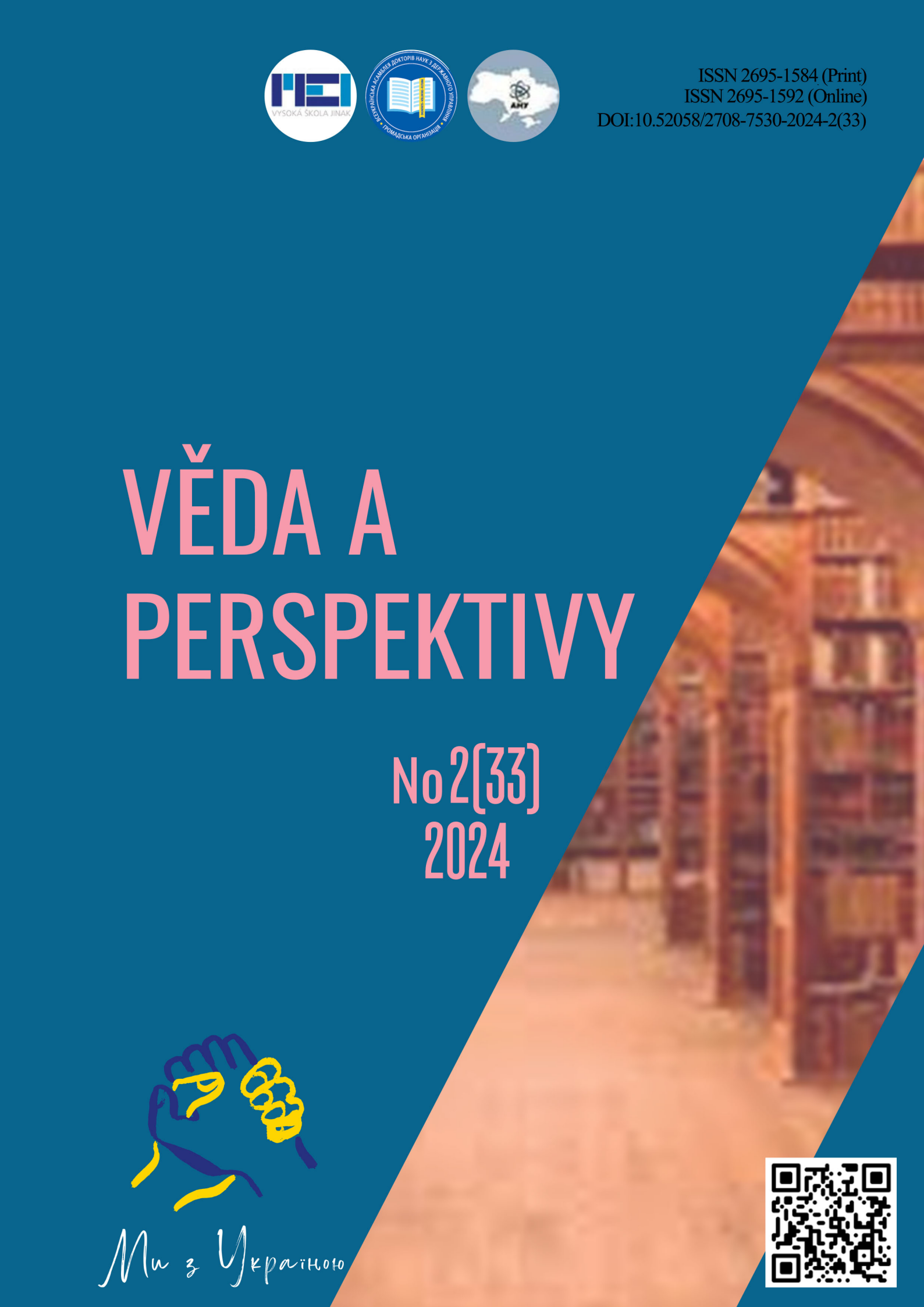
ISSN 2695-1584 (Print)
ISSN 2695-1592 (Online)
DOI:10.52058/2708-7530-2024-2(33)

VĚDA A PERSPEKTIVY

No 2(33)
2024



Ми з Україною

ISSN 2695-1584 (Print)
ISSN 2695-1592 (Online)
DOI:https://doi.org/10.52058/2695-1592-2024-2(33)

Věda a perspektivy

№ 2(33) 2024

Praha, České republika
2024

Věda a perspektivy № 2(33) 2024
ISSN 2695-1584 (Print)
ISSN 2695-1592 (Online

Multidisciplinární mezinárodní vědecký magazín "Věda a perspektivy" je registrován v České republice. Státní registrační číslo u Ministerstva kultury ČR: E 24142. № 2(33) 2024. str. 487

Zveřejněnorozhodnutímakademické radyMezinárodní Ekonomický Institut s.r.o. (zápis č. 97/2024 ze dne 21. Únor 2024)

Vydavatel:
Mezinárodní Ekonomický Institut s.r.o. , Česká republika
International Economic Institute s.r.o.
Praha, České republika se sídlem V Lázních 688,
Jesenice 252 42
IČO 03562671 Praha, České republika
zastoupen Mgr. Markétou Pavlovou

Časopis vychází v rámci práce vydavatelské skupiny „Scientific Perspectives" a s vědeckou podporou: veřejné organizace „Ukrainian Assembly of Doctors of Sciences in Public Administration", veřejné organizace „Association of Scientists of Ukraine",Institut filozofie a sociologie Ázerbájdžánu Národní akademie věd (Baku, Ázerbájdžán)

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Věda a perspektivy № 2(33) 2024
ISSN 2695-1584 (Print)
ISSN 2695-1592 (Online)

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ISSN 2695-1584 (Print)
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Věda a perspektivy № 2(33) 2024
ISSN 2695-1584 (Print)
ISSN 2695-1592 (Online)

SÉRIE “Filologie”

https://doi.org/10.52058/2695-1592-2024-2(33)-288-298

Iryna Biletska

Doctor of Pedagogical Sciences, Professor,
Head of the Department of Theory and Practice of Foreign Languages of the
Pavlo Tychyna Uman State Pedagogical University, Uman, Ukraine,
https//orcid.org/0000-0002-3372-9100

CONCEPTUAL SPHERE OF MULTICULTURALISM: ITS STRUCTURAL AND CONTENT POSSIBILITIES AND LINGUISTIC EXPRESSIONS

Abstract. The study of the process of actualization of language-thinking structures that represent value meanings in the regulatory scale of English-speaking society (in our case – British), at the level of linguistic meanings in various types of discourse, is quite relevant. It is important to turn to the analysis of the functional and semantic characteristics of the multiculturalism concept, which acts as one of the most significant political and cultural concepts in the modern English-speaking world. The article attempts to reveal the peculiarities of the verbal representation of the concept of multiculturalism in the British linguistic culture, taking into account the peculiarities of the functioning of the relevant linguistic units in mass media texts, with primary attention to the implementation of the evaluative characteristics represented at the language level.

Based on the analysis of dictionary articles (Collins Dictionary of Sociology, Longman Dictionary of English Language and Culture), a number of substantive characteristics of the multiculturalism concept were revealed, based on the contextually represented meanings of language units. It has been found that the presentation of such a complex concept as “multiculturalism” in mass media texts is determined by a number of factors of both linguistic and extralinguistic nature. Moreover, the latter include various aspects and ways of covering events. Turning to the media discourse and considering a number of contexts containing representatives of this conceptualized sphere, gave reasons to conclude that such units as “pluralism”, “multiplicity of cultures”, “tolerance”, “freedom”, “commitment to equal respect”, “contributing unique and valuable cultural aspects to the whole culture”, “preserving the distinctions between cultures”, “an objective

of government policy; i.e. encouraging and/or compelling individuals to be governed by their ethnic group", "something that is permitted", "cultural diversity" can be included in the list of representatives of the multiculturalism concept.

Keywords: discourse, multiculturalism concept, verbal representation, structural and content potential, mass media texts.

Introduction. To begin with, concepts serve as structural and meaningful components within one's conceptual framework, aiding in information processing that corresponds to a subjective human experience classified according to certain categories and classes found in society. The unique traits of any culture are mirrored in cultural concepts, expressed in language through words and phrases, that are meaningful mental entities representing the semantic properties of cultural values.

Thus, it is essential to analyze the realisation of language-thought structures that have valuable meanings in the British English-speaking society on the linguistic level in different types of discourse. At the same time, examining the functional-semantic characteristics of multiculturalism, a pivotal political and cultural concept in today's English-speaking world, is pertinent.

Analysis of recent research and publications. Multiculturality is a complex scientific problem that is being investigated by researchers both from Ukraine (V. Drabovska, L. Liapina, O. Pankevych, Yu. Zatsnyi et al.) and overseas (P. Bode, S. Fish, S. Nieto, B. Parekh et al.). This research is rooted in the ideas of foreign linguists, including R. Beaugrande, G. Eakoff, Ch. Fillmore, R. Jackendoff et al., concerning linguistic semiotics, semiotic conceptology, functional and cognitive linguistics, as well as linguacultural studies.

The purpose of the article. Hence, the main aim of this article is to uncover the verbal manifestation of the multiculturalism concept in British linguaculture, considering the characteristics of operation of corresponding linguistic terms in media texts, while paying particular attention to the realization of evaluative features at the linguistic level.

Presentation of the main material. It is crucial to initiate the analysis of the material through lexicographical sources. For instance, the Collins Dictionary of Sociology offers subsequent information regarding the concept of multiculturalism: *"The acknowledgement and promotion of cultural pluralism is a feature of many societies. In opposition to the tendency in modern societies to cultural unification and universalization, multiculturalism both celebrates and seeks to protect cultural variety (e.g. minority languages), while at the same time focusing on the often unequal relationship of minority to mainstream cultures. After decades of persecution, the prospect of indigenous or immigrant cultures are now helped somewhat by the support they receive from the international public opinion and the international community (e.g. the United Nations)"* [5].

The Longman Dictionary of English Language and Culture includes material presented vividly in a special section under the general title "Multiculturalism". This section extends across several pages, with verbal text accompanied by corresponding visual elements. A part of this section, titled "Multiculturalism in the UK", comprises the following sub-sections: *"Ethnic Diversity in the UK"*, *"Immigration to the UK"*, *"Food"*, *"Religious Faith and Religious Holidays"* and *"Festivals"*. As an illustration, below are some important facts: *"Immigration in the UK increased greatly after World War II. During the 1950s, the country was still rebuilding its economy after the war. It needed workers for the factories and for the hospitals of the New National Health Service. Immigrants were encouraged to come to Britain to take up these jobs. Many came from Ireland and from countries that were part of the former British Empire, especially the West Indies, India, and Pakistan. Immigrants from these Commonwealth countries held a British passport and had the right to British citizenship. At first, they were considered to be different and not everyone welcomed them. In the 1970s, a law was passed which made it illegal to treat black people differently from anyone else. Now, 50 years later, the children and grandchildren of the earlier immigrants are well-established members of British society"* [14].

As one can see, by referencing the meanings of linguistic components within these contexts, one can differentiate multiple content possibilities of the multiculturalism concept. Thus, the noun "immigrant", representing at the verbal level one of the meanings that is included in this conceptualized sphere, on the one hand, has neutral properties and can be considered in a number of cases as a unit of terminological nature, which is realized in the text of socio-cultural content in the sense "someone coming into a country from abroad to make their home there" [14]. The Collins Dictionary of Sociology has the following information included in the "Migratio" article: *"The movement of people from one country to another, and who declare an intention to reside in the latter. Emigration refers to the movement out of a country; immigration refers to the movement into of a country. There is an internationally agreed definition of an immigrant as someone who, having lived outside the country for at least one year, declares an intention to live in the country for at least one year. An emigrant is defined in the opposite way. Since World War II more people emigrated from the UK than immigrated into it. In recent British history there have been three periods of marked immigration: Irish people 1800-1861; Jewish people 1870-1911; and people from the new Commonwealth 1950-1971. There have been a number of moral panics about immigration since 1945, focusing on the immigration of black people; and it is therefore important to distinguish between immigrants and black people; it is wrong to assume that an immigrant is black, and it is equally wrong to assume that a black person is an immigrant, especially a person who migrates in to a country of which he is not a native for permanent residence"* [8]; *"There is an internationally agreed definition*

of an immigrant as someone who having lived outside the country for at least one year, declares an intention to live in the country for at least one year" [5]. Example: *"Immigrants were encouraged to come to Britain to take up these jobs"*; *"Immigrants from these Commonwealth countries held a British passport and had the right to British citizenship"*; *"... the children and grandchildren of the earlier immigrants are well-established members of British society"*.

At the same time, in these contexts, the implementation of the unit "immigrants" is accompanied by a whole series of negatively colored words and phrases that directly affect the tone of the story [13] and marked ambiguous expressive-emotional-evaluative connotations of the adherent property implicitly present in this case. For example, the contradictory nature of the situation surrounding the entities defined by the concepts of "multiculturalism" and "immigrants" is indicated by their contextual contact with such units as "opposition to the tendency to cultural unification and universalization", "to protect cultural variety", "the often unequal relationship of minority to mainstream cultures", "they were considered to be different", "not everyone welcomed them", "to treat black people differently from anyone else", where important characteristics of these meanings are semantic properties of tokens "opposition", "to protect", "variety", "different", "unequal", "minority".

We should also note the fact that "Longman Dictionary of English Language and Culture" [14] contains a comment accompanying the article devoted to the noun "immigrant", which presents its characteristics in the two main English-speaking countries – Great Britain and the USA. We will present a fragment from this text and consider its main characteristics from the point of view of selecting linguistic means for the representation of the specified concept.

"The UK has received large numbers of immigrants. Some were refugees, especially before and during World War II. In the 1950s and 1960s, many people went to the UK from the Commonwealth, especially from the Caribbean, India, and Pakistan. In the 1970s, a number of boat people from Vietnam were allowed to live in the UK. Today there are strict rules preventing people from going to live in the USA and the UK, and unless one of their parents is from there, they are married to a US or UK citizen, or they are bringing a large amount of money with them, it is very difficult for someone to live in either country permanently.

Asylum seekers are allowed to live in the UK and the US until it is safe for them to return to their own country, and some are given permission to live in the UK or the US permanently".

The content aspect of the given excerpt can be characterized as information that acquaints the reader with the possibilities and conditions that are essential for immigration to Great Britain "unless one of their parents is from there, they are married to a US or UK citizen, or they are bringing a large amount of money with them". In the same connection, the author describes the categories of immigrants

who are accepted or are being accepted into the country: *"Many people went to the UK from the Commonwealth, especially from the Caribbean, India, and Pakistan"*, *"boat people from Vietnam"*, *"asylum seekers"*.

The passage repeatedly emphasizes the complexity of the immigration process, which depends primarily on the British authorities, which is represented in the text by such phrases and sentences as "were allowed to live in the UK", "strict rules", "preventing people from going to live in the USA and the UK", "very difficult for someone to live in either country permanently", "are allowed to live in the UK and the US", "to return to their own country", "some are given permission to live in the UK or the US permanently", which include lexical units with a regulatory component of meaning ("allowed", "rules", "strict", "permission", "preventing"). In other words, the same the source positively reflects the specificity of multiculturalism as a special national policy, and at the same time contains information of a more objective nature, which allows highlighting one of the less attractive sides of this phenomenon.

We will give a number of examples in which the considered mental-linguistic structure is presented in various aspects, not only in terms of content, but also from the point of view of an adequate repertoire of linguistic means, typical for the coverage of this issue in the mass media. The peculiarities of speech abuse in this socially significant sphere are determined by the typical features of mass communication itself, which primarily include the collective, collegial nature of text creation and the targeting of mass information texts to a huge audience.

Let's turn to the material: 1) *Have you forgotten, Mr. Todd, the large numbers of European immigrants who have settled in Britain? They didn't all receive a very warm welcome. I can't tell you! In fact, I wouldn't like to repeat some of the things that were said about them! But now they and their children – and grandchildren – are just like any other British citizens.*

2) *The biggest problem of all in ghetto, the crowding together of large racial groups into one part of the city – very often the poorest and least attractive part of the city. This ought never to have been allowed. It was bad planning on the part of the authorities in the early stages of large-scale immigration. It was also partly the fault of the immigrants themselves, who felt frightened and lonely in a strange country and therefore wanted to remain together. People who live in separate communities are always regarded with suspicion, and sometimes even with fear.*

3) *I think there will be a long perrod of difficulty, misunderstanding, and even bitterness where there are ghettos. But yes, on the whole, I am hopeful. As Mrs. Dawkins said, other foreign immigrants have been integrated – in the end. It may take longer with us because our colour is a continual reminder that we're different. Then, with Pakistanis and Indians, there are the problems of religion, dress and eating habits. This makes integration for them more difficult still.*

In these cases, the lexical unit "immigrants" has such contextual synonyms as "foreigners", "large racial groups", "people who live in separate communities", "foreign immigrants", "different", being in contextual contact with such words and phrases like""ghettos", "(not) to receive a very warm welcome", "things that were said about them", "never to have been allowed", "bad planning on the part of the authorities", "partly the fault of the immigrants themselves", "to feel frightened and lonely in a strange country", "to live in separate communities", "to be regarded with suspicion, and sometimes even with fear", which give a gloomy, negative tone to the story at the expense of their inherent expressive-emotional-evaluative values.

One of the most important concepts represented in these contexts is the concept of "integration": *"Other foreign immigrants have been integrated – in the end. This makes integration for them more difficult still"*. It acts as a complex structure, meaningfully contrasted with such concepts as "difficult", "misunderstanding", "bitterness", "problems of religion, dress and eating habits", "suspicion", "fear", "crowding together".

As a political term representing a scientific concept, this unit is implemented in the following contexts: *"Integration is a noble cause, which has the aim of eventually producing a unified society. But it requires subtlety and honesty in presentation. Let us admit that the changed definition of multiculturalism has arisen not because, for instance, we have suddenly become more concerned about the opportunities available to black youth, but because within Islam there has arisen a small but dangerous death cult. It is the suicide bombers, eager to murder thousands in order to restore the medieval Caliphate, who are our enemies, not the peaceful majority of Muslims"*.

In a special dictionary, the concept of "integration" is presented as "the extent to which an individual experiences a sense of belonging to a social group or collectivity by virtue of sharing its norms, values, beliefs, etc." [5]. Note that this complex concept has contradictory assessments from the point of view of its political significance and can acquire different evaluative connotations in different contexts. Example: *"Moreover, Brown expressed concerns about diversity and integration, linking these to terrorism and the July 2005 London bombings. His rhetoric called for unquestioning national loyalty and the teaching of British history as a grand march forward to liberty and democracy. In so doing, it overlooked the need for critical thinking in the history classroom. Since 2010 with the formation a Conservative-Liberal Democrat coalition government, the school curriculum is under review, and it is not clear at the time of writing whether citizenship education will remain compulsory. This seems ironic, given Cameron's focus on the Big Society and his emphasis on community initiatives which are intended to replace cuts in local government services"* (British Politics Review, Volume 6 I No. 2, Spring 2011).

Let's give another context: *"Gordon Brown has since called for a better balance between diversity and integration – and for greater prominence to be given*

to British history: "We should not recoil from our national history – rather we should make it more central to our education. Not just dates, places and names. But a narrative that encompasses our history" (www.fabians.org.uk).

Explaining the term "multiculturalism" is rather difficult as it is employed in many contexts and seen differently by various socio-political movements. Consequently, the authors employ various methods to explicate its meanings, using the semantic and pragmatic potential of different levels of language.

This situation additionally contributes to compromising the rational coherence of the concept's content, which leads to the production of variant words and implications that expand and, in some cases, blur the conceptual borders. At the same time, transformations of this particular feature are embodied at the level of linguistic representation. For example: *"The trouble with the term multiculturalism is that it obscures rather than clarifies. Here are three very different meanings. Multiculturalism. as a sociological description of society. Multiculturalism as something that is permitted; i.e. different cultural norms are permitted to co-exist within the framework of a universalistic liberal society. Multiculturalism as an objective of government policy; i.e. encouraging and/or compelling individuals to be governed by their ethnic group (e.g. religious schools). The first of the above is a fact. The second is desirable. The third a form of Apartheid".*

"The idea of multiculturalism has proved politically too seductive. In lieu of proper definitions either of culture or of cultural diversity, the term "multicultural" has come to define a society that is particularly diverse, usually as a result of immigration. It has also come to define the policies necessary to manage such diversity. The concept of multiculturalism, in other words, has come to embody both a description of a society and a prescription for controlling that society. Multiculturalism is both the problem and the answer. This conflation of description and prescription adds to the confusion about the meaning cultural diversity at policy level while, at the same time, entrenching the idea of multiculturalism as a self-evident good" [7].

The understanding of media texts is impacted by the various forms of informational texts: descriptive, interpretive-analytical, conceptual generalizations with explanatory hypotheses, as well as theoretical information which must be verified or disproved. The range of material the authors of this article have assessed in this area is varied and covers an array of distinct media texts. Furthermore, current media text is multifaceted and multilayered principally due to the process of its transmission being related to several mass communication systems.

In this regard, emphasis is placed on the textual material available on the Internet, which allows the reader (user) to access a whole complex of linguistic works united by a common theme, directly or indirectly related to each other, and belonging to various genres, i.e., to hypertext.

One must also take into account that the way multiculturalism is represented in media is shaped by various linguistic and extralinguistic factors. The latter include various aspects and methods of event coverage.

Taking into account these characteristics, it is essential to review a range of definitions of multiculturalism borrowed from multiple sources to determine the most general and specific aspects of this concept. The examples discussed refer to both British and American situations.

- *Muiticulturalism – the belief that it is important and good to include people or ideas from many different countries, races, or religions* [14].

- *Multiculturalism – the belief and practice of giving equal importance to each of the different cultures in a society* [6].

- *Multiculturalism – is a situation in which all the different cultural or racial groups in a society have equal rights and opportunities, and none is ignored or regarded as unimportant* [5].

- *Multiculturalism (n) – the practice of acknowledging and respecting the various cultures, religions, races, ethnicities, attitudes and opinions within an environment* [10].

- *Multiculturalism – emphasizes the unique characteristics of multiplicity of cultures in the world, especially as they relate to one another in America, Diane Ravitch identifies the two main currents of multiculturalism as pluralistic and particularist. Pluralistic multiculturalism views each culture or subculture in a society as contributing unique and valuable cultural aspects to the whole culture ("melting pot"). Particularist multiculturalism is more concerned with preserving the distinctions between cultures. Particularists often deride Western Christendom in general or specifically America as narrowly "Eurocentric", for example, Edward Said's book Orientalism claims Westerners are inherently incapable of understanding Islam. It is often difficult to distinguish the two currents Ravitch describes, as the celebration of a "diversity" can mask a hostility toward a mainstream which has ignored blacks, women, American Indians and so on in American history* [8].

- *Multiculturalism – the term "multiculturalism" emerged in the 1960s in Anglophone countries in relation to the cultural needs of non-European migrants. It now means the political accommodation by the state and/or a dominant group of all minority cultures defined first and foremost by reference to race or ethnicity: and more controversially, by reference to nationality, aboriginality or religion, the latter being groups that tend to make larger claims and so tend to resist having their claims reduced to those of immigrants* [9].

- *Multiculturalism – the view that the various cultures in a society merit, equal respect and scholarly interest. It became a significant force in American society in the 1970s and 1980s as African-Americans, Latinos, and other ethnic groups explored their own history* [4].

- Multiculturalism is the acceptance or promotion of multiple ethnic cultures, applied to the demographic make-up of a specific place, usually at the organizational level, e.g. schools, businesses, neighborhoods, cities or nations. In this context, multiculturalists advocate extending equitable status to distinct ethnic and religious groups without promoting any specific ethnic, religious, and/or cultural community values as central. The policy of multiculturalism is often contrasted with the eoncents assimilationism and social integration [13].

- Multiculturalism: The policy or process whereby the distinctive identities of the cultural groups within a society are maintained or supported [11].

A comparative analysis of the excerpts provided shows that various authors have shown multiculturalism to be a meaningful structure, with terms such as “belief”, “situation”, “practice”, “view”, “policy” and “process” included in the most critical definitions.

The most significant units in the provided expressions that explicate the discussed conceptual essence are semantically contrasting lexical units such as “equal” and “different”, along with keywords such as “cultures”, “countries”, “races”, “religions”, “identities”, “groups” (in phrases such as “cultural groups”, “different cultural or racial groups”), “ethnicities”, “attitudes”, “opinions”, “acknowledging”, “respecting”, “society”, “nationality” and “integration”. These words carry specific semantic nuances in the verbalization process of the multiculturalism concept. Hence, this array of linguistic units is also indicative of the analyzed concept, considering the full scope of its meanings.

A detailed analysis of media discourse and various contexts containing representatives of this conceptual sphere has provided grounds to conclude that the list of representatives of the multiculturalism concept may include units such as “pluralism”, “multiplicity of cultures”, “tolerance”, “freedom”, “commitment to equal respect”, “contributing unique and valuable cultural aspects to the whole culture”, “preserving the distinctions between cultures”, “an objective of government policy; i.e. encouraging and/or compelling individuals to be governed by their ethnic group”, “something that is permitted”, and “cultural diversity”. Some of these may be considered in terms of semantic oppositions to one another within the researched discourse. Considerable attention should be paid to the frequent use of the “melting pot” metaphor in reference to British multiculturalism, which is distinct from the American concept of retaining ethnic cultural identities, as expressed by the terms “salad bowl theory” and “American mosaic” [12].

In this context, it is important to provide another example that contains the following metaphor: *“Mosaic multiculturalism” will not survive. But many of the practices of multicultural states will continue, accompanied by new policies for socioeconomic and civic integration. And it is through this process of negotiation and debate that we can renew our democracy with greater strength in our diversity”* [12]. As the research reveals, British society experiences contradictions widely

discussed in the press. These contradictions are not only related to conflicts among the cultures of different ethnic groups but also to conflicts concerning different views on the conditions of coexistence of these cultures and conflicts surrounding the so-called rules and practices. There is also the "Melting Pot Theory", a theory of forming the American nation that unified immigrants from different races and nationalities from various countries around the world into a single alloy over two centuries. The concept of the "melting pot" was first used by English playwright Israel Zangwill in his play of the same name in 1908, which depicted the lives of Jewish immigrants in the United States. In recent years, sociologists have discussed a reverse process (salad bowl theory) – the preservation, rather than the "melting" of elements of ethnic cultures in American society [12].

In several cases, the emotional aspect of the statements under study carries a tone of sorrow, as seen in the following example:

We do not blame immigrants for failing to integrate: the blame lies at the feet of our rulers for failing to set clear boundaries by requiring them to learn English, respect British culture and obey the house rules. Instead, the British have been exhorted to change the rules to accommodate the newcomers [2].

In this scenario, the evaluative nature is conveyed through linguistic expressions such as "do not blame immigrants", "failing to integrate", "the blame lies with our leaders for not establishing clear boundaries" and "exhorted to change the rules". The emotional tone of the discourse can be interpreted as a manifestation of sorrow, driven by the prevailing socio-cultural circumstances, which act as a pivotal factor in the discourse, realized through the use of language.

It is important to note that various verbally represented concepts within the conceptual sphere of "multiculturalism" have contained both negative and positive evaluative characteristics in different historical periods. However, today, the processes reflected in them are mostly viewed in British society as representatives of phenomena that contribute to the fragmentation of the country and the loss of national identity and British values.

In this regard, emphasis should be placed on such phrases as "British Anglophobia" and "British Islamophobia", which are realized in the illustrative context of "British anglophobia and British Islamophobia have in common".

Conclusions. Notably, the scope of this article is restricted to a particular facet of the intricate topic of multiculturalism, which incorporates cultural, spiritual, social, political, economic and other aspects. However, a detailed analysis of factual material shows that the evaluative component is extremely important in distinguishing the semantic features of these notions, even though they have directly opposing meanings.

The research thus proves that the concept is usually a complex meaningful structure with many layers and potentially multiple interpretations, which makes it difficult to diagram it using an algorithm such as the "centre-periphery-associative

sphere". For instance, the analyzed concept of multiculturalism finds reflection and potential for expression in practically all spheres of public life in the UK, and accordingly, it is represented in these spheres through a conglomerate of meanings. Its most significant feature, in this context, appears to be its dynamic nature due to its inherent involvement in communicative situations.

Consequently, further research on the problem in question should focus on studying the evaluative component of the multiculturalism concept and determining its characteristics and peculiarities when applied in a real-life context. This should take into account the features of the realization of the examined structures that are part of it.

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