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THE DEVELOPMENT OF ETHNIC MULTICULTURALISM

Summary

Multiculturalism theory has revived the question of the origins of ethnic identity. Until recently, the concept of identity was rarely found in monographs, textbooks, and journal publications, and was not used in scholarly discussions. But globalization has given rise to a growing sense of national and ethnic self-awareness. Although the term “identity” has begun to appear in the scientific press in recent years, it remains foreign, obscure, and poorly understood by most readers. Social identity denotes a sense of belonging to a social group (ethnicity, profession, etc.), a person’s awareness of being part of this group and occupying a specific position within it.

This article aims to analyze systematic model of multiculturalism and deals with the discipline, its methodologies, main functions and importance. It also tackles theoretical problems and other issues regarding to multiculturalism. The essence of multiculturalism is analyzed as a social factor, strategy model and way of life. The important causes of multiculturalism formation, analysis of assimilation and isolation strategies of multiculturalism are highlighted together with all of its strong and weak aspects.

Keywords: multiculturalism, society, globalization, multicultural society, strategies.

Article One which is entitled “Cultural diversity: the universal humanity Heritage” of the Universal Declaration on Cultural Diversity adopted by UNESCO on 2 November 2001 says: “As a source of exchange, innovation and creativity, cultural diversity is as necessary for humankind as biodiversity is for nature in this sense, it is the common heritage of humanity and should be recognized and affirmed for the benefit of present and future generations” [1, 2001].

To uphold hypothetically the necessity of being in charge of ethnocultural diversity among people for the state, together with it putting in practice is also certain to be hard. It is beyond the power of a lot of foremost Western countries to control, to lead ethnocultural volatility among people properly.

Disruption on ethnic, racial, religious and cultural basis in those countries is the proof of it. Administered cultural assimilation is one of the faults. Or, some authorities believe that a development in ethnocultural variety endangers their security and do their hardest to ward off an increase in variety via isolation strategy. The quantity of such kind of states is getting more as a result of refugee and migrant crises. Therefore, the essence of multiculturalism, the three processes of tolerance, and then it's being as a strategy model for the managing of Ethnocultural volatility should be analyzed properly. Together with all of these aspects of assimilation, isolation and multiculturalism are certain to be surveyed appropriately and, in this case, apartheid should be structured in details. Alongside these above-mentioned factors soft and hard multiculturalism has to be analyzed, then should be weighed if multiculturalism can be taken as a way of life fully or not [2, 2011].

Globalization process and the development of ethnic, racial, religious and cultural variety

The development of ethnic, racial, religious and cultural variety in society is sure to be differentiating attribute of the exceptional globalization process. Globalization process has risen an interest almost in all countries attracted all of them assisting to build ethnic, racial, religious and cultural difference in most of countries.

The module of this volatility is shaped with the help of objective and subjective aspects. Some reasons such as historical, geographical, political, social, economic and cultural reasons are included into objective factors. The important subjective factor is related with policy followed by the government, no matter that ethnocultural diversity is in process in society.

One factor is very necessary while analyzing the government activity in the rise of ethnocultural diversity. It can happen obligatorily or voluntarily. For instance, after occupying same (some) countries, the government of that countries pursued a policy of moving people into other land in order to resolve population differences in their own territories. But German government after World War II permitted labor migrants into the country to increase, to develop economic development.

It is known that through the history a lot of states try their hardest to restrict ethnocultural variety, because of regarding it hazard to the national security. But in reality, the development of ethnocultural diversity appeared as a consequence of impartial classical growth (evolution).

The well-known Indian politician Mahatma Gandhi valued variety role in the evolution of people. He said: "A culture that aspired to be exclusive was doomed to extinction".

The ethnocultural volatility defense (preservation) is sure to be approached as an intrinsical form of government strategy. The administration of ethnocultural volatility is certain to be careful take notice of all social gatherings. Profits and it should also be included the authority, the ethnic and religious minorities. Very

consequential difficulties (issues) are sure to be encountered in various places as a result of wrong managed ethnocultural volatility.

Azerbaijan National Leader Heydar Aliyev held in high regard ethnocultural variety preservation among people. He said: “The more ethnicities a country has, the richer it becomes, as each of them contributes to world culture and civilization” [3, 2014].

Above mentioned thoughts let us say that multicultural society is a society where various ethnic, racial, religious and cultural groups have a chance of living together and many of the states can be called multicultural in the wide sense of expression.

Yet confined (constricted) approach to the conception of multiculturalism shows the fixed strategy followed by government in regarding to ethnic, racial, religious and cultural volatility.

Paul Dumouchel Canadian professor writes in his article “Comparative Multiculturalism” that 3 various definitions of Multiculturalism as a phrase in scholarly literature. In the first nation multiculturalism is related with socio-historical situation where various ethnocultural peoples share the same area. He thinks that multiculturalism can be taken descriptive in nature.

Dumouchel links the next definition of multiculturalism with the fixed strategy followed by authority in regard to the ethnocultural volatility.

According to Dumouchel multiculturalism owns the third definition and it is normative characteristically. The third meaning reflects the way to organize multicultural society according to the justice [4, 2009].

Weighing up the concept of tolerance and interculturalism gives a way to determine the point of multiculturalism. A multiculturalism idea is almost tolerance in essence. Even it can be said that the fundament of multiculturalism scheme is formed by tolerance.

As we know, ethnic, racial, religious and cultural varieties are characteristic for many countries.

All of varieties show their meditation in ethnocultural values. Multiculturalism as a strategy anticipates tolerance on the part of more people towards the minorities and their ethnocultural ideas. Yet, the extent of multiculturalism as a strategy is not restricted to the range of tolerance and it is much wider.

Multiculturalism as a social factor impacts on politics, economy, culture, moral and spiritual values and it is related to them.

The given aspects have tremendous impact on multiculturalism as a social phenomenon.

Different nations living in the same area for many years.

The geographical territory. It regards to areas in which volatile cultures, traditions are together.

The people’s movement to industrialized country.

Migration policy fulfilled by colonial powers.

Because of War, migration of people.

As has been mentioned, multiculturalism as a strategy policy to settle the issues, difficulties running into the state regarding to ethnic, racial, religious and cultural diversity. Before the advent of multiculturalism strategy states tried to overcome this variety through two patterns-the models of assimilation and isolation.

The assimilation models expect the national minorities' ethnic, racial, religious and cultural volatility by their sucking up into the main nation's culture.

Isolation policy doesn't let the national minorities' unification into society.

The isolation strategy appears in 2 forms. 1) It obstructs minorities' entrance into the country. 2) It segregates a group of people, not to allow their incorporation. But multiculturalism creates positions to interaction of minorities' and main ethnos' values [5, 2011].

Multiculturalism strategies. The politics of equal dignity is based on the idea that all humans are equally worthy of respect. It is underpinned by a notion of what in human beings commands respect, however we may try to shy away from this metaphysical background". [6, 1994].

For Kant, whose use of the term dignity was one of the earliest influential evocations of this idea, what commanded respect in us was our status as rational agents, capable of directing our lives through principles" [7, 1968].

"All societies are becoming increasingly multicultural, while at the same time becoming more porous. Indeed, these two developments go together. Their porousness means that, they are more open to multinational migration: more of their members live the life of diaspora, whose center is elsewhere. In these circumstances, there is something awkward, the awkwardness arises from the fact that there are substantial numbers of people who are citizens and also belong to the culture that calls into question our philosophical boundaries [8, 2010].

"The multiculturalists notwithstanding, the choice facing us today is not between a "repressive" Western Culture a multicultural paradise, but between culture and barbarism. Civilization is not a gift, it is an achievement-a fragile achievement that needs constantly to be shored up and defended from besiegers inside and out" [9, 1991].

Through history it has been shown beyond doubt that, these two policy strategies are not effective in running ethnocultural volatility. The model of assimilation was proved to be wrong, when culture owns a leading part in modern social evolution. Together with its isolation model was taken mistaken in globalization conditions in the mixed and merged cultural circumstances.

Assimilation and isolation policies failure to run ethnic, racial, religious and cultural diversity is the first reason for emergence of multiculturalism policy model in Canada in 1960s and 70s, after it in many European multicultural countries.

The Hill Times London writes about it and shows that Defense Minister Jason Kenney is also responsible for the multiculturalism file in Canada: “Multiculturalism was one of our Country’s social revolutions of the 20th century. In the 21st century a century in which American Global Leadership may be lacking-Canada needs a socio-strategic revolution. We need to find a way to unite those communities in Canada that would normally be divided by an overseas protracted social conflict behind a shared foreign policy approach. Our country’s policy of multiculturalism has brought the World to Canada. Today we need to use our diversity to bring Canada to the World [10, 2015].

Differing from the isolation strategy, multiculturalism as a model that is in a search of managing ethnic, racial, religious and cultural diversity resists the ethnocultural merits of minorities and instead measures those merits, however unlike differing from the isolation strategy it forms favorable integration chances of minorities to the society where they live. In short, multiculturalism neither assimilates national minorities’ ethnocultural merits, nor isolates the evolution of these merits from the society progress. By formalizing alike (the same) circumstances for the evolution of the ethnocultural merits of the ethnic group and those of communities’ multiculturalism forms beneficial circumstances for their interchange (reciprocation). According to professor Chandran Kukathas of the London School of Economics, there are 5 responses to diversity and he explains it in a different way [11, 2002]:

- Isolationism
- Assimilationism
- Weak multiculturalism
- Strong multiculturalism
- Apartheid

As about assimilation isolation has been noted, it is worth to speak about soft and hard multiculturalism. According to professor Chandran Kukathas strong and weak multiculturalism are obvious in regard to the ethnic group variety among people.

The soft model of multiculturalism generates circumstances for ethnic and national minorities to preserve their ethnocultural merits. Yet in the case of not being able to preserve their ethnocultural merits themselves, the only plan to get rid of the situation is to accept the ethnos. In short, they realize that their position demands to accept ethnocultural merits of the ethnos without any outside force. In that case it is impossible to preserve ethnic identity (racial identity) and ethnocultural merits. Because of not having other settlement, the minorities give up voluntarily the opinion of preserving their ethnocultural merits if not totally (fully) then, to some range, and believe it favorable to merge the community where they live. For example, the soft multiculturalism form was seen in the Soviet Union. No matter that, republics being non-Russian had great chances to preserve and evaluate their native languages,

traditions, they still give preference to take the ethnocultural merits and Russian people's history and to study in Russian, as if opened a way in front of them to have career, get success in all fields where they live. The tolerance shown to ethnic groups doesn't assimilate their ethnocultural values, doesn't isolate these groups. No matter that, sufferance applied ethnic groups and their ethnocultural merits in Western countries, the ethnic groups take very necessary to acquire the ethnocultural values of the ethnic groups, to associate their language, customs and traditions, to merge into the society. By doing it they can obtain the chance of participating very actively in all fields.

In this way, national minorities voluntarily don't want to have the chances formed by the soft type of multiculturalism.

Differing from the soft form, hard kind of multiculturalism demands the formation of all the circumstances for ethnic groups both to protect their values and to participate actively in all fields of society that they live. Sufferance of ethnocultural variety is not sufficient for the hard kind of multiculturalism.

The advocates of this kind of multiculturalism suppose that the authorities ought to preserve and evaluate their variety, contributing it financially, legally and morally. From this point of view Canadian professor Will Kymlicka, a well-known scholar of multiculturalism, says that the state ought to acknowledge all ethnic religions and racial groups' rights and provide them with special programs in order to preserve their cultures. He thinks this intercession by the authorities will assist to protect the minorities' cultural self-determination. However, Will Kymlicka believes that, the minorities ought to esteem (to show high regard) the society rules (laws) that they live. Liberal Multiculturalism as political philosophy "W. Kymlicka" [12, 2002].

These two kinds of multiculturalism are determined by liberalism theory. Yet, as professor Kukathas has written soft multiculturalism, not accepting state involvement in the regulation of national association among people, is determined by classical liberalism, however hard multiculturalism which supports active state involvement in the regulation of those relations is based on update liberalism. [13, 1997].

This idea can be expressed with the Euler diagram, as this diagram reflects the ties between these two ideas [14, 2007]:

- Multiculturalism
- Tolerance

Together with the tolerance of ethnic and religious minorities respect is included for their ethnocultural estimation. From this point of view famous British professor writes that, demands for recognition is much more than appeal for tolerance and covers an acceptance, respect and even public affirmation of their differences.

Due to the following news the authorities should worry! More than three-quarters of the World's population lived in countries with "high" or "very high" levels of restriction on religion in 2013, according to a new Pew Research Center report titled "Latest Trends in Religious Restrictions and Hostilities" [15, 2015].

According to professor Chandran Kukathas of the London School of Economics, "A classical liberal multicultural regime could be described as a maximally tolerant regime. It is so tolerant it will even accept within its midst those who are opposed to it. At the same time, it will not give special protection or advantage to any particular group or community. It will not deter anyone from pursuing particular goals or from trying to sustain particular traditions; yet neither will it promote others, or subsidize ones that are specially preferred. This is multiculturalism without fear or favor" [11, 2002].

In multiculturalism, request for recognition goes beyond the plea for tolerance and include" acceptance, respect and even public affirmation of their five differences". As a result of this analysis, we can come to such kind of conclusion that, the idea of multiculturalism is similar to tolerance in content, in short tolerance creates the multiculturalism strategy. Policy of multiculturalism as a model anticipates tolerance on more people towards the minorities and their ethnocultural merits.

Yet, the size of multiculturalism as an idea is not restricted to the tolerance extends and it is much wider. In this case Euler diagram proves these thoughts. But together with tolerance of ethnic and religious minorities multiculturalism involves 6 respects for their ethnocultural varieties.

The coexistence of various nations in the same area is the first factor that impacts multiculturalism as a social aspect. Since ancient period of different peoples have lived in the same territory in peace and security. The second factor is the geographical location of the country. It adverts to places where various traditions and civilizations live alongside. The people living in these places kept in touch with various ethnicities, races, religions and culture, establishing and developing economic, commercial and cultural relations with them.

Successfully, one after the other beneficial circumstances for the creation of multicultural conditions. The third factor is the peoples' move to economically industrialized countries because of social and economic causes. Economic migration is considered the important cause for the variety of cultures in the Western countries today. Yet, the feature of this move has fully changed.

The peoples' flow because of wars to the industrialized European countries is a great extent and so uncontrolled that it has turned into political immigration. The fourth factor is resettlement strategy of peoples' run by colonial power. The last, the fifth factor is people's move from their own places to other countries as a military conflict cause and it made people to look for shelter in European countries (Syria, Afghanistan, Iraq).

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РАЗВИТИЕ ЭТНИЧЕСКОГО МУЛЬТИКУЛЬТУРАЛИЗМА

Резюме

Теория мультикультурализма вновь поставила на повестку дня вопрос о происхождении этнической идентичности. До недавнего времени понятие идентичности редко встречалось в монографиях, учебниках и журнальных публикациях и не использовалось в научных дискуссиях. Однако процесс глобализации привёл к росту национального и этнического самосознания. Хотя термин «идентичность» стал появляться в научной печати лишь в последние годы, он до сих пор мало понятен большинству читателей. Социальная идентичность выражает чувство принадлежности к определённой социальной группе (этнической, профессиональной и т. д.), осознание человеком своей принадлежности к этой группе и занимаемой в ней определённой позиции.

Целью данной статьи является анализ системной модели мультикультурализма и рассмотрение самой дисциплины, её методологии, основных функций и значения. Также рассматриваются теоретические проблемы и другие вопросы, связанные с мультикультурализмом. Анализируется сущность мультикультурализма как социального фактора, стратегической модели и образа жизни. Выделяются важные причины формирования мультикультурализма, анализируются стратегии ассимиляции и изоляции мультикультурализма, а также его сильные и слабые стороны.

Ключевые слова: мультикультурализм, общество, глобализация, мультикультурное общество, стратегии.

Xəlilova Aygün Hökmən qızı

ETNİK MULTİKULTURALİZMİN İNKİŞAFI

Xülasə

Multikulturalizm nəzəriyyəsi etnik kimliyin mənşəyi məsələsini yenidən gündəmə gətirmişdir. Son vaxtlara qədər kimlik anlayışına monoqrafiyalarda, dərsliklərdə və jurnal nəşrlərində nadir hallarda rast gəlinirdi və elmi müzakirələrdə istifadə olunmurdu. Lakin qloballaşma prosesi milli və etnik özünüdərk hissənin artmasına səbəb olmuşdur. “Kimlik” termini elmi mətbuatda yalnız son illərdə rast gəlinə də, əksər oxucular tərəfindən hələ zəif başa düşülür. Sosial kimlik hır hansı

sosial qrupa (etnik mənsubiyyət, peşə və s.) mənsubluq hissini, insanın bu qrupun bir hissəsi olduğunu və onun daxilində müəyyən bir mövqə tutduğunu dərk etməsini ifadə edir.

Məqalədə multikulturalizmin sistematik modeli təhlil edilmiş, multikulturalizmin metodologiyaları, əsas funksiyaları və əhəmiyyətindən bəhs edilmişdir. Bundan əlavə multikulturalizmə aid nəzəri problemlərə və digər məsələlərə aydınlıq gətirilmişdir. Multikulturalizmin mahiyyəti sosial amil, strategiya modeli və həyat tərzini kimi təhlil edilmişdir. Multikulturalizmin formalaşmasının mühüm səbəbləri, multikulturalizmin assimilyasiya və təcrid strategiyalarının təhlili onun bütün güclü və zəif tərəfləri ilə birlikdə işıqlandırılmışdır.

Açar sözlər: multikulturalizm, cəmiyyət, qloballaşma, multikultural cəmiyyət, strategiyalar.

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