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Multiculturalism: its problems and teaching

Modern sociocultural, political, and economic processes are predominantly shaped by globalization. Globalization has created large-scale emigration flows around the world, processes of integration and assimilation of various groups and ethnicities, actualizing the phenomenon of multiculturalism. Modern multiculturalism has its positive and negative consequences. Western multiculturalism is based on the principles of radical liberalism, which favors individual rights over collective rights. Meanwhile, it is obvious that today we should talk about universal rights, inherent to both individuals and groups and collectives of individuals, nations, peoples. A selective approach to relations of inequality between different groups in society is necessary, since some of them are insurmountable and hardly require a change in such a situation. Multiculturalism is just entering its maturity, and much remains to be done for this policy to succeed.

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The state, which pursues a policy of multiculturalism, must propagate the ideas of tolerance in society and enshrine them in law. Effective multiculturalism presupposes unity and coherence of state policy, practice and ideology. It is necessary to recognize the necessity of forming conditions conducive to the development of positive forms of multiculturalism. Among them we would like to mention a well-considered policy of the state, which defines the norms of multiculturalism. These norms must find their place in the process of learning and teaching at different levels.

In some post-Soviet countries (e.g. Azerbaijan) multiculturalism must spread among the various ethnic groups, the peoples traditionally living in the country. With this approach, multiculturalism policy should aim to consolidate all ethnic groups into a single society with shared values and ideals, and recognize the rights of these groups to cultural and ethno-confessional autonomy.

There is a need to include multiculturalism as a separate and mandatory subject in higher education courses.

Multiperspectivity should be directly related to multiculturalism due to the commonality of the methodological and philosophical platform, many concepts and definitions. Multiculturalism and the multiperspectivity method should be used not only in teaching humanities disciplines, but also introduced in the methodological analysis of scientific research.

Keywords: multiculturalism, multiperspectivity, immigrants, cultural diversity, human rights, social groups, people and nation.

Introduction

Despite some difficulties, the political and social problems of multiculturalism remain highly relevant in scientific and philosophical research.

Problem Statement. The article explores important problems of multiculturalism and its teaching in universities.

Degree of research of the problem: see bibliography at the end of the article.

Purpose and objectives of the research: to analyze the current state of multiculturalism as a political phenomenon and socio-cultural factor, to identify its different types, to formulate the conditions of its teaching together with the principle of multiperspectivity.

Methods of research: comparativism, unity of logical and historical, system analysis.

Text of the article

Globalization processes have played a crucial role in changing the world and the world order. During the unfolding of this enormous process, many social, political and economic norms of the old world order gradually lost their meaning, while new realities in these areas were being established. Globalization, generating large-scale emigration flows around the world, actualized the processes of multiculturalism, integration and assimilation of different groups and ethnicities, both in a single state and on the planet as a whole. In this context, multiculturalism, which emerged as a means of protecting the rights of ethnic and religious minorities, including immigrants and indigenous peoples, initially developed as a method of countering the assimilation of these groups. The kind of assimilation that has been used by all states to protect the cultural identity of their titular nations. Both assimilation and multiculturalism were supposed to achieve some kind of integration of both natives and immigrants, but these types of integration were decidedly different. Assimilation offered integration by bringing all population groups under the same standards of values, norms, and rights of a particular state and its society. A striking example of such integration is the American model, known as the "melting pot. It should be noted that although in the United States, as an immigrant country, this policy was successful up to a certain point, later this state was forced to turn to the policy and practice of multiculturalism due to certain circumstances, though, as many researchers note, rather for declarative purposes.

Today the problem of multiculturalism, which emerged approximately in the second half of the 20th century, has generated a considerable number of both supporters and opponents, making their own arguments in defense or criticism of this, quite differently understood, phenomenon. Various assessments and definitions, and, most importantly, a variety of understandings of multiculturalism, are heard not only from politicians, parties and representatives of public organizations, but also from rather authoritative scientists and researchers of widely represented humanitarian knowledge.

In generalized terms, multiculturalism is presented as: «Policies aimed at the development and preservation of cultural differences in a given country and in the world as a whole, and the theory or ideology justifying such policies». (Human rights..., n.d.). Thus, multiculturalism is primarily the task of the state, which is interested in the consolidation of society. The state's interest, moreover, lies in the fact that «...immigrants bring with them a higher level of human capital and can easily use it» (Kymlicka, 2013:76).

According to Wikipedia: «Multiculturalism is an aspect of tolerance consisting in the requirement of parallel existence of cultures in order to their mutual penetration, enrichment and development in the universal mainstream of mass culture» (Multiculturalism, n.d.). Consequently, the state pursuing a policy of multiculturalism should promote ideas of tolerance in society and enshrine them in law.

The principles of multiculturalism originated in developed countries, to which the main flows of immigrants as labor and intellectual resources, as well as various groups of refugees, were directed. Among these countries are Australia, Canada, partly the U.S., and recently catching up with the European Union, which has received an almost uncontrollable flow of immigrants from the Third World. In Canada, a special Act on Multiculturalism was even adopted in 1971, which gives grounds to consider this state to be the founder of multicultural policy. It is believed that «Canada is probably the only Western country where the strength of national identity positively correlates

with support for immigration. And this thing is hard to explain except by reference to multiculturalism» (Kymlicka, 2013:77).

If we pay attention to the time of the winding down of the policy of multiculturalism, which began in 2010, then its main reasons become clear: the global economic crisis, numerous wars, which generated endless waves of refugees in developed countries. And although the EU leaders - Germany, France and Great Britain – tried to link the failure of multiculturalism policy to the active unwillingness of immigrants to fit into the cultural and social traditions of the host countries, the reasons seem to be deeper. It is no coincidence that it was at the same time that the negative consequences of labor migration began to be discussed in Russia, which is under the pressure of demographic problems and is interested in a constant inflow of labor resources.

The opinion of Russian patriots is expressed in the article «Multiculturalism» and «human rights» by Alexei Abanin (2013), who connects inalienable human rights with his responsibility to the laws of the host country and a number of obligations which, in his opinion, immigrants refuse to follow.

The author writes ironically about his peculiarly understood «European experience»: «This is what destroyed the modern concept of «multiculturalism», which implied the possibility of coexistence of different peoples within a single economic, political and legal space without any cultural unification – while maintaining their «identity» and other «unique» features. Only in a sick fantasy of «progressive» leftists, who, living in their imaginary world, were sure that hordes of savages, still at the stage of tribal system (with corresponding ideas about rights and freedoms) – having got into civilized European World, will start living amicably with Europeans according to European laws, keeping their ethno-cultural identity and will «enrich» Europeans with something else (Abanin, 2013). Numerous quotation marks designed to emphasize the scientific nature of the author's criticism attract attention: «...immigrants have partially mastered these benefits, but, as it turned out, only to speculate on them in order to impose their medieval ideas about the «right world order» in Europe and to lobby their diaspora interests, sometimes completely contradicting the interests of the native population. The result of a half-century «multicultural» experiment of the leftists (who had infiltrated the governments of many countries under the guise of «Euro-socialists» and «(pseudo-)liberals» over White Europe – the official recognition of the failure of this experiment by the heads of the largest European states and an unsolvable, in the existing legal framework, situation which threatens to turn into a civilizational collapse» (Abanin, 2013).

What measures does the «great humanist» Abanin propose? Fearing accusations of propaganda of fascism, he is verbally against «putting immigrants in the position of «subhumans. Nevertheless, he protests against endowing «them with civil rights (entailing all others)», and also proposes a policy of «moderate segregation» aimed at preempting any attempts to impose their system of «values» and sway «rights» in a foreign land» (Abanin, 2013).

There are radicals in the West as well. Thus, Geert Wilders, the leader of the Dutch nationalists, actively advocating the expulsion of Muslims from the country, declares: «We do not want women to be stoned to death in our homes in Holland, we do not want our beloved motherland to be destroyed by stupid laws passed by out-of-touch parliamentarians who live in the world of the European Court of Human Rights» (Hooper, 2012).

What are the real reasons (apart from the global economic crisis noted above) for the growing number of critics of multiculturalism among various social and political groups? It is believed that «...since the mid-1990s there has been a rejection of the policy of multiculturalism

and a revival of the idea of nation-building through shared values and identities, a unitary citizenship – there are even calls for the 'return' of assimilation.

This rejection is partly due to a fear among most groups that cultural diversity has «gone too far» and threatens their way of life» (Kymlicka, 2013:71). However, there is another view: Western multiculturalism is based on the principles of radical liberalism, which favors individual rights over collective rights. Meanwhile, it is obvious that today «...we should speak about universal rights – in the context of multiculturalism – as rights fundamental, inherent to both individuals and groups and collectives of individuals, nations, peoples» (Glushkova, 2010). Thus, W. Hooper notes that multiculturalism in Europe today is a fading philosophy. The reason for this is seen in the form in which multiculturalism has developed, in the form of «liberal democratic values». The author questions the priority of liberal democratic values.

Thus, liberal ideas of individualism must be supplemented by ideas of collectivism because: «In addition to the concept of recognizing cultural diversity, multiculturalism is a synthesis of the ideas of liberalism and communitarianism; it embodies the communitarian desire for unification and the liberal understanding of the individual and tolerance of the Other» (Critique of multiculturalism..., 2012). The achievement of this synthesis, like many other problems, is seen in the way of the establishment of an engaged dialogue. «It is evident that humanity has to engage in an ongoing dialogue in which there is an expansion of interaction, cooperation, and commonwealth of different national cultures on the basis of recognition and respect for their identities» (Critique of multiculturalism..., 2012).

There is already talk of post-multiculturalism around the world, but Will Kymlicka (Kymlicka, 2013), in challenging the «death» of multiculturalism, relies on three points: 1) the experiments in multiculturalism that were undertaken were wrong; 2) the extent of the problems of multiculturalism was exaggerated; and 3) there was a wrong assessment of the real difficulties and limitations that were encountered (Kymlicka, 2013:71). In his opinion, in the West a "false model of multiculturalism has been used, in which «...it is recommended to choose safe intercultural themes – music or gastronomy, that is, what can equally satisfy the needs of all members of society. But in this case there is a risk of trivializing cultural differences and ignoring the real problems that may be caused by such differences» (Kymlicka, 2013:72) – rightly notes U. Kymlika. Indeed, it is unlikely that the «musical and gastronomic» specificity of immigrant culture is a fundamental value, worthy of being the object of close attention of multiculturalism, before the formation of which there were many historical examples of a much deeper dialogue of cultures based on mutual interest. As an example of successful coexistence and mutual respect of cultures W. Kymlicka cites the experience of the Ottoman Empire (Kymlicka, 2013:75).

Summing up, the author notes that the ideas about the essence of multiculturalism and the conclusion about its «death» are just myths, which must be overcome, because this phenomenon is far from exhausting its positive potential. He suggests rejecting the senseless practice of profanation of multiculturalism and beginning to look for ways to assimilate genuine democratic, civic and legal values.

Based on the noted features of multiculturalism in the modern world, we can formulate some conclusions:

In fact, what is needed is a selective approach to the relations of inequality between different groups in society, since some of them are insurmountable and hardly require a change in such a situation. For example, no serious researcher has argued for equality between men and women in the field of heavy physical labor.

Genuine multiculturalism presupposes the unity and coherence of state policy, practice, and ideology. It cannot be a matter for the state or society alone, because it must simultaneously encompass all social and state institutions under the same principles.

Spreading the principles of multiculturalism is especially difficult for states that have embarked on the path of independence. Forced to build the foundation of a nation-state, they are faced with the need to consider post-national strategies, one of which is precisely multiculturalism, which also faces a variety of criticisms in Western countries.

In certain post-Soviet states with ethnic conflicts on their territories, the policy of multiculturalism has to be especially well thought out, since the boundaries between the practice of multiculturalism and secessionist processes have to be clearly defined. In such countries it is important to achieve equal access to social, spiritual and material resources, as well as the permanent improvement of the legal culture of all population groups. Of great importance is the practice of spreading a culture of peace, destroying the «enemy image», overcoming intolerance, nationalism, chauvinism, xenophobia, extremism, etc.

Thus, multiculturalism is just entering its maturity, and there is still much work to be done for this policy to succeed.

Multiculturalism is being actively introduced into the political and social life of Azerbaijani society, and is becoming an object of study by domestic specialists in the humanities and social disciplines.

Meanwhile, familiarity with the domestic literature in this field shows that the interpretation of this term and the phenomenon itself, the disclosure of its essence cannot be considered satisfactory. In this regard, let us note the small number of works devoted to the philosophical analysis of multiculturalism and, as a rule, their low quality. It is hardly necessary to insist on the fact that without understanding the philosophical foundations it is difficult, if not impossible, to understand what the essence of multiculturalism is.

It is known that the policy and practice of multiculturalism emerged in Western countries, where migration processes led to an influx of a large number of different ethno-confessional groups, resolutely different in their cultural identification from the indigenous population. In Azerbaijan, even taking into account the oil strategy, there was no such influx of emigrants, and all the foreign specialists are in our country temporarily and, naturally, are not going to integrate into Azerbaijani society. Thus, multiculturalism in Azerbaijan should concern different ethnic groups, peoples traditionally living in the country. With this approach (if we use "multiculturalism," rather than trying to find another term) the policy of multiculturalism is aimed at consolidating all the ethnic groups of Azerbaijan into a single society, with shared values and ideals, and recognizing the rights of these groups to cultural and ethno-confessional autonomy. Our politicians, scientists, and educators have yet to define the specifics of national multiculturalism.

Migration processes in the world were constantly occurring, but they reached a particular scale after World War II, when an inflow of foreign workers was needed to rebuild European countries, and, on the other hand, when migration policies of the United States, Canada, Australia and several other states of the world created an uninterrupted flow of emigrants. For the latter three countries, whose societies are entirely composed of emigrants of different generations, the adaptation of new arrivals initially posed no particular problem, since they proceeded from the practice of a «melting pot» in which a new civic identity emerged while the ethno-confessional features of emigrants were maintained or lost.

However, the practice of the «melting pot» failed to level the identity specificity of multicultural migrant flows, who preferred to create closed ethnic spaces, especially in cases of a sharp difference between their culture and that of the country of arrival.

It is the growing segmentation of society, threatening it with disintegration, that has led to the search for new social technologies that contribute to the consolidation of societies.

Multiculturalism, which has gone through three stages of development, has become such a new social technology. Born in the seventies of the last century, it initially tried to combine the national policy of the state with the practice of preserving the cultural identity of all citizens and immigrants. In the 1980s, the problem was already seen in defining the permissible limits of ethnic isolation of various groups and the methods (and limits) of protection of these ethnic groups from external influence. In the 1990s, the main problem of multiculturalism shifted to the understanding of the specifics of the formation of the state, which refuses to support the dominant culture (ethnicity, race, religion) in the country. Thus, states adhering to the principles of multiculturalism are prescribed to abandon their historically developed characteristic - to be a "nation state," to represent the interests of a particular nation.

If we turn to multiculturalism in the countries of the South Caucasus, it is clear that in none of the three countries has it contributed to the abandonment of the national identity of the states, although the era of radical nationalism in them is coming to an end. One should look for an answer to the question of whether the national identification of the South Caucasus states will be transformed in the future and, if the answer is positive, how this process should be managed in order to mitigate its radicality.

It should be noted that the theory of multiculturalism, developed within the framework of philosophical discourse, is largely based on modern concepts of communication, since the «meetings» and «clashes» of cultures occur in the process of communication – various kinds of dialogues, disputes and debates, only during which the true identity of the parties communicating is revealed. Obviously, the specificity of the manifestation of one or another party's national identity depends on the nature of the communication process and the style of communication.

The communication model of multiculturalism was formed within the framework of the approach of the German philosopher J. Habermas. At the same time the following nuances were revealed: «The main problem of multiculturalism consists in the difficulty of building such a model of relations between different cultures, in which their uniqueness would not only not disappear, but also enrich each other. The only way out is to create such a theory of multiculturalism, which would guarantee the harmonious development of all cultures of the community. The claim to equal coexistence should be limited to the fact that the protected beliefs and practices must not contradict the preserving principles of the polity (Sukonina, 2012). This approach, which supports the preservation of the foundations of statehood, seems very reasonable. However, some liberal models of multiculturalism that put human rights (especially if such a person is a member of a variety of minorities) above the preservation of the principles of statehood are quite radical and unacceptable in practice for post-Soviet countries, which often ends in an open fight against representatives of this approach.

Today the main socio-cultural, political and economic phenomenon influencing the processes taking place in the world is globalization. It influences the acceleration of global migration flows, leads to the mixing, collision and interaction of cultures, the transformation of identities and lifestyles of peoples, which contributes to the gradual disappearance of mono-ethnic societies and states. These processes affect the development of the philosophy of cultural pluralism, form a

synthesis of different traditions and the formation of universal culture. Multiculturalism, in this perspective, promotes the values and norms to which most people will adhere in the distant future. Another thing is that the existing technologies of establishing the principles of multiculturalism are still ineffective, and the newly emerging ones are faced with the harsh reality of growing intercultural confrontation in the world.

Of course, modern multiculturalism, like any other social phenomenon, has its positive and negative consequences.

It is believed that «cultural pluralism leads both to the enrichment of cultural life and the growth of cultural diversity, and creates a danger of relativization of the most important universal values and a potential threat to the political stability of national societies, generating social tension. This danger is intensified by the negative processes of modern social life: the loss of social solidarity, the erosion of humanistic ideals in the public consciousness, the dominance of the ideology of mindless consumption, the mutual alienation of citizens» (Korotky, 2012).

On the basis of these characteristics, we should recognize the need for the gradual formation of conditions conducive to the development of positive forms of multiculturalism.

First of all, we are talking about a well-thought-out policy of the state, which must define the norms of multiculturalism and ensure that they are enshrined in the Constitution.

Further, these norms must find their place in the process of learning and teaching at various levels. In this regard, in Western schools and universities special attention is paid to the teaching of history as a basic subject that shapes one's personality. The so-called «new-history» approach used in the West is aimed at forming the student's critical historical thinking, the ability to independently analyze, interpret and summarize historical messages, often containing alternative information. This method is called "multiperspectivity" and since the 90s of the last century has been actively implemented in the education system of European countries. Many researchers see the connection of multiperspectivity with the processes of globalization, as well as with the growth of mass migration of the population. Obviously, multiperspectivity should be directly linked with multiculturalism due to the commonality of their methodological and philosophical platform, the connection of many concepts and definitions. Thus, multiperspectivity believes that «most historical phenomena, if not all of them, can be interpreted and reconstructed from different points of view, in different perspectives, set by the limited evidence, the subjective interests of interpreters, and changing cultural influences, which, to some extent, also predetermine what seems essential in the past to each new generation» (Stradling, 2011:3).

Multiperspectivity, as a method of teaching, was a response to the changing monocultural, ethnically homogeneous environment for which history within the "national approach," describing the linguistically and culturally dominant national group, was sufficient.

This, in turn, revealed the need to «prepare schoolchildren for life in a world characterized by ethnic, cultural, linguistic, and religious diversity» (Stradling, 2011:3).

In parallel with this, another problem arose related to the methods of integration of emigrants arriving in European countries. The problem was defined as follows: «how to make this part of the population of the European Union member states more culturally and ethnically prepared for labor mobility» (3, p.4).

Robert Stradling in his manual cites the definitions given by two multiperspectivity researchers. K. P. Fritzsche believes it is a process, a «strategy of understanding» in which we take into account the perspective of another (or others) in addition to our own... In this sense,

multiperspectivity is not even a process or strategy, but an attitude, «meaning the ability and the will to consider a situation in different perspectives» (Stradling, 2011:6).

Multiperspectivity in history and history education, according to the researcher A. Low-Beer, is the process of «explaining historical events in different perspectives» (Stradling, 2011: 7).

Obviously, the method of multiperspectivity, for all its relevance in history, can be used not only in the teaching of other humanities disciplines, but also introduced in the methodological analysis of research at a high scientific level, enter into the state programs of development of various areas of social and economic life of society.

In this regard, there is a need to include multiculturalism as a separate and mandatory subject in the courses of instruction in the system of higher education. Such practice (the course «Introduction to Multiculturalism») has been carried out for several years at the Azerbaijan State Pedagogical University. Despite the availability of approved programs and manuals on multiculturalism course, teaching this discipline is still in a state of creative search, looking for ways of comprehension, understanding and description of problems of modern multicultural state and society, their refraction in pedagogical and teaching activity, called to bring up and give education to the personality adequate to the emerging socio-cultural environment.

The purpose of the course «Introduction to Multiculturalism» is to familiarize students with the problems of multiculturalism and the modern multicultural state and society. Special attention is paid to ethnic and confessional problems in the theory and practice of multiculturalism. The introduction of multiculturalism is aimed at teaching students the essence, meaning and peculiarities of the policy of multiculturalism on the basis of specific states, ethno-confessional specificity of their societies. The concept of multiculturalism as one of the main directions of the state policy of the Republic of Azerbaijan forms a system of tolerance and a humanistic attitude to ethnic, racial, religious and cultural differences in society. In this regard, the educational system of the country faces the problem of educating a new generation of socially active members of society with a high culture of inter-ethnic communication.

The course «Introduction to Multiculturalism» is taught in the form of lectures, seminars, slide presentations, and independent work. Teaching involves a number of practical exercises. Classes can have different forms (work with research literature, analysis of historical sources of the studied period, listening to reports, colloquium, etc.), chosen by the teacher depending on the interests and direction of education of students. Independent work of students includes the elements of abstracting research literature, preparing texts of reports, practicing the skills of oral public speaking, creating multimedia presentations.

As a result of mastering the discipline the student should know the main theorists of multiculturalism and the essence of their concepts; have a general idea of multiculturalism, the factors of its formation and stages of development, its theory and practice in Western countries; understand the nature of socio-cultural processes in the world and in Azerbaijan. The course is designed for 15 hours of lectures and seminars (equally).

On all specialties of the university «Introduction to multiculturalism» is chosen as the basic course according to the sections of the curriculum lectures and semester independent works of students, colloquiums and consultations and final exam. The course lasts for a semester.

Conclusions

Modern multiculturalism, understood in different ways, has its own positive and negative consequences. Therefore, the problem of multiculturalism, which emerged around the second half of the 20th century, has produced a large number of both supporters and opponents, making their own arguments in defense of or criticism of this rather differently understood phenomenon.

Western multiculturalism is based on the principles of radical liberalism, which favors individual rights over collective rights. Meanwhile, it is clear that today we should speak of universal rights, inherent to individuals as well as to groups and collectives of individuals, nations, peoples. Liberal ideas of individualism must be supplemented by ideas of collectivism. In this regard, a selective approach to relations of inequality between different groups in society is necessary, since some of them are insurmountable and unlikely to require a change in such a situation.

Spreading the principles of multiculturalism is especially difficult for states that have embarked on the path of independence. Forced to build the foundations of the nation-state, they are faced with the need to consider post-national strategies, one of which is precisely multiculturalism.

In certain post-Soviet states with ethnic conflicts on their territories, the policy of multiculturalism must be especially thoughtful, since the boundaries between the practice of multiculturalism and secessionist processes must be clearly defined.

The so-called «new-historical» approach used in the West is aimed at forming in students a critical historical thinking, the ability to analyze, interpret and generalize historical messages independently, often containing alternative information. This method is called «multiperspectivity» and since the 90s of the last century has been actively implemented in the education system of European countries. Many researchers see the connection of multiperspectivity with the processes of globalization, as well as with the growth of mass migration of the population. Obviously, multiperspectivity should be directly connected with multiculturalism due to the commonality of their methodological and philosophical platform, the connection of many concepts and definitions.

Multiculturalism and the multiperspectivity method should be used not only in teaching humanities disciplines, but also introduced into the methodological analysis of scientific research, included in state programs for the development of various areas of social and economic life of society.

Multiculturalism is just entering its maturity, and much remains to be done to make this policy a success.

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Мультикультуралізм його проблеми та навчання

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Сучасні соціокультурні, політичні та економічні процеси переважно формуються під впливом глобалізації. Глобалізація спричиняє масштабні еміграційні потоки, процеси інтеграції та асиміляції різних груп і етносів, актуалізуючи феномен мультикультуралізму. Сучасний мультикультуралізм має свої позитивні та негативні наслідки. Західний мультикультуралізм базується на принципах радикального лібералізму, який віддає перевагу індивідуальним правам над колективними правами. Між тим, очевидно, що сьогодні необхідно розглядати універсальні права, притаманні як окремим особам, так і групам, націям, народам. Необхідний вибірковий підхід до відносин між різними суспільними групами, оскільки нерівність деяких з них є нездоланною і навряд чи потребує змін. Мультикультуралізм тільки вступає в свою зрілість, і для його реалізації потрібно це багато змін.

Держава, яка проводить політику мультикультуралізму, повинна пропагувати ідеї толерантності в суспільстві та закріплювати їх у законі. Ефективний мультикультуралізм передбачає єдність і узгодженість державної політики, практики та ідеології. Необхідно визнати необхідність формування умов, що сприяють розвитку позитивних форм мультикультуралізму. Серед них хочеться відзначити продуману політику держави, яка визначає норми мультикультуралізму. Ці норми повинні знайти своє місце в процесі навчання і викладання на різних рівнях.

У деяких пострадянських країнах (наприклад, в Азербайджані) мультикультуралізм має поширюватися серед різних етичних груп, народів, які традиційно живуть у країні. При такому підході політика мультикультуралізму повинна бути спрямована на консолідацію всіх етнічних груп в єдине суспільство зі спільними цінностями та ідеалами, а також визнавати права цих груп на культурну та етноконфесійну автономію.

Необхідно включити мультикультуралізм як окремий і обов'язковий предмет при набутті вищої освіти.

Мультиперспективність має бути безпосередньо пов'язана з мультикультуралізмом через спільність методологічної та філософської платформи, багатьох понять і визначень. Мультикультуралізм і метод мультиперспективності слід використовувати не тільки при викладанні гуманітарних дисциплін, а й впроваджувати в методологічний аналіз наукових досліджень.

Ключові слова: *мультикультуралізм, мультиперспективність, іммігранти, культурне розмаїття, права людини, соціальні групи, народ і нація.*