

Guliyeva Khatira (Azerbaijan, Baku)

**SCIENTIFIC - METHODOLOGICAL ASPECTS FOR APPLICATION OF
MULTICULTURALISM TO "DIALOGUE PHILOSOPHY"
(FORMULATION OF THE PROBLEM)**

Abstract. The main idea "globalisation" - universal sphere (in latin "globus", french "global" - universal) which arose as "population, society" in Hecataeus of Miletus's word to community in the time of Oykumens, started as "communion, unity" bearing a meaning of world domination intention by the Roman Empire and Alexander of Macedon and was resident in all development phases of history had been extending and deepening its essence on and off, now it is appealing geopolitical life, public opinion, economic innovations sphere as well as moral sector - multifaceted, synthetic-oriented culture, holistically from philosophical morality to world knowledge.

In a globalisation phase foundation of the communications theory in the USA, scientific development of the theory by Harold Adams Innis, then the cultural programme systemised by the activity of Roman Club have been intending a boundless globe in the political, economic and cultural spheres of "New World Order" process globally approximately in a great scale of 100 years, the second decades of XX century up to now, therefore the critical factor is certainly a dialogue in a broad sense - pooling of "others" in the concept "us".

In a phase of globalisation secession of I. Gerder and O. Spengler's so called "us, them and others" practical enlightenment from its origin, thus dialogue of axiological factors, unity life philosophy in all contexts flow that are observed via strong communications based on the idea "global unity".

So, while cultural policy pursued in a globalisation phase focus on combining national moral traditions all around the world with universal values - pursuing unique cultural "policy", it stands on multiculturalism and applies its principles. It goes without saying that cultural dialogue which is fundamental idea of multiculturalism emanated from the theory "philosophical dialogue". It implies that general conjunction of "me - monolog" with "you - them", in the broad sense cultural and synthetic art combined of humankind, people-nation involved in multinational population, dialogue-oriented relations system of ethnic unities under one umbrella are a component of this philosophical theory and its organic part as well.

This problem is studied and evaluated in the article "Scientific - metodological aspects for application of multiculturalism to "Philosophy of dialogue"

Key words: Azerbaijan, President Ilham Aliyev, the philosophy of dialogue, multiculturalism, globalization

Introduction

Multiculturalism appeared in Canada in 1960s a priori, then in Europe. In particular as a term it was coined by Al Grassby, minister of Immigration in Australia. Al Grassby highly appreciated multiculturalism for the conflict solution between Anglo-Saxons who were suffering in Canada of monoculturalism and new Australians. It was a proof that in 1979 Australian Government established multiculturalism policy - Australian Institute of Multicultural Affairs, then in 1987 "Multicultural Affairs Committee" regarded as first initiative in the globe.

However it should be mentioned that multiculturalism which was used after 1940s, became topical in 1970s, popularized as one of the key socio-political issues of the multinational world in the first decade of XX century, even studied in the scientific spheres broadly had not been defined as a fundamental methodological system, proved its theoretical "index" in practice thoroughly despite its overall influence. More precisely European countries had not shaped multiculturalism, given scientific status to it or adopted it in practice although they put forward as accepted idea as of the second decade of XX century. Instead they criticised it, demonstrated rejection position, thus confronted multiculturalism with an arduous situation defined as decline - crisis being frequent in the contemporary phase.

Therefore multiculturalism that is defined in the essence of "current" cut off until methodology from practice was left aside from methodological assignment as undetermined field in terms of intersubject direction studied scientifically and broadly in one side and of scientific affiliation on the flip side. In general multiculturalism having enriched studies library was assumed monochrome as political issue which is non-persistent and unstable in comparison with science and this process is going on.

Specially in this respect our objective in the article "Scientific - methodological aspects for application of multiculturalism to "Philosophy of dialogue" is to find out these issues and determine its place in the modern scientific spheres.

Main part

It is essential to pay exceptional attention to history and subject of this philosophy in order to determine that multiculturalism is a significant addition to scientific novelties by major representatives of scientific theory "The philosophical dialogue".

First and foremost it should be shown that the theory "Philosophical dialogue" has been strengthened and gained authority by Martin Buber who was follower of Marburg School for neokantists, found this philosophy with his work "I and Thou", appreciably developed it with his philosophical "stories" called "Two characters of faith", "Human problem", "Characters of good and evil" etc., French philosopher Emmanuel Levinas, German scientist Frans Rozensweig, Austrian philosopher scientist Ferdinand Ebner, Russian-Soviet scientists, researchers of Cultural Dialogue School Vladimir Bublert, Michael Bakhtin and etc. within great time of approximately a century.

Also, Emmanuel Levinas who described concepts "you" and "he" as "others" and suggested dialogue as only possible form of transcendentality had developed this philosophy. The philosopher's works "Time and the other", "Humanism of the other person", "Path to the other" etc. are his studies that enriched dialogue philosophy.

Another well-known scholar of "Dialogue" philosophy Ferdinand Ebner viewed relations "I" and "You" as "religious moral reality of life". According to Ebner relations "I" and "You" are feasible through oration, this possibility [17]. F. Ebner enriched world philosophy with scientific innovations to areas of both germaneitics and religious ethics, put basics of interscientific dialogue forward a bit unlike his successors.

Frans Rozensweig who translated works in moral spirit with M.Buber, developed dialogue philosophy in the social-political direction as well as scientific is known as one of the founders for dialogue bridge between Jews and Christians. For their goodwilling activities both philosophers' rewarding with medals heralds content of "interreligious

dialogue" for "philosophy of dialogue" not only in personal individual sense, also broad sense.

Russian-Soviet origin Vladimir Bibler and Michael Bakhti had significant roles in founding dialogue philosophy and systematizing it (Добрынина В.И.1997).

V. Bibler who found "Philosophy Club" in his own flat, discussed the topics stood on the scientific agenda, especially marxism philosophy with significant scholars of his time in that flat and was known as publicist of this heritage created his conception overstepping logical, ontological structure such as cultural dialogue in which philosophy is based on dialogue nature of human conscience for the first time [Guliyeva Kh. 2017].

In his work "Culture. Cultural dialogue" ["Диалог культур". 2016]. V. Bibler addresses culture as communication and existence form, thus this philosophical logical model of culture has a significant role as guarantee to achieve dialogue for world peace, cooperation, friendship with culture in modern stage as well as every time.

Meanwhile world-known Russian-Soviet scholar M. Bakhtin's concepts assume importance with their originality and topicality.

So, in "Bakhtin centres" acting in the leading countries such as England, France, Japon philosopher's scientific heritage is studied - here of course, especially his idea "intercultural dialogue" "culture is existing where two cultures are and self-understanding of culture is its existence by boundries of other culture for dialogue of people who belong to different cultures (2.c.85)" [Викторова Л.Г. 2013]. Described by Russian scholar L. G. Victorova, dissertations are developed, articles are published based on his concepts.

Addressing M. Bakhtin's great contribution to "philosophy of dialogue" - the concept "Dialogue of people belonging to different cultures" it can be resolutely said that dialogue of nations and different ethnic unities - multiculturalism as well as dialogue of aboriginal and "incoming" nations assume significant importance as political and social problem of modern world. Even it directs global thinkings in the case of different regions and peoples. However it is also reality that such a serious scientific case has not been studied by any scientist as novel concept to the historical theory "philosophy of dialogue".

In the historical compare generally after Bakhtin any critical novelty, in the other word progress has not been observed in the dialogue philosophy. The major reason is understanding of multiculturalism expressly just as political issue. Whereas there are serious grounds for application of multiculturalism into "philosophy of dialogue". In addition to not involvement of multiculturalism into "philosophy of dialogue" it is appealed that there is instability in the analysis of the idea in which the term itself is covered.

Of course it would be purposeful to take a short look at general subject of ideas suggested in the multiculturalism context which causes all thinkers further anxiety in our modern time.

For example, one of famous representatives of multiculturalism, Canadian scientist Charles Teylor called this field as "the politics of recognition". Famous scientists Y. A. Narochinskaya put multiculturalism forward philosophical-political concept, also project, A. A. Surkov phenomenon, V. Malakhov idea meaning "recognition of diversity". B. A. Tishkov and N. S. Kirabayev interpreted it as "concrete philosophical direction for living theory, practice and policy of peoples belonging to different cultures together in the same society without conflict. However it can be observed that within the history of 60 years

authors, dictionaries and wikipeias have used scientific-theoretical base of multiculturalism as multiculturalist programme, ideology, phenomenon, system. For instance, Azerbaijani scientist, professor Etibar Najafov states in standing on political content of multiculturalism that "Stanford Encyclopedia" marks: "Although multiculturalism concept covers all oppressed groups - afro-americans, women, sexual minorities, disabled people etc., majority of multiculturalism researchers includes immigrants (migrants) encompassing ethnic and religious minorities (for instance, Latin Americans in USA, muslims in the Western Europe), national minorities (for instance, catalons, basques, welshs, quebecs) and indigenous peoples (for instance, indigenous peoples in the Northern America, maoris in New Zealand) [Multiculturalism in Azerbaijan. 2017].

Not surprisingly that, "Multiculturalism Policy Index for Contemporary Democracies" which acts from interdisciplinary principles and practical prisms suggests that there is no "universally accepted definition for multiculturalism policy" [Multiculturalism Policies in Contemporary Democracies.2010]. The "Settlement and Multicultural Affairs" Department of Australia describes multiculturalism as "a term depicting just the cultural and ethnic diversity of modern Australia". "We are a multicultural society, and we will remain so" [Settlement and Multicultural Affairs.2018] - they approve the opinions of previous scholars with this decisive assessment, and justify existence of this term on the basis of history and experience.

The employee of the Social Philosophy department of the University called "Russian People's Friendship", A.Surkov, gave significantly clear explanation of multiculturalism by describing it as "a kind of political, social and cultural paradigm, and based on this paradigm, a unified space of different cultures and traditions developing under equal conditions and without interdependence is established" [Сурков А.А.2012].

The Australian political theorist Chandran Kukatas has analyzed the theoretical basics of multiculturalism in his book called "Theoretical basics of multiculturalism" [Чандрен Кукатас.2007]. He has analyzed multiculturalism from 3 aspects: assimilation, isolation and apartheid, and described multiculturalism as a political theory in practice, and as a political practice in theory.

One of the well-known politicians, Giovanni Sartori, in his book called "Pluralism, multiculturalism and foreigners" [Sartori Giovanni. 2007].

Comments on the demographic situation of Germany, the country considered the most developed country of Europe, and emphasizes its concern that the local people who are the symbol of national identity of the country is going to "perish", the number of older Muslim people who became the local citizen are going to increase. Of course, it is a proof about the acceptance of multiculturalism in political essence.

Another politician, Tilo Sarrazin, in his book called "Germany abolishes itself" [Sarrazin Thilo. 2010].

Objects to the historical, democratic and political traditions of its country, philosophical essence of multiculturalism, its principle of tolerance, in general, objects to liberalism, pluralism and criticizes strongly the political leaders of German by putting forward the issue of integration of Arab and Turkish people (i.e. Muslim people). Sarrazin writes: "Arab and Turkish immigrants can't be the member of German society" [Sarrazin Thilo. 2010].

German Chancellor Angela Merkel, alongside other German politicians, who did not accept T. Sarrazin first, agrees with him explicitly and says: "In reality, no one will

believe. But concept of multiculturalism doesn't work in Germany" [Guliyeva Kh. 2018].

An international group described multiculturalism so: "Multiculturalism is policy of Great Britain, France, Belgium, Niderland and other former colonial powers mainly composed of immigrant population" [What is multiculturalism and should it be frightened of? 2016].

As seen it brings such a logical conclusion to mind that "Multiculturalism is a case belonging to the counties facing migration related problems". The question arises: And does not this scientific shpere concern the rest of world countries excluding countries not living migration problems or not to live, also Great Britain, France, Belgium, Niderland, in general 10-15 former colonial powers? It goes without saying that every scientific sphere is put into practice, is experienced in life and rises its representatives as secular sciences in every country. However it is thought-provoking if scientific metodology could exhaust totally? Could scientific theory be framed with specific regional names? And could science be polished off? Another question: Could SCIENCE with crisis be moved into active-dynamic progress in other regions if it was ended in Europe? In our estimation neo-revival of sciences is typical, their total absence and ending can not be regarded dialectic.

By the way, it should be noted that among the countries accepting multiculturalism as a policy field, the Republic of Azerbaijan is the only country that gives special importance to this field as a state policy, and evaluates it in practice as a life style and a philosophy of life. Even in the Independent Republic of Azerbaijan scientific conceptual importance of multiculturalism is brought forward and given wide opportunity for studies.

The President of the Republic of Azerbaijan, Mr. Ilham Aliyev has combined and applied the idea of Azerbaijanism with the idea of multiculturalism in a period not less than 15 years, and achieved recognition and support of Azerbaijan model of multiculturalism by the world political elite. The systematic works performed in this field at the moment, as well as functioning of the research department called "Multiculturalism and Philosophy of Tolerance" established at the At the Philosophy Institute of the Azerbaijan National Academy of Sciences, study of the model of Azerbaijan multiculturalism in more than 19 countries of the world is the obvious output of contributions given to the science of "Philosophy of Dialogue" by improvement of multiculturalism in our country and by our people.

It should also be emphasized that our theorists and well-known scholars also analyze multiculturalism as a political trend, based on historical experience. Although, starting from the historical foundations to its modern problems, all subjects of multiculturalism are seriously studied in Azerbaijan in a lot of fields, especially in social and humanitarian survey fields, it is a stubborn fact that multiculturalism has not defined its position in the "Philosophy of Dialogue", where it belongs scientifically-theoretically. Also, none of Azerbaijan has raised this issue, philosophers of Azerbaijan, and application of Multiculturalism to the "Philosophy of Dialogue" is mentioned in this article for the first time.

On the flip side from the historical point of view, multiculturalism stands confidently in the line of scientific history known and learnt from 20th century until the last decade of the 21st century. Currently, development of scientific subjects dedicated to the study of multiculturalism ideas, increase in the number of scholars in this field allow us to

conclude that a new Science has emerged, which is called Multiculturalism and has its historical development path, scientific methodology and historical experience.

Conclusion

All these samples also confirm that the modern world assesses the multiculturalism as a completely independent political program, project and nobody has described it as a part of "Philosophy of Dialogue" which covers differences from unity to the synthetic "culture", and more importantly, a concept which hasn't reached to the level of dialogue of nations, societies, or waiting for the systematization of this "philosophy".

It should also be emphasized that our theorists and well-known scholars also analyze multiculturalism as a political trend, based on historical experience. Although, starting from the historical foundations to its modern problems, all subjects of multiculturalism are seriously studied in Azerbaijan in a lot of fields, especially in social and humanitarian survey fields, it is a stubborn fact that multiculturalism hasn't defined its position in the "Philosophy of Dialogue", where it belongs scientifically-theoretically. Also, none of Azerbaijan has raised this issue, philosophers of Azerbaijan, and application of Multiculturalism to the "Philosophy of Dialogue" is mentioned in this article for the first time.

It should also be noted that following Buber and Bakhtin, as well after "Philosophy of Dialogue", the scientific traditions emerged and were recognized through the "Universal dialogue" of M. Kaqa, "cultural dialogue of the world" of Pomerans, "Polyphony of culture" of O. Astafyev [Викторова Л.Г. 2013], but multiculturalism wasn't mentioned in these concepts.

By the way it can be mentioned that in 1920 communications theory was developed in USA and in 1940 namesake preponent department was established in the country, there activities were put up with three directions: English-American, French and philosophical. However each direction intended to form public opinion among various groups and international cultural relations.

Mass communication theory realized the idea "global unity" stepwise while aiming at formulation and receipt of impressive feedbacks from the beginning of public opinion outspread among various groups in the context of dialogue - me and you correlation. There included some meanings and contexts from various forms of cold war to embryonic factors of multiculturalism. However multiculturalism can not be regarded as pure area of communications theory or its follower. It is also truth that its methodology is not completely described in the literature about multiculturalism. Thinkers do not remember communications theory not a bit although they conduct analysis based on scientific-objectivity with liberalism once in a while (multiculturalism as an infirm model of liberalism). Whereas communication originated of latin words "communicatio" and "communicare" means "information, correlation, reaction, sharing, general intercourse", contains directly intercultural dialogue and in this respect it is so close to multiculturalism.

Meanwhile both contexts are different in terms of methodology although modern analytics tries to tie up multiculturalism with liberalism that has been until renaissance-humanism age regarded new human as senior of all creation from the beginning of sophist views to 5th century B.C, also constituted the ground of enlightenment ideology enriched with modern society ideas, contained democratism concept directly, described

the ideas of freedom and independence. Though multiculturalism is not far away from liberalism in terms of social-political approaches, it is in conflict with it in respect of its establishment history, development directions, as well as its assimilation, isolation and apartheid principles.

Not surprisingly that liberalism supporters differentiate multiculturalism from their ideas and even approach like conservators. So liberals uphold putting forward that all members of society must live in freedom and prosperity uniformly, there must be equality, cultures of great peoples must be estimated without discrimination, entire religions must be respected equally. But multiculturalism is existing in the contrast contexts with liberalism such as isolation, assimilation, also threatening apartheid for human communities - peoples, nations who share the same planet.

It implies that main idea of multiculturalism - intercultural dialogue is tied with "Philosophy of dialogue" alongside its content and nature unconditionally. This conception based on cultures, their relations, correlation, reactions is not in accordance with scientific areas aside from "Philosophy of dialogue" in terms of methodology.

From the scientifically-objectivity and responsibility point of view, we can say that multiculturalism is a cogent scientific theoretical conception, in this respect it is necessary to assess multiculturalism from the prospectus of "Philosophy of Dialogue".

While finalizing the article on scientific-methodological aspects of application of multiculturalism to the "Philosophy of Dialogue" (introduction to the problem), we concluded to the following scientific-objective result that, multiculturalism which is understood and accepted as the cultural theory of new civilization and program of society in modern period, is a scientific concept with its reasonable facts for inclusion definitely to the "Philosophy of Dialogue" based on the principles such as solidarity, tolerance and integrity in terms of contact, impact, communications and relations. For approval of this idea, multiculturalism model of Azerbaijan has great importance and actuality as the most comprehensive source.

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Гулиева Хатира (Азербайджан, Баку)

Научно-методологические аспекты применения мультикультурализма к "Философии диалога" (постановка проблемы)

Аннотация. Главная идея "глобализации" - (на латинском языке "универсальная сфера", на французском "глобус", "глобальный" - универсальный), которая возникла в смысле "население, общество" в работах Гекатея Милетского в общине во времена Ойкумены, для выражение "намерения мирового господства Римской империи" и Александра Македонского, на всех этапах развития истории, продолжало и углубляло свою сущность и теперь оно привлекает геополитическую жизнь, общественное мнение, сферу экономических инноваций, также моральный сектор - многогранная, синтетически ориентированная культура, целостно от философской морали к мировому знанию.

На фазе глобализации, основанной на теории коммуникаций в США-научной теории развития Гарольда Адамса Инниса, культурная программа, систематизированная в деятельности Римского клуба, намеревалась разрабатывать основы безгранично глобализирующийся политические, экономические, культурные и т.д. уровни процессов, другими словами основы "Нового мирового порядка" примерно в масштабах 100 лет. В связи с этим, со второго десятилетия XX века до сих пор, актуальным и решающим фактором является, безусловно, диалог в широком смысле - преобразование понятие " другие " в понятие "мы".

В настоящей фазе глобализации, так называемая формула И. Гердера и О. Шпенглера "мы, они и другие" времен Просвещения отделилась от своих основ и таким образом, появился научная и социальная потребность диалогу, коммуникации, основанные на идее "глобального единства", аксиологическим факторам, философии единства жизни во всех направлениях и контекстах.

Таким образом, культурная политика, проводимая на этапе глобализации, фокусируется на объединении национальных нравственных традиций во всем мире с универсальными ценностями - в проведении уникальной культурной "политики" и соответственно, на идеи и философии мультикультурализме и применяет его принципы.

Само собой разумеется, что культурный диалог, являющийся фундаментальной идеей мультикультурализма, исходит из теории "философского диалога". Это подразумевает, что общее соединение "я - монолог" с "вы - они", в широком смысле культурный синтез, объединенное человечеством, народами и нациями, диалогово-ориентированная система отношений становится компонентом этой философской теории диалога и ее органической части.

Эта проблема изучается и оценивается в данной статье "Научно-методологические аспекты применения мультикультурализма к "философии диалога"

Ключевые слова: Азербайджан, президент Ильхам Алиев, философия диалога, мультикультурализм, глобализация

Гулиева Хатира (Азербайджан, Баку)

Мультикультурализмни "фалсафий диалог"га жалб қилишнинг илмий-методологик жиҳатлари (муаммонинг қўйилиши)

Аннотация. Мақолада "фалсафий диалог"га нисбатан мултимаданиятни тадбиқ этишнинг методологик жиҳатлари таҳлил этилган. Муаллиф фикрича, ҳозирги глобаллашув босқичида Маърифатпарварлик даврида И.Гердер ва О.Шпенглер формуласи деб ном олган "биз, улар ва бошқалар" ўзининг асосларидан ажралиб чиқди ва натижада қадриятли омилар, ҳаёт фалсафаси "глобал бирлик" гоёсига асосланган диалогга, коммуникацияга илмий ва ижтимоий эҳтиёж пайдо бўлди. Шу боис, глобаллашув даврида амалга оширилаётган маданий сиёсат таъсирида, дунё миқёсида миллий ахлоқий анъаналарнинг универсал қадриятлари билан бирлашиш содир бўлди, бу эса ўз навбатида мултимаданият фалсафаси ва унинг тамойилларини турли соҳаларда қўллашга эҳтиёжни шакллантирди.

Ўз - ўзидан маълумки, мултимаданият гоёсининг фундаменти ҳисобланган маданий диалог "фалсафий диалог" назариясига таянади. Бу, "мен-монологи"нинг "у-улар" билан умумий бирлашувини, умумий инсоният, миллатлар ва халқлар билан бирлашган кенг маънодаги маданий синтезни назарда тутди, мулоқотга асосланган муносабатлар тизими диалог назарияси компоненти ва унинг таркибий қисми ҳисобланади.

Таянч сўзлар: "Фалсафий диалог", методологик жиҳатлар, дастур, мултимаданият, Азербайджоннинг маданиятлилик модели.

