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THE ETHICS OF MULTICULTURALISM AS CONCEPTION OF PROGRESS

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In this article one of most actual problems of modern world - the historical development of multiculturalism, it's matter, phylosophy, ethics is studied.

Besides, in this article the multiculturalism is compared with Enlightenment phylosophy, which is known as program of phylosophical progress. The similarity and difference between them is appraised from scientific objectivity position.

The "dialogue phylosophy", "mass communication" theories, their history is paid attention, their role and importance of mass media in world events is studied also.

Keywords: *multiculturalsim, new world order, mass media, The Club of Rome, "melting pot"*

The phylosophy of Enlightenment and it's ethics had great influence on Enlightenment movement of peoples all over the world. Both in Europe and in Middle East, in other regions of world, Enlightenment phylosophy directed public social thought and from time to time presented it's new scientific researches to society. As for modern period, the multiculturalism is considered as cultural theory of new civilization and public program. It's main phylosophy is based on phylosophy of inter-cultural dialogue, so beginning from last century, multiculturalism movement included social and cultural environment of modern life in range of it's activity. That process is continued and widened day by day. Nowadays, the traditions of multiculturalism became the reason of serious debates all over the world. In spite of it's novelty, multiculturalism as a matter of fact is continuation of Enlightenment conception and defines the development and mode of life of each nation in different forms.

In different regions of world multiculturalism is perceived as continuation of world historical experience. It's the reason, that multiculturalism is considered as axiological, even phylosophic-anthropological phenomenon, it's scientific interpretation is manifested in such notions as "cultural diversity", "multitude of cultures".

The word "Enlightenment" is paronymous with the word "light", and this fact is explanation of Enlightenment phenomenon main

sense. The Enlightenment movement began in France, and gradually spread in England, Germany, Russia, then passed to Middle East countries. In all regions and countries, in their languages the term "Enlightenment" was associated with word "light", e.g. in Turkey it's called "aydinlig" (clarity), in Arabian countries it's called "nahda", in Russian – "Prosveshcheniye" (svet-light, Russian), in Azerbaijani-Maarifchilik. (This Azerbaijani term means definite public theory, based on high social culture and progress). Nowadays it's presented as multiculturalism and in different languages it means "multitude of cultures".

It's known, that earlier Enlightenment was evolution stage of public development. But now, multiculturalism is sphere of culture, which continuous the Enlightenment traditions and functions. So, the term "multiculturalism" can be understood as modern conception of Enlightenment matter.

The motto of Enlighteners was to achieve the solidarity of all world. Multiculturalism is also based on principle of Integrated World Unity. By means of different cultures achievements Enlighteners aspired to get progress and think about joint decision of global problems and their liquidation by means of unanimous resolutions.

Sometimes, together with term "International Community" the term "International World Order" is used. It means, that civilizations, which existed in human history and de-

veloped in it's context transform now in modern societies in quite new meaning.

So, it's quite logic, that in USA in 1920th definite communication theory was formed. The name of that theory is based on latin words "communicatio" and "omunicare", and it means information, conection, influence, general sociability, distribution. In 1940th in USA even very strong department for activity in that sphere was formed. In that department scientific researches were carried out in three directions- English American, French and general phylosophical dialogue. Each of these directions had the aim to form public opinion in different social groups and international cultural relations.

Theory of mass communication began to work in form of "I and You"- dialogue and spread among individuals, belonged to different social groups and age, having different qualification and different world outlook. That activity had the aim to form judgements and opinions, which could be seen interesting, so in such way the idea of "International Community" began to realize step by step. That activity included many different aspects, e.g. the forms of "cold war" and factors, promoted the engendering of multiculturalism.

The theory of "phylosophical dialogue" was later developed by representative of Marghburg school of neo-Kantianism Martin Biber, French phylosopher E.Gusserlie's theory of phenomenology, M.Hydeggerer's ontology. Later, that activity continued about 50 years, and was enriched and strenghtened by investigations of E. Levinas, trained under the influence of Buber's "dialogue" system, German scientist F.Rosentzvaig, Austrian phylosopher F.Ebner, Russian scientist of soviet period Vladimir Solomonovich Bubler (one of investigators of "culture dialogue" school) and others.

The "Phylosophical dialogue" branched off USA "mass communication" theory and gradually got the form of definite system and developed in it's own way. It was going to study the problem of scientific renovation and improvement of physical and material aspects of world existence. From moral position, that activity had to be independent on political influence. As a re-

sult, in 1968 the The Club of Rome and Bildeberg clubs were founded, they had the functions of "dialogue" institute and formed their own phylosophy and ethics.

In differ from other structures and organizations the ethics of these clubs acted, basing on principles of justice and equality and joined in it's ranks not only scientists and artists, but also politicians, cultural workers, businessmen and public figures. It's the feature, which should be paid special attention.

The Club of Rome and it's members formed and advanced phylosophy of new mode of life, culture of New Order. On differ from opponents of that system, The Club of Rome members suggested directions, new ways of dialogue. Those directions, based on democratic norms and rules, were presented to all societies, passing through globalization stage.

The Club of **Rome** adopted USA experience, but includes in it's activity sphere all nations of world. In idea essence of new cultural program many different cultures were proposed, so the term "multiculturalism" was advanced.

The term "multiculturalism" was used for a first time in Europe in 1970 by Australian Minister of Immigration Al Kresby in connection with conflicts between anglo-saxons and "new austrailians." In that period Australia had serious problems because of monoculturalism, so Al Krisby appreciated highly the role of multiculturalism for decision of those problems. In 1979 Australian government established two organizations: Australian Institute on Problems of Cultural variety, in 1987- "Commetee of Multiculturalism Problems", which was the first initiation in that sphere. In general, since 1980th Parliamentary Assembly of the Council of Europe (PACE) was busy by investigation of intercultural dialogue problem in different spheres. The conseption of intercultural dialogue was discussed in "Opatija Declaration", earlier that dialogue was also the object of discussions in "Faro Declaration" (2005).

The idea of intercultural dialogue, is considered to be the phylosophy of multiculturalism. It's originated from project of "White Paper". connected with Intercultural dialogue on "Worthy and Equal right coexistence", ratifica-ted in 118

session of EU Ministers of Foreign Affairs in Strasbourg in 2008. It should be also pointed, that it took place in 2008, just after Millenium report, made in 2007.

The problem of human being and morality was always actual. This main sphere of phylosophy, having been the basis of progress of different societies, became also the reason of their decline.

From this point of view, moral principles of multiculturalism, problems of it's ethics, formed earlier, are developed now.

Multiculturalism is regular stage of humanity development. So, it's quite logic, that it adopted all general phylosophic and ethic peculiarities of previous civilizations. In the same time, the multiculturalism makes attempt to found new cultural theory, based on modern norms, such as dialogue, democracy, integration, pluralism and tolerance.

In second decade of XXI century the thoughts of multiculturalism about morality attracted attention of world community by their main positive matters, such as humanism, supremacy of justice principle, belief and love. In phylosophical policy multiculturalism embraces all rights and liberties of different ethnic cultures as a part of international community and proclaims the principle of respectful approach to them. As a matter of fact, multiculturalism is guided by fundamental notions of traditional ethics, such as human freedom, justice, equality and aspires to apply them practically.

If approach to the problem from this aspect, all multicultural activity, the attempt to decide all problems in different cultures, basing on role and position of their religion, national traditions, language and others, must be considered as care of ethic progress all over the world.

Multiculturalism gives preference to many important aspects of traditional ethics, e.g. mutual respect, friendship, heartfelt contacts and relations. This feature stipulates opportunity for every member of society to have and keep personal honour and dignity, ensure perception of these norms by all citisens.

In the same time, if historical events, take place in modern world should be guided by me-

ntioned ethic-moral norms and rules, the phylosophy of general coexistence of civilization will logically connect with dialogue phylosophy. In such case, the problems, exist both in material and moral sphere and increasing day by day could be decided by common efforts, and the ways of decision would be also defined by ethic-moral norms.

Certainly, the modern world faces with global problems and all societies are full of conradicitions. From this position, in multiculturalism and inter-cultural dialogue sphere definite hardships and complicacies are seen clearly. The are displayed both in idea and experience aspect. The approach from "melting pot" position troubles all nations all over the world and became the discussion object in all regions of world.

It should be pointed, that multicultural theory "About coexistence with equal rights", conception of "The Door in Europe" gets narrow the sphere of tolerance and migration experience application, and both of these conseptions are understood as very limited ones. E.g. in England, which is one of strongest and authoritative European countries the problem of it's being EU member depends on nation's will, expressed in results referendum. As for France, here the path, leading to multiculturalism also looks very limited, surrounded by serious "borders".

As it's seen, "melting pot" in it's attitude to ethnic-cultural variety doesn't demonstrate solidarity with other European countries and Russia, EU juridical acts about tolerance, such as "Civil Rights Law" (1964) and "Immigration Law" (1965).

So, from this position, it's necessary to point out the attitude of Azerbaijan to multiculturalism. Azerbaijan Republic was always tolerant state, being governed by rule of law, and it always followed ethic traditions in this sphere. So, Azerbaijan as independent state is opposite to approaches, based on xenophobia. It should be also pointed, that Azerbaijani people has very ancient history and traditions of statehood. In Azerbaijan different peoples, ethnic groups and religions lived in atmosphere of peace and mutual respect to each national language, religion, traditions and culture. So, in Azerbaijan national problems ne-

ver existed, and after getting of independence different peoples live in Azerbaijan in atmosphere of friendship and fraternity.

Lezghins, Avars, Talyshes, Jews, Germans, Budugs, Udins (they live only in Azerbaijan), Sakhurs, Lahijes, Tats, Kurds and other ethnic groups live in Azerbaijan as an equal and saved their national culture, religion and language. In the same time all these peoples had always close contacts with Azerbaijanis and interethnic marriages are received here as norm. The representatives of different ethnic groups, united in one state have equal rights to use all civil privileges and consider Azerbaijan to be their motherland. Such mode of life rules out the danger of xenophobia. On contrary, the situation in Azerbaijan forms favourable conditions for peoples to live in atmosphere of peace and friendship.

It's known, that Azerbaijan faced with global problems, e.g. problems of demography and migration. Azerbaijan state decides the problems of 1 million refugees, in spite of this fact, it didn't lose the feeling of humanism and tolerance and demonstrates greatest respect to multiculturalism principles. E.g. in differ from neighbouring Armenia, Azerbaijan ensured security of Armenians, living here and takes into account their religious and cultural interests.

The Leader of Azerbaijan Republic, President Ilham Aliyev by special issued decree proclaimed 2016 as YEAR OF MULTICULTURALISM. So, this decree is based on the same, humanistic principle and supports the development of multiculturalism. The development of this tradition, presentation of new multicultural ethics model to the world is of great importance for future development of new "Human Life" philosophy and it's application.

So, we can say, that philosophical-ethic features of multiculturalism, it's traditions can be considered as new philosophy of life. It's displayed in different systems such as "World and Society", "Society and new Human Being", "New Human Being and Multiculturalism". In the same time, being new scientific idea and special methodology, multiculturalism forms active dialog between different spheres of science.

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MULTİKULTURALİZM ETİKASI - TƏRƏQQİ KONSEPSİYASI**X.N.Quliyeva**

Məqalədə, müasir dövrün aktual problemlərindən biri – multikulturalizm cərəyanının tarixi inkişafı, onun mahiyyəti, eyni zamanda fəlsəfəsi, etikası təhlil olunur. Bundan başqa multikulturalizm cərəyanı nəzəri tərəqqi proqramı kimi tanınan maarifçiliklə müqayisə edilir, onlar arasındakı uyğunluq və fərqlər elmi-obyektivliklə qiymətləndirilir. Habelə “dialoq fəlsəfəsi”, “kütləvi kommunikasiya” nəzəriyyələrinə, onların tarixinə və müasir dünyada cərəyan edən hadisələrdə rolu və əhəmiyyəti məsələsinə də diqqəti yönəldir, yeni elmi təhlillər aparılır.

Açar sözlər: multikulturalizm, yeni dünya nizamı, kütləvi kommunikasiya, Roma klubu, “əritmə sobası”

КОНЦЕПЦИЯ ЭТИКИ МУЛЬТИКУЛЬТУРАЛИЗМА И СОВРЕМЕННЫЙ ПРОГРЕСС**Х.Н.Кулиева**

В статье анализируется историческая тенденция развития теории мультикультурализма, его сущность, философия, этика. Автор также рассматривает развитие программы, известной как мультикультурализм. В статье сопоставляются просветительские движения в различных регионах мира, выявляются исторические и идеологические различия между ними.

Особое внимание уделяется философии «межкультурного диалога», теории «массовых коммуникаций», их истории и ключевым событиям современной истории, роли и значению последних научных исследований в указанной сфере.

Ключевые слова: мультикультурализм, новый мировой порядок, средства массовых коммуникаций, Римский клуб, «плавильная печь»