

The problem of an intercultural dialogue in a multicultural society and searching for means of its solving

Abstract

The author studies the problem of development of a multinational society, particularly the causes of occurrence of migration processes. There is made a conclusion of the needs to build up a state with a civil/democratic society in which all interests, rights and freedoms of man and a citizen would be provided regardless of their nation or religion. The main moving factor in solving the said problem is related to arising and development of the mentioned societies and to an intercultural dialogue. The author tries to suggest in this context means for solving the correspondingly formulated tasks.

Key words: a problem, culture, a citizen, a society, a right, tolerance, a dialogue.

Introduction

The problem of providing an intercultural dialogue in a multinational society is closely connected with the causes of the occurrence of such societies, and namely with the following ones: economic, political, religious, geographical, natural and climatic conditions, cultural factors, etc. In the world's globalisation circumstances a wide spectre of pre-conditions for emergence of a society of the above said type at the present time can be accounted for by activation of the migration process (Latin "migratio" – *transfer, crossing, resettlement*). This process results in emergence of a multinational society or a state, and this seems to be quite logically normal. The new social formation includes representatives of a number of national, linguistic, religious and cultural communities. We note that such a society is formed mainly resulting from both a voluntary migration, and the forced one; besides, people themselves can produce massive movements in cases, if they are prosecuted, or if they try to avoid different forms of discrimination.

To continue consideration of the formulated problem, one should outstress that after existence for a long time in circumstances of unavailability of the own independent statehood, in 1991 the Ukrainian and Azerbaijani peoples again got their independence after the collapse of the Soviet Empire, and they announced for the whole world about their independence, when man is guaranteed provision of his rights and freedoms. In this context we can note that in the 1990s the Armenian Military Forces, being supported by the Russian servicemen, occupied the Nagorny Karabakh Area and some other parts of the territory of Azerbaijan, which resulted in about 1 million of Azerbaijani to be forced to get deported from their native land, they were deprived of their civil rights and freedoms, as well as there was ruined their cultural heritage. As military conflicts, as one of the important causes of the migration process, threats with occurrence of a problem connected with development of multicultural societies and with preservation of the ethnical cultural heritage. Regardless all these complications, implementation during the period between 1993 – 2003 of a wise and thoughtful policy by Ms. G. Aliyev, the President of the Azerbaijani Republic, the fact of the state independence of the Azerbaijani Republic was properly confirmed and acknowledged by foreign states and international organizations – UNO, OSCE and others. Serious political and economic reforms have been started to be implemented since then: for example, there was announce about ceasing the fire along the front line between Armenia and Azerbaijan according to Bishkek Protocol of 5 May 1994 the said military conflict was adequately assessed politically and legally, there was strengthened the state power, were intensively developing the international relations and improved the reputation of Azerbaijan in the world, in particular a special attention was given to revival and development of the national culture with taking into account as constituents all the national communities residing in Azerbaijan.



In a multinational society separate individuals and groups can to this or that degree get integrated one with another. The issue of unification of different cultures can be complicated by its nature, especially if the cultural differences are interpreted as the racial ones. For instance, the political system of the apartheid in the South African Republic excluded any possibilities of a similar unification, while Singapore can be considered as an example of loyalty in relations between the numerically dominating population of the Chinese –76%, Malay and Indian – 22% origin, from one hand, and representatives of the European and Euro-Asian communities – from the other hand.

One of the most widely spread practical models of multiculturalism is the model of respectful attitude to the ethno-cultural diversity, in which there are taken in account the national customs and traditions, national cuisine, national culture in all its aspects (music, painting, architecture, etc.). Providing existence of such a model, the basic society must treat tolerantly the customs and traditions of the other new subcultures having arisen. When selecting the said model as the political strategy for implementation of the multiculturalism ideas, most often the state includes into the national educational programmes the principles, which are supposed to teach the tolerant attitude to the other constituent cultures. As for the multiculturalism signs are concerned, we say that they are manifested in the rhetoric and practice of this phenomenon. The multicultural rhetoric consists of public statements and symbolic jests of the government of a certain country which must be implemented in the form of specific actions and fulfilled practically. For example, I there are urgent needs to overcome the problems related to separatism, racism, xenophobia, integration of immigrants into the basic society, the policy of multiculturalism is probably acceptable. The multiculturalism practice should be strategically elaborated taking into account all the respective tasks whose solution must be provided. Selection of a specific multicultural practice also depends on the incorporating processes (*Latin* “incorporation” – *joining, inclusion*): the later ones can take place in different forms and in different ways which most often do not depend on the political course selected by the country. Success or failure in the implementation of such “including” practices are determined by the objective factors. These factors should include the following ones: employment of the population, the level of its unemployment, the level of its education, availability with the immigrants of the required qualification, living conditions of the people, unavailability of an obvious or concealed discrimination. If all these problems have been solved, then any measures, that will be put in practice by the governmental bodies aiming at providing support and encourage of a tolerant attitude to different constituents of the national culture, turn out to be of no effect. Besides, it should be noted that the ideology of multiculturalism in societies, where revival and development of the national consciousness and culture, occurs in a critical situation, primarily because of the political, economic, demographical and legal circumstances. For that reasons the said ideology requires finishing and it cannot be recommended as a qualitatively perfect theory for providing solutions of the currently available above said problems; for instance, the government of Germany admitted its incapability to provide in the country a multicultural society by requiring from the immigrants to learn the German language and observation of the state laws. We believe that such wording of the problem is logic and reasonable taking in consideration the needs to preserve the cultural values of the titular state.

Of an important importance for a normal functioning of a lot of national and cultural societies having different cultural peculiarities there is availability of a state with a *civil/democratic society*, which on the base of its own developed economic, political and cultural relations and connections with the state government, functions on the base of democracy and laws, and provides in any way interests, right and freedoms of man and a citizen regardless of their nationality or religion.

At the current phase of the historic development the civil society is an independent socially organised structure that meets various interests of the people who are members of the respective society. The civil society does not oppose itself to the state, but it cooperated with the state to achieve the common aims and goals. The structural elements of such a society are different unions of citizens, as well as political parties, massive movements, etc. For example, Article 36 of the Constitution of Ukraine says that the citizens, regardless of their ethno-national origin, shall enjoy the right on the



freedom of unification in political parties and public organisations, so as to provide and protect their rights and freedoms, as well as to meet the political, economic, social, cultural interests according to the valid legislation.

Important pre-conditions for an adequate functioning of the *civil/democratic* society are distribution of the power in the state, equality of all forms of ownership, freedom of entrepreneurship, guarantee of the public rights, ideological pluralism, free access to information, matured self-government, etc. These pre-conditions shall form not only within the public, but also within the governmental organisations and structures.

Therefore, the problem of the formation and development of a society of the said type in every state, particularly in Ukraine and in Azerbaijan, is connected with establishment of a democratic, social and legal statehood. This process is durative, and it covers all the aspects of the society and state without exceptions.

A state with a developed *civil society* can be the best alternative to multiculturalism; as such a society provides the main principles of a complete functioning of all the national and cultural societies and communities.

Hence, provision of the corresponding conditions (legal, material, spiritual) required for functioning of a multinational society within one state (and primarily the legal provision), as well as the provision of the corresponding political and economic bases are important factors of the cultural development, establishment of the mutual understanding, quietness and peace in the society on the whole. In this context when selecting a way for solving the set up tasks the is quite of importance such a notion, as “the intercultural dialogue”, which is the main moving force in solving the problems related to the formation and development of multicultural societies.

The above said raises a question, what particular tasks have to be solved for thee provision of existence of an actual multicultural dialogue? First of all we will note that knowledge by the national communities of their ethno-cultures, traditions and customs of the *titular/route* nation, whose language and culture make the foundation of the national governmental system, is an important factor in providing an intercultural dialogue. To solve this problem the following tasks have to be settled

- 1) educational activity aimed at organisation of schools for obtaining good commands of the ethos-national languages and cultures; provision of knowledge of the laws;
- 2) educational activity aimed at organisation of schools for obtaining good commands of the language(es) and culture(es) of the *titular/route* nation(s);
- 3) provision of education at higher educational institutions;
- 4) provision of respective librarian funds;
- 5) provision of manual books, teaching textbooks, science fiction and belles-lettres literature for providing the training and production process;
- 6) material and financial provision for functioning of civil organisations, training and academic institutions and national and cultural communities an societies;
- 7) provision of representation at governmental bodies;
- 8) strengthening of organisation of diasporas, so as to solve the issues related to the life of the national and cultural communities;
- 9) establishment of funds required for providing the financial support of development of the ethno-national cultures, national cultures and to solve the above said problems;
- 10) organisation and holding scientific and cultural actions (conferences, days of culture, exhibitions, tourist actions);
- 11) obligatory usage of the intellectual potential of the ethno-national and cultural communities, which is the main factor for solving the set up tasks;
- 12) organisation of respective research institutes.

Implementation of a consistent and systematic work aimed at solving the above said tasks can result in comprehension and world-outlook perception of all the cultures represented within one



multinational state, as well as provides protection of the human rights and preservation of the national identity.

Consectary

Production of a method for formation of a respective educational system is a serious theoretical and methodological basis for providing a research and to bring-up a person/citizen, regardless of his nation or religious views, to an active and tolerant intercultural dialogue. It usage of such a method that can contribute to integration of the ethno-national and cultural communities into a society of co-citizens while preserving the corresponding ethno-cultural identities of citizens with the equal rights according to the constitution of the country, that prohibits existence of any separatist movements of any ethno-national and cultural communities, as well as those of political forces, and it guarantees the territorial safety of the state.

A motion to be included in the Resolution of the Forum:

Bearing in mind the fact of the strengthening of mutual relations between the states (countries, peoples), in conditions of the world's globalisation there rise needs to preserve the ethnic heritage and the corresponding ethno-national identity in the countries of the residence of the available ethnos. In this context to set up a cultural dialogue in multinational societies with development of democratic values it is important to take into account the civic measurement (taking into account the cultural specific features) of every people that is a constituent of the state society. Besides the economic, political and legal factors, one should mind that point, that there is also of importance knowledge of the ethno-national languages, which enrich the spiritual world of the personality and contribute to a more adequate understanding of the mentality of different subcultures and tolerant perception of their respective native speakers and making a civilized state with a multicultural society of a new formation.

