

SCIENTIFIC – METODOLOGICAL ASPECTS FOR APPLICATION OF MULTICULTURALISM TO „DIALOGUE PHILOSOPHY“



Khatira Guliyeva

*Doctor of Philosophy, Associate Professor;
Head of Multiculturalism and the Philosophy
of Tolerance Department,
Institute of Philosophy of ANAS*

Abstract. The article analyzes the problem of metodological aspects for application of multiculturalism to “dialogue philosophy”.

Author consider that, in a phase of globalisation, the so-called I. Herders and O. Spenglers “we, they and others” formula of the Enlightenment period, separated from its foundations and thus appeared a scientific and social need for dialogue, communications based on the idea of “global unity”, for axiological factors, the

philosophy of the unity of life in all directions and contexts.

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.

Keywords: *Philosophy of Dialogue”, Methodological Aspects, Application Multiculturalism, Azerbaijani multiculturalism model*

Introduction

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 Buhler, 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 transcendental 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 (14). F. Ebner enriched world philosophy with scientific innovations to areas of both germanevtics 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 "dialogue philosophy" 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.

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 (10).

In his work "Culture. Cultural dialogue" (10) 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)" (9) described by Russian scholar L. G. Victorova, dissertations are developed, articles are published based on his concepts.

Addressing M. Bakhtin's great contribution to "dialogue of philosophy"- the concept "Dialogue of people belonging to different cultures" it can be resolutely said that dialogue of nations and different ethnic unities – multicultural 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 "dialogue of philosophy".

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 "dialogue of philosophy". In addition to not involvement of multiculturalism into "dialogue of philosophy" 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 futher 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. Narohnitskaya put multiculturalism forward philosophical-political concept, also project, A. A. Surkov fenomen, 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, dictinaries and wikipedias have used scientific-theoretical base of multiculturalism as multiculturalist programme, ideology, fenomenon, 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 indigenus peoples (for instance, indigenus peoples in the Northern America, maoris in New Zealand) (6,15).

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" (19). 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" (18) - 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 a 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" (15).

From the historical point of view, multiculturalism stands confidently in the line of sciences known and learnt from 19th century until the last decade of the 21st century. Currently, development of scientific subjects dedicated to the study of multiculturalism ideas, increase of 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. The Australian political theorist Chandran Kukatas has analyzed the theoretical basics of multiculturalism in his book called "Theoretical basics of multiculturalism" (7). *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" (17) 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" (15) 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 Germany 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" (16). 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" (8).

All these samples confirm that the modern world assesses the multiculturalism as a completely independent political program, project and nobody has described it as a part of "Dialogue of Philosophy" 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".

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.

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 "Dialogue philosophy" 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 hasn't defined its position in the "Dialogue of Philosophy",

where it belongs scientifically-theoretically. Also, none of Azerbaijan has raised this issue, philosophers of Azerbaijan, and application of Multiculturalism to the "Dialogue of Philosophy" is mentioned in this article for the first time.

Conclusion

It should also be noted that following Buber and Bakhtin, as well after "Dialogue of Philosophy", 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 (12), but multiculturalism wasn't mentioned in these concepts.

From the scientifically-objectivity and responsibility point of view, we can say that multiculturalism covers theoretically the subject of philosophical ethic and from this point, it is necessary to assess multiculturalism from the prospectus of "Dialogue of Philosophy".

While finalizing the article on scientific-methodological aspects of application of multiculturalism to the "Dialogue of Philosophy" (entrance 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 "Dialogue of Philosophy" 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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