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MULTICULTURALISM AS A NEW POLITICAL PARADIGM  
OF THE NEW WORLD ORDER

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**Abstract.** Western societies have reached such a transitional phase through their historical development, that there is no other alternative left rather than multicultural policy. The replacement of national paradigm to a multicultural paradigm is a complex and delicate process. The factors contributing to the realization of this process are democracy and a free choice of the individual. In this context, Western societies have a special role in the formation and development of the new world order. The multicultural environment of a country cannot be only measured by its ethnic diversity. Not only the ethnic groups based on language, history, traditions and religious groups with shared beliefs, but also groups of people with different outlooks, ideologies as well as groups of people who share various ways of life can be attributed to the notion of social group. In any democratic society atheists, religious groups, sexual minorities, political parties, social movements, ideological trends and other similar social subculture groups play a crucial role in shaping of the multicultural environment. Today it's very difficult to find a society deprived of subcultural groups. Simply, they exist openly in democratic societies while in non-democratic societies they continue to exist in a secret way.

**Keywords:** multiculturalism, migration, democracy, culture, paradigm, postmodernism, globalization.

МУЛЬТИКУЛЬТУРАЛИЗМ КАК НОВАЯ ПОЛИТИЧЕСКАЯ ПАРАДИГМА  
НОВОГО МИРОВОГО ПОРЯДКА

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**Аннотация.** Западные общества в своем историческом развитии достигли такой переходной фазы, что не остается другой альтернативы, кроме политики мультикультурности. Смена национальной парадигмы на мультикультурную парадигму – сложный и деликатный процесс. Факторами, способствующими реализации этого процесса, являются демократия и свободный выбор личности. В этом контексте западные общества играют особую роль в формировании и развитии нового мирового порядка. Многокультурную среду страны нельзя измерить только ее этническим разнообразием. К понятию социальной группы можно отнести не только этнические группы, основанные на языке, истории, традициях, а также религиозные группы с общими убеждениями, но и группы людей с разными взглядами, идеологиями, людей, которые ведут различный образ жизни. В любом демократическом обществе атеисты, религиозные группы, сексуальные меньшинства, политические партии, социальные движения, идеологические течения и другие подобные группы социальных субкультур играют решающую роль в формировании мультикультурной среды. Сегодня очень сложно найти общество, лишённое субкультурных групп. Просто они существуют открыто в демократических обществах, тогда как в недемократических обществах они продолжают существовать тайно.

**Ключевые слова:** мультикультурализм, миграция, демократия, культура, парадигма, постмодернизм, глобализация.

*Introduction*

While within the modernist paradigm of nationalism, different social groups, by assimilating, integrate into country's homogeneous national unity, within the postmodern multiculturalism paradigm, by having state's financial and political support, groups develop their own identity and form their own cultural spaces within the state. This example is an important issue in terms of ensuring the protection of human rights.

Multicultural natures of social reality (nation, ethnicity, tribes, and clans) and intercultural struggle for gaining power has historically existed, and various integration policies helped to eliminate these problems. However, in the solving of this problem, which is in the nature of a social being, the politics of violence couldn't succeed. Multiculturalism is an ideology that protects all these differences from being eliminated and avoids any kind of violence [1]. This ideology leaves society in its kind of a natural state and tries to handle the situation. However, since the empirical results in this area are limited, it's difficult to express the opinion about its prospects.

Nowadays, in connection with socio-economic, cultural and political integration into the world's big cities, the multicultural environment is formed, since business, trade, tourism and many other migrations play an important role

in shaping of this environment. Placement of people from various countries and diverse cultures in a single location and their social groups emerging as subcultural clans cause a change in traditional culture and its partial weakening. Of course, in such an environment, the possibility of a conflict of contradictory values and attitudes increases.

Multicultural society is not based on cultural hierarchy or such vertical parameters as periphery and center, but on the horizontal parameters formed upon their denial. In this regard, its development in traditional vertical systems remains problematic. The most important issue is to define the denominator of the development of multiculturalism within the state model. This makes indispensable either the implementation of fundamental reforms or a transition of the society to a new model. On the other hand, the problem arises with the readiness of society to the socio-political reforms and its acceptance by social consciousness. All these issues must be resolved within the framework of the policy of multiculturalism. In this regard, the heads of state responsibility is too great.

Migration processes have been the main cause of emergence of multiculturalism and its appearance as a new socio-historical and political-ideological phenomenon, especially in western countries. However, the migration headed to the West has its own reasons. We suppose

that these reasons are directly related to scientific and technological development (STD), economic development and liberal values.

#### *Scientific and Technological development (STD)*

The development of empirical sciences in Europe in the 17-18th centuries gave an impetus to the progress in the field of industry, communication, transport and consequently, led to the formation of classical liberal values (democracy and market economy) which were based on the collapse of traditional values. This, in turn, paved the way to recognition of the civilization, culture, which is different from Europe's traditional communities. STD makes different cultures closer and helps them to recognize each other, as well as assists in eliminating the barriers arisen from the liberal values differences based on each individual's personal choice. The western civilization as a global phenomenon accelerates the process of integration and eliminates hindering traditions both within its scope and worldwide. In this context, the relevance of multiculturalism ideas in the West can be assessed as a logical conclusion of the historical and civilizational evolution.

Nowadays multiculturalism ideas are actual not only for the Western societies but also for the Eastern ones, since STD gradually intensifies shrinking of the world and its transformation into an integrated society. The rapid increase in the number of means of transportation, the elimination of the restrictions on information and communication through the Internet, development of international tourism and trade relations, transformation of English language into the common means of communication- all these lead to gradual narrowing of the distance between various cultures, and provide its convergence, intersection, integration and unification. In modern times, migration of people to different countries for employment, education, asylum, investment and tourism created conditions for the formation of multicultural environment in most of the countries. Today it is very hard to find a society where the elements of diverse cultures are not presented. Now each traditional society has subculture groups, which represent global culture. Especially, there are an increasing number of such groups among young people. Recently, there are political and economic power centers that can keep their monopoly of STD and innovative technology and try to influence the formation of the new global world order with the help of multinational organizations.

#### *Economic development*

In the last two centuries, many western countries have become the economic centers of the world. On the one hand, it's a liberal economy and innovative technologies that stand for this economic development, while on the other hand it's a policy of colonization. The political and economic interests of Western countries in Asia and Africa, has led to the collapse of many countries on these continents, the formation of colonies, the expansion of the wars that resulted in the mass murder of people, the growing number of hungry and poor people who are victims of the economic crisis in these countries. These events have increased the number of people struggling to survive in the world, and they had to migrate gradually to the centers of economic growth as cheap labor force. Since the Western countries have turned into a center for world economic growth, they have become the main direction of cheap labor force migration. A gradual increase in the number of immigrants in Western countries, has changed the socio-cultural environment of these societies. Starting from the 60-70th years of the 20<sup>th</sup> century, the emerging socio-cultural environment of Western societies has revealed the necessity of the multicultural policy.

#### *Liberal values*

Classical liberal values formed in the West have led to a weakening and even complete disappearance of the traditional collectivism awareness in many societies. This happened because the liberalism gives the preference not to a collective choice, but to the personal choice of each individual. Under such circumstances, having split up, the collective culture develops in the direction of interests of

various social groups and the liberal state supports them within the human rights framework. There are no obstacles in the presence of individuals and groups representing different cultures within the human rights framework in the liberal societies. This factor is more important than the economic ones. For this reason, the majority of immigrants don't prefer rich Arab countries (Kuwait, Qatar, Saudi Arabia), but do prefer such democratic European countries as Germany, France, United Kingdom, etc.

Thus, the countries developed from scientific and technical, socio-economic and democratic point of view, create a basis for attracting migration flows, coming together of different cultures and for the formation of multiculturalism policy. Therefore, the emergence of multiculturalism policy in western countries is not accidental.

From the political science viewpoint, multiculturalism is an efficient ideology applied to prevent the separatism and to ensure the ethnic stability in societies. There is a scientific and theoretical basis of this ideology. However, these theories emerged as the need to manage intense social climate in the west.

The phenomenon of multiculturalism is the most studied issue in social and political sciences. Scientific and theoretical study of this problem is interdisciplinary. In this regard, in the course of study of the problem, the synergetic relationship between philosophy, sociology, political science, cultural science and other fields is revealed.

Multiculturalism is a revolutionary new paradigm for social and political reality. Unlike the previous ones, this paradigm doesn't exclude but includes all ideas contemplated earlier. In this regard, there is no need for the world to be unified in the single political, cultural and economic system. This paradigm is the universal system that allows all different systems to operate with its own internal mechanism. Its operation as a single system is namely defined by opportunities to create harmony and connection between various subsystems.

Since the Multiculturalism theories are dynamic, non-static, non-monotonous, by combining opposing views and theories, creates the opportunities for internal dialogue and thus comes to the interdisciplinary level. This sometimes causes certain problems and disputes in the scientific analysis of multiculturalism. In this regard, many researchers (É.A. Pain, R. Bernstein) argue over the issues that firstly, the terminology of multiculturalism and terms related to it are vague; secondly, it has subjective nature within the context of various corporate interests, and finally, in general, it's impossible to analyze it within the framework of categorical mechanism.

The basic philosophic idea of multiculturalism is based on the quote of F. Nietzsche "there are no absolute truths". Post-modern thought arising from this thesis concludes that, any cultural and social group, as well as each individual will freely experience their own relative "truth", and will not judge others through the own "truth" prism as a criterion. However, in the context of multiculturalism in a cultural and social group, there is also a possibility that each individual is going to absolutize and idolize his or her own "truth". In this respect, research of multiculturalism as the political and cultural problem is of particular importance.

According to the concept of multiculturalism, cultural differences in society should be legitimized, centralization and hierarchy eliminated, equal in rights dialogue opened regardless of the resources of social groups and "we-they" stereotype escaped with the aim to weaken the dichotomy among them. According to postmodern approach to phenomenon of culture, by gradually escaping "me-they" and "we-they" dichotomy standing at the heart of national, ethnic, religious and gender awareness, it's possible to eradicate national, ethnic, religious and gender identities and create conditions for the formation of actualization of shifting forms of identity, and consequently, for shaping of global consciousness. After the elimination of "me-they", "we-they", "we-strangers" dichotomy, i.e. release of the

human consciousness from this complex, there is no need for dialogue within the unified global culture framework. However, the way of emergence of this human model goes through the direction of formation of global culture, multicultural dialogue environment, and elimination of hindering stereotypes and barriers forming them.

Multiculturalism emerged as a consequence of a neo-liberal discourse, formed as a result of the criticism of euro centrism. Compared to the liberal values, that bring forward the principles of individual's rights and freedoms, the neoliberalism emphasizes the inviolability of the environment the individual is living in, and which shapes individual's identity, since the interference into the environment, means the intervention into the rights and freedoms of the individual. In this regard, liberal multiculturalism is under the influence of euro centrism.

Waldenfels B. notes that as a result of non-centralization to the multicultural environment and self-isolation, and by losing self-integrity, a fragmented individual shows up [2]. According to a post-structural approach "mirror" approach of J. Lacan, when looking at the mirror, the object the individual sees, is the "other" one. He comprehends himself with the help of the "other". When looking at himself through the lens of the "other", an individual becomes the object, and by joining the "other", turns against himself. He recognizes himself through a completely different 'other', looks at himself through the eyes of the 'other', and evaluates himself not by looking at the world through real him, but looking at him through the world's lens. Now, when re-joining with him, the "others" are becoming an integral part of his existence. In this union, by disappearing the "I-they" and "we-they" dichotomies, a new cosmopolitan identity is emerging; or an individual, by looking at his "self" as the "other", likens himself with the 'other'. Such kinds of ideas are reflected in the types of post-modern art as an "avatar" image. The virtual world created by the internet, created conditions for individuals to become the 'other' and to look at themselves through the eyes of the 'other'. This kind of ideas can be found in the esoteric teaching of the East as 'understand you to understand the existence' thesis.

Undoubtedly, in order to influence and change any social processes, it's crucial to change individual's awareness and to introduce them new views. In particular, this can be applied to the younger generation who is more sensitive to fresh outlook. The formation of subcultural groups and people with postmodern thinking is necessary for the shaping of multicultural environment. Standing from the 'mirror stage' viewpoint, they should appreciate various cultures with the aim to eliminate cultural conflicts. For ex., for any German to understand a Turk, he or she should look thorough a culture not from outside, but from inside. In other words, by identifying himself with Turkish culture, should become a Turk on the level of consciousness, and look at his German culture through the eyes of a Turk and vice versa. Otherwise, he or she won't be able to come out of his own culture's subconscious gravity and therefore, exhibit unbiased attitude.

Multiculturalism is an integral part of the process of globalization since the political, socio-economic and cultural globalization of the world reveals the need for integration. The objective direction of this integration process is SRD, while the subjective aspect is the multidimensional policy implemented at the international level.

Integration policies in the history of all the great powers have different characters. Unlike previous integration policies multiculturalism supports the policy of integration without assimilation. This means either the reconstruction of the world based on new multicultural values, or a new world order. The multicultural society is a plural environment that creates conditions not only for existing but also for the development of any choices people make, i.e. not only ethnic groups, but also various religious groups, lifestyles, orientations, cultural trends, etc. The main criterion of this environment is a non-centralized subject (divid). He is free

in choosing diverse systems existing in society and gender identity as well as free in identifying himself with them.

None of the social groups or values can dominate or be elected as a dominant in this society. The aim of multiculturalism policy is to establish a dialogue between the elements of the divided into the atomic particles society, and to ensure the integrity and harmony within a single system. In turn, the idea of harmonious integrity is more compatible with the idea of global citizenship as the people's choices and connections within existing information society cannot be limited to the boundaries of a single country. In this regard, multiculturalism is more consistent with the concepts of global society or the state of the world.

K. Popper's "open society" model is a democratic multicultural society that is open to different cultures. According to I. Berlin, such a society can only be established based on developed democratic institutions. However, H. Marcuse suggests that establishing of a real multicultural society will be possible not by social reforming of the values of western civilization which ensures the power of a man over a man and over the nature, but by the elimination of radical revolutionary changes that arise in the minds of the individual [4. 251]. A British researcher Bhikhu Parekh believes that, firstly, multiculturalism will be accepted in the Western societies, and then sooner or later elsewhere in the world, and finally, the world will become globalized [5.86].

In the meaning of the concept of multiculturalism and the referred meanings of this word, there are also differences in the opinions. On the one hand, this concept supports the protection of cultural properties and cultural equality in societies with different ethnic subjects, while on the other hand, promotes the enrichment of cultural mixing towards globalization. However, none of the ethnic cultures will be able to protect its integrity in the wave of mass culture of globalization, since the ethnic cultures have formed historical resistance force with the aim to preserve its existence within historical traditions, which have been shaped as the result of the confined borders of the specific state and state policy.

#### Conclusion

However, it's impossible for this resistance force to withstand the global cultural integration. In this regard, the idea of equality between cultures doesn't justify itself, as the main strategic goal of global culture is to weaken and split up global culture centers by intensifying their internal elements, and then to assimilate small culture elements via the pressure of global culture. Thus, by eliminating cultural and religious factors impeding globalization, the realization of absolute global community is possible.

F. Hayek in his book 'The road to Serfdom' says that as the liberalism is devoid of rigid rules, it cannot be turned into a dogmatic system. However, the idealization of liberal social values is accompanied by dogmatic intolerance. [6. 44]. F. Fukuyama notes that 'for the largest part of the world, there is no a pretentious ideology for universalization, which is able to challenge liberal democracy' [7. 86], since this or any other ideology in universality claim is prone to the totalitarian regime. In this respect, Karl Popper's "open society" model with non-critical approach to his thought and the idealization of democracy in his model, gives rise to suspicions that the 'open society' model has a totalitarian nature.

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