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**Multiculturalism as the Main Philosophical Doctrine of  
Political and Cultural Development of Modern Society**  
**Narmina Gasimova\***

**Abstract.** The article entitled "*Multiculturalism is the main philosophical concept of social and political development in modern society*" is devoted to the analysis of cultural and political problems occurring in modern societies in the context of globalization from a socio-philosophical aspect. The necessity of approaching the issue from the point of view of the current needs of the time and era, respect for other cultural identities, non-actualization of acts of radicalism, terrorism, extremism, religious fundamentalism, and racism, which may cause imbalance in the system of ethnic-political relations of polyethnic societies in the era of globalization, and taking complex measures calculated for a safe future in relation to ethnic-political subjects is reflected in the article.

In a philosophical sense, the term multiculturalism is a generalized expression of the cultures to which social subjects belong, having a broad meaning and incorporating different values.. It is known that culture and spirituality are historical philosophical systems, and depending on the rules of time and the form of the social structure at each stage of historical development, the culture and spirituality change and renew.

Multiculturalism is a form of tolerance in which representatives of different national cultures coexist in conditions of equal rights and self-affirmation within a single country. The philosophical-theoretical basis of the multiculturalism paradigm is precisely the mutual understanding of parallel cultures in global society, joint activity, and even their equal dialogue.

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The article analyzes the concept of multiculturalism from a philosophical perspective and primarily explains it as a synthesis of communitarianism and liberalism. It was especially noted that multiculturalism, as a humanist ideology, reflects the equality promoted by communitarianism and respect for individuality and other cultures and religions, as liberals say.

The article draws attention to the transformation of the multiculturalism paradigm into the main philosophical and political concept of modern societies against the background of globalization and the formation of the political doctrine of many developed countries, including the Republic of Azerbaijan, in the context of state policy.

**Keywords:** multiculturalism, globalization, society, national relations, ethnic diversity, dialogue of civilizations, tolerance, integration

## **1. Introduction**

The current globalization process in the modern world has turned the problems of the clash and integration of civilizations based on the existing differences between cultures into an urgent issue of modern philosophy. The preservation of various cultures, their transmission to future generations, the creation of interreligious and intercultural dialogue, as well as interculturalism, are of great importance in the modern world. These processes taking place in the socio-cultural sphere of society are the actual research topic of modern philosophy.

In contemporary civil society, multiculturalism and tolerance are evolving alongside identity, and numerous developed nations, including the Republic of Azerbaijan, are actively addressing these issues through their state policies. The successful state policy, consistently advancing the integration of multiculturalism and tolerance into society, reaffirms the significance of the selected topic.

The article analyzed the conceptual socio-philosophical aspects of national minorities' ownership and development of their own culture in polyethnic countries, the importance of multiculturalism in today's globalized world, the socio-philosophical and political analysis of national identity issues, the granting of all privileges to ethnic groups within the framework of international legal norms while considering the territorial integrity and national interests of states, and the exploration of diverse and novel experiences.

## **2. Multiculturalism and identity relations as an important issue of modern philosophy**

Multiculturalism and identity relations have been the subject of research and analysis by many philosophers and politicians as an important issue in

modern philosophy. The intersection of philosophy and culture is one of the key reasons for the emergence of the philosophical theory of multiculturalism. The study of multiculturalism and tolerance in both Western and Eastern philosophy, including Azerbaijan's socio-philosophical thought from a scientific-theoretical aspect, creates conditions for the establishment of relations between cultures and civilizations and the development of these relations in a new form, the expansion of interculturalism, and the establishment of peace in the world.

Especially foreign and domestic authors who study various aspects of multiculturalism and identity, such as K.O.Apel, R.Bernstein, R.Kastel, E.Moren, Ch.Taylor, Y.A.Habermas, V.Malakhov, S.S.Binhabib, M.Heidegger, M.S.Kagana, S.S.Huntington, K.Abdullah, I.Mammadzade, E.Najafov, N.Niftiyev, R.Aslanova, R.Mirzazade, and others should be emphasized. The Republic of Azerbaijan has declared multiculturalism a priority of state policy, taking into account its positive qualities and the basic principles of democracy.

According to S. Binhabib, an American researcher of multiculturalism, multiculturalism is one of the directions of practical politics in the form of political theory and exists within the framework of precise boundaries that do not obey intracultural transformation based on the absolutization of different cultures. Identity is a person's belonging to a national or any ethnic community [4, p. 103].

Equal development of multiculturalism and national identity serves the development of our national and moral values in the context of universal values. At present, there are exemplary models of multiculturalism in countries such as Sweden, Canada, the Netherlands, and Indonesia. Multiculturalism is a state policy in the Republic of Azerbaijan that does not lag behind the processes in this direction in the modern world. In Azerbaijan, the issues of multiculturalism, tolerance, and identity, their manifestation in the domestic and foreign policies of our country, and state-religion relations have been resolved at a high level. The purposeful activity of the President of the Republic of Azerbaijan, Mr. Ilham Aliyev, in this field, the admirable works done by the Baku International Multiculturalism Center, and the Heydar Aliyev Foundation in protecting and promoting our national cultural heritage around the world, are undeniable.

The essence of multiculturalism, which has become one of global society's main philosophical concepts, is mutual understanding of different cultures, joint activity, and even equal dialogue. Approaching the issue from a relevance perspective necessitates respect and tolerance for different cultural identities. Circumstances that may cause imbalance in the system of

ethnic-political relations of polyethnic societies and the prevention of radicalism, terrorism, extremism, including racism require the implementation of multicultural security measures in relation to ethnic-political subjects.

If we approach the issue from a philosophical aspect in modern democratic societies, multiculturalism is the embodiment of tolerance, being a human ideology serving humanity. Practically, multiculturalism takes on a political character and becomes an integral part of the internal policy of any polyethnic country.

In the philosophical aspect, multiculturalism ensures the integration of the cultures to which social subjects who include different values belong. Culture and spirituality is a historical philosophical view system. At each stage of historical development, depending on the form of the social structure, culture and spirituality evolves and renews. People belonging to different cultures organize society and create a collective community. Collective rights are, in principle, a set of rights of separate individuals. Therefore, collective rights and freedoms must recognize the rights of small cultural groups. Multiculturalism is a form of tolerance in which representatives of different national cultures live together in conditions of equal rights and self-affirmation within one country [7].

As we know, there is liberalism and communitarian approach to multiculturalism. A prominent representative of the liberal approach to multiculturalism, political theorist Will Kymlicka offers the concept of "*Multicultural Citizenship*". Chandran Kukatas has characterized versions of multiculturalism based on classical and modern liberal approaches as "weak multiculturalism" and "strong multiculturalism", respectively. He himself acts as a supporter of "weak multiculturalism" and considers Kymlicka's theory to be "strong multiculturalism". The difference between these two approaches is that the role and intervention of the state is minimal in weak multiculturalism. Ch.Kukatas expressed this concept in his work entitled "Tolerating the Intolerable" [8, p. 39].

Charles Taylor, a prominent representative of the communitarian approach to multiculturalism and the author of "politics of recognition", emphasizes the recognition and fair acceptance of different cultures at the political level with "politics of recognition". According to him, the policy of multiculturalism means to respect the fact that everyone has an identity in a universal meaning "by recognizing the specificity that belongs to everyone" [6, p.46].

Multiculturalism, as the main indicator of cultural and civilizational stimulation, is a manifestation of tolerance and is characteristic of countries with a high level of development. Without studying the nature,

characteristics, and history of different cultures, it is impossible to have a tolerant attitude towards other cultures, and it is impossible to establish a dialogue between cultures and civilizations without respecting their carriers. At present, the approach to various existences in global societies in the context of universal and humanistic values has transformed multiculturalism into a historical necessity.

### **3. Multiculturalism is a policy that ensures equal activity of parallel cultures**

Cultural pluralism and cultural diversity define the philosophical aspects of multiculturalism. Taking national belonging as a basis, the integration of different cultures based on self-relationships is the main direction of a multicultural society.

Canadian researcher Paul Dumouchel highlighted the political importance of multiculturalism in his article "Comparative Multiculturalism" and evaluated it as a priority direction of state policy [5, p. 6].

In societies where multiculturalism manifests itself as a cultural policy and gives expected highly progressive results, a legitimate picture emerges in terms of the view of ethnic-political relations: the "dominant culture" that exists in a multicultural society and glorifies the specific image of the titular people does not persistently demonstrate its exceptionalism, and other cultures that historically exist in the area are given the freedom to choose the cultural pattern they want for themselves. Thus, in modern societies, the state-creating or titular nation never prioritizes its historical duties and services over the historical services of other peoples and ethnic groups and considers national history as the common achievement of all the peoples that created it.

Ensuring the coexistence of different cultures on a single level manifests the development of modern society under the conditions of globalization. Intercultural dialogue is an indispensable experience in the comprehensive progress of the modern world, and it solves political problems in a positive way. Canadian, Swedish, Indonesian, Malaysian, and Azerbaijani models of multiculturalism are leading practices in the world.

The importance of the experience of a philosophical view of the polyethnic evolution of ethnic groups and national minorities in the developed countries of the modern world and its multicultural and tolerant traditions, subjective interpretation of all forms of national, racial, ethnic, and religious diversity within the framework of international legal norms against the background of the globalization process, and its implementation as a very relevant and functional platform in world practice has been currently shown. Against the background of the violation of the cultural rights of peoples and

national minorities, which can lead to future conflicts in society, the dangerous consequences and the development of the scientific-philosophical theory of its implementation in the context of modern political realities and its organized forms in socio-political thought have been explained. In accordance with the goals and tasks set by international political and cultural organizations, the dominant peoples in the territory of a certain country can fully use their cultural rights for local peoples and representatives of ethnic minorities to join and develop their national and social identity at the state level.

It is scientifically and philosophically justified that ethnic-national diversity and inter-ethnic relations are among the priority directions in the multi-vector state policies of poly-ethnic countries. The regulation of inter-ethnic relations is an important and necessary condition of political stability in society, as well as a guarantee of the state's future progress. Equal development of multiculturalism and national identity serves the development of national and moral values in the context of universal values.

The philosophical theory of multiculturalism and tolerance also serves the cultural convergence of different societies. It is possible for the bearers of different cultures to show solidarity on the same level and to live together within the framework of concrete cultural pluralism, thanks to the high universal humanitarian and humanistic principles of that society. Multiculturalism and tolerance, in turn, are philosophical doctrines opposed to nationalism, ethnocentrism, and cultural imperialism. Philosophical-cultural aspects of multiculturalism and national identity issues reflect the activation of new development impulses in modern society, as well as the determination of national-cultural and political models in accordance with modern requirements. This, in turn, highlights the importance of the multiculturalism paradigm in the context of multiculturalism and tolerance in the globalized world.

Multiculturalism is a very complex and dynamic concept, and it is very important to study it in the form of different models in the world today. It is possible for these models to be adapted to one country, but none of them can be applied in other conditions because any model fits and belongs to a certain value-meaning base formed over centuries. Searching for such grounds for the application of this or another model is a very difficult task, as the general strategy of the world conception of coexistence consists of principles of reconciliation with specific ethnocultural and national-cultural development concepts.

#### **4. Multiculturalism is the embodiment of democracy and tolerance**

Multiculturalism, as a humanistic and democratic philosophical theory, is also an embodiment of tolerance. This concept's philosophical essence is the harmony of cultural diversity. It is the defense of the principles of justice in the activity of tolerance in the context of statehood, bearing political, legal, and moral nature. In countries that accept multiculturalism as a state policy, every member of society should be treated within the framework of equal rights, socio-economic guarantees should be provided, and their integration into society should be ensured.

The philosophical aspect of multiculturalism serves to form society's public consciousness within the framework of humanism's principles, which include the provision of peace, tranquility, cultural, political, and economic development in the world. Today, multiculturalism is the most creative and modern platform for the regulation of ethnic-cultural relations.

As a policy model of multiculturalism, the protection of ethnic, racial, religious, and cultural diversities in society is one of the most important sources of social development. In this regard, on November 2, 2001, Article 1 of *UNESCO's "Universal Declaration on Cultural Diversity,"* entitled "Cultural Diversity: The Common Heritage of Humanity," states: "As a source of exchange, innovation, and creativity, cultural diversity is as necessary for humankind as biodiversity is for nature". In this sense, it is the common heritage of humanity and should be recognized and affirmed for the benefit of present and future generations" [3, p. 19].

The Republic of Azerbaijan has declared multiculturalism a state policy priority, taking into account its positive qualities and basic principles of democracy. Multiculturalism and the equal development of national identity in the context of universal values serve the development of our national and moral values, our national culture, and its recognition in the world.

"Multiculturalism policy is a policy aimed at the protection, development, and harmonization of the cultural diversity of people belonging to nationalities and sects, as well as the integration of minority peoples and states into the national culture." [1, p. 242].

Different states have already included a new security component among the national security doctrines (economic security, energy security, information security, environmental security, man-made security, food security, etc.) that confirms and protects their existence. We can refer to this as multicultural security, which encompasses a broad range of moral values. Today, Azerbaijan has firmly established its multicultural security as a system and is undergoing a significant and crucial phase [2].

## **5. Conclusion**

“The article entitled "Multiculturalism is the main philosophical concept of social and political development of modern society" is dedicated to the actual problem of modern philosophy. The article reflects the importance of multiculturalism and cultural dialogue in solving global crises in the modern world.

The possibility of granting all privileges to ethnic groups within the framework of international legal norms was expressed in the article by taking into account the socio-philosophical and political analysis of multiculturalism, the territorial integrity and national interests of national minorities in the conditions of national-cultural diversity and developing their own culture.

The role of multiculturalism as a priority direction of state policy in the establishment of world peace, regulation of ethnic-national relations, convergence of cultures and civilizations is substantiated in the article. Researches of local and foreign authors dealing with this philosophical issue have been reviewed. The issue raised in the article was approached both in the global and Azerbaijani context. Independence and sovereignty give the Republic of Azerbaijan the opportunity to integrate into the world community, while multiculturalism gives our country the opportunity to establish mutually suitable relations with all countries on an equal basis.

In the article, the socio-philosophical analysis of multiculturalism is given, and the main goal is to direct the attention of the scientific community to the future perspectives of this trend, its theoretical and practical importance in terms of its influence on public consciousness in building a civil society with tolerant, cosmopolitan values.

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## **Multikulturalizm müasir cəmiyyətin siyasi-mədəni inkişafının əsas fəlsəfi doktrinası kimi**

**Nərminə Qasımova\***

**Abstrakt.** “Multikulturalizm müasir cəmiyyətin siyasi-mədəni inkişafının əsas fəlsəfi doktrinasıdır” sərlövhəli məqalə qloballaşma kontekstində müasir cəmiyyətlərdə baş verməkdə olan mədəni-siyasi problemlərin sosial-fəlsəfi aspektdən təhlilinə həsr olunmuşdur. Məsələyə zamanın və dövrün aktual tələbatı aspektindən yanaşma, digər mədəni identikliyə hörmət qloballaşma dövründə polietnik cəmiyyətlərin etnik-siyasi münasibətlər sistemində tarazlığın pozulmasına səbəb ola biləcək radikalizm, terrorizm, ekstremizm, dini fundamentalizm və irqçilik aktlarının aktuallaşmaması etnik-siyasi subyektlərə münasibətdə təhlükəsiz gələcəyə hesablanmış kompleks tədbirlərin görülməsinin vacibliyi məqalədə öz əksini tapmışdır.

Fəlsəfi aspektdə multikulturalizm termini geniş anlam kəsb edərək müxtəlif dəyərləri özündə birləşdirən sosial subyektlərin mənsub olduqları mədəniyyətlərin ümumiləşmiş ifadəsidir. Məlumdur ki, mədəniyyət və mənəviyyat tarixi fəlsəfi baxış sistemidir və zamanın hökmündən asılı olaraq, hər bir tarixi inkişaf mərhələsində ictimai quruluşun formasından asılı olaraq mədəniyyət və onunla birlikdə mənəviyyat da dəyişir və yeniləşir.

Multikulturalizm bir ölkə daxilində müxtəlif milli mədəniyyətlərin nümayəndələrinin bərabər hüquqlar, özünü təsdiq şəraitində birgə yaşayışı olmaqla tolerantlığın bir formasıdır. Multikulturalizm paradigmasının fəlsəfi-nəzəri əsasını məhz qlobal cəmiyyətdə paralel mədəniyyətlərin qarşılıqlı anlaşması, birgə fəaliyyəti və habelə onların bərabər hüquqlu dialoqu təşkil edir.

Məqalədə qloballaşma fonunda multikulturalizm paradigmasının müasir cəmiyyətlərin əsas fəlsəfi-siyasi konsepsiyasına çevrilməsi və dövlət siyasəti

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**Açar sözlər:** multikulturalizm, qloballaşma, cəmiyyət, milli münasibətlər, etnik müxtəliflik, sivilizasiyaların dialoqu, tolerantlıq, inteqrasiya

**Мультикультурализм как основная философская доктрина политического и культурного развития современного общества**  
**Нармина Гасымова\***

**Абстракт.** Статья «Мультикультурализм основная философская доктрина политическо-культурного развития современного общества» посвящена общественно-культурному-философскому анализу проблем, происходящих в процессе глобализации в социально-культурном направлении современного общества.

В статье также отражается подход к вопросу с позиций актуальных потребностей времени и эпохи, уважение к другим культурным самобытностям, неактуализация актов радикализма, терроризма, экстремизма, религиозного фундаментализма и расизма, которые могут вызвать дисбаланс в системе этнополитических отношений полиэтнических обществ в эпоху глобализации, принятие комплексных мер, рассчитанных на безопасное будущее по отношению к этнополитическим субъектам.

Мультикультурализм - форма толерантности, при сосуществовании представителей разных национальных культур в условиях равноправия и самоутверждения в рамках одной страны. Философско-теоретической основой парадигмы мультикультурализма является именно взаимопонимание параллельных культур в глобальном социуме, совместная деятельность и даже их равноправный диалог.

В философском аспекте термин мультикультурализм является обобщенным выражением культур, к которым принадлежат социальные субъекты, имеющим широкое значение и вбирающим в себя разные ценности. Известно, что культура и духовность - это историко-

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философская система взглядов, и в зависимости от господства времени, в зависимости от формы общественного устройства на каждом этапе исторического развития культура, а вместе с ней и духовность изменяются и обновляются.

В статье обращается внимание на трансформацию парадигмы мультикультурализма в основную философско-политическую концепцию современных обществ на фоне глобализации и формирование политической доктрины многих развитых стран, в том числе Азербайджанской Республики, в контексте государственной политики.

**Ключевые слова:** мультикультурализм, толерантность, глобализация, этнические разнообразия, общество, национальные отношения, диалог цивилизаций, интеграция