

MULTICULTURE AS AN INEVITABLE RESULT OF GLOBALISATION

^aKHALEDDIN SOFIYEV

^a*Azerbaijan State University of Culture and Arts, 39A,
H.Zardabi Str., Yasamal, AZ1065, Baku, Azerbaijan
email: "sofiyev.xaleddin@mail.ru"*

Abstract: Cultures have the potential to corrupt each other. That is why historically, to be protected from outside influences, every culture tried to create "partitions". Such partitions have their language, customs, and norms of the culture. When two cultures meet, incomprehensible foreign language and norms of life create a difficult barrier between them. However, between cultural bearers, these languages and norms function as a bridge and channel, but not a barrier. This fact shows that the danger of foreign culture was observed on concrete facts even in ancient sources. Moreover, some people turned it into an ideological concept. Since ancient times all nations have been aggressive to the cultural influence of foreigners. Primarily, it took place during territorial, economic, military conflict or any competition between them. But despite foreign powers and all these negative attitudes, some cultures even benefited from foreign influences. World history is a history, which turned into the leading trend development under the influence of foreigners. As a result of this legitimacy, the ideology of modernization got on a large scale in the East. For this reason, we are observing two conflicting trends in cultural history. One of the trends introduces acts of withdrawal and self-defense. Attempts, as a call to "self-return" and religious movements based on the "restoration of the elementary Islam" manifest this trend. Discovering for other cultures to get rich is a contradictory trend, and now we can say that after Middle Centuries, this trend, expanding gradually, acquired new mechanisms to keep its advantage.

Keywords: Democracy, Multiculture, Pluralism, Symbiosis, Tolerance.

1 Introduction

In Azerbaijan, multiculturalism is actively reflected to clarify its potential for national culture. In the article the author, in the light of minority culture, pluralism and tolerance, examines different cultures, as well as complicated relationships between different cultures within one country, and approaches to the problem from the point of multiculturalism brought by globalism.

Multiculturology was the event that enriched culturological thinking in all spheres beginning from the end of the 20th century and the peak point of Globalization. Our world knew this phenomenon since a great stage of empires and great settlement of people. To be defended from other ones, every culture had its shields and partitions. In culturology that natural shield brought the idea of being separated from all other cultures. Danilevsky, Shengler and Toynbi were principal supporters of this idea and one should not neglect their position [12]. Of course, it seems that borders of each culture are visible and "windows" are open. But when approaching the problem attentively, it is seen that general features of other cultures are clear to us, but mentality features are so diverse, delicate, and different that a researcher cannot approach it. The main goal of the article is to reveal features of globalization that found multiculturalism.

2 Materials and Methods

Philosophical and cultural method is applied in the article. Globalization and problems of multiculturalism have been researched enough in the works of Crowder, Hopper, Kraidy, Bauernfeind, Lee [2, 6, 11, 13, 14], and others.

We must say that despite partitions between cultures, not every culture cut off channels outside to get energy from other ones. Languages have been enriched due to borrowed words and grammar forms of other languages. Cuisines have enriched their menu influencing each other. It is considered that the most conservative sphere in culture is the cuisine. But it is difficult to find a very ethnic cuisine in world history. Even in conservative atmosphere, meals had great "travels" and they were greatly transformed during those "travels".

The same words can be said according to travels of clothes around the world, beginning from ancient times. Trousers were invented by the ancient Turkish, but a lot of ethnic cultures borrowed that form and added to its manufacture their features [19]. But what about musical instruments? It is said that the

history of kamancha begins in China. It is also said that a later form of Gopuz has been found in Georgian saz. That is why musical instruments are bright samples of ancient cultural relations. All these facts show that cultures benefit each other over centuries. But there is also the danger, that cultures corrupt each other. In Soviet culturology, cultures enriched each other under the name "international!". That was a theme of dithyrambs. But the paradox is that in the informal areas there was widely spread discontent about the idea that cultures corrupted each other among Soviet people. Being the main paradigm, that discontent stimulated the liberation movement during the colonial regime. There is an effective model of corruption by other cultures in ancient Turkish history. According to the historical sources, Chinese tsar Khao Vin Khuan sent a bride and presents to Laoshan Giyuy Shanyuyu who newly came to the throne among the Huns. Together with them, eunuch Chdzcun-Khin Yue was sent too. Yue was sold to the Huns. Shanyuyu told them that they were fewer than the Chinese, but stronger due to their distinguished clothes and meals and they did not depend on the Chinese. But now Shanyuyu changed this culture and are captivated by the Chinese. Yue adds that the lifestyle and laws of the Huns are simple, that is why they easily become true. But the lifestyle of the Chinese is full of hard rites which oppress people. If to follow these distinct features, one will win China [3].

This event shows that in ancient sources there wasn't only observed danger of another culture on the base of definite facts, but there were also found those who changed it into ideological conception. Since ancient times, all people have expressed aggressive attitude to the cultural influence of other ones, mainly during areal, economical, military conflict or a contest. But, as we have said above, despite all these negative relations, some cultures even benefited from other influences. The Uigurs was especially distinguished by these ethnic-mental features. Lev Gumilyov wrote that besides Uigurs, the Turks was the ethnoses, which kept their culture. The Uigurs could heroically fight foreigners and defend their land but they never wished to occupy foreign territories. At the same time, they greedily adopted foreign world outlooks, for example, Manicheism and Buddhism. They only did not like Chinese ideas [9]. Alongside Uigurs, the Japanese also adopted ideas of other cultures. One of the principal advantages of their ethnic culture is that they highly adopt and benefit influence of their neighbors and even the West [9].

3 Results and Discussion

Distant or close influence of cultures on each other is a process that has existed since ancient times. Distant influence has not been a rare process but has turned into a distinctive one at first when there were spread ideas of modernity and contemporaneity, and later when globalization was widely spread over the world. Due to informational technologies today fashion, ideas, food etc. very quickly have become the world fact. Today thanks to the Internet and special programs on cable TV, a young man gets information about world cultures more than it was possible 20 years ago.

At first in the communication of cultures, a great place was occupied by the mutual influence of titled people and minorities within one state. When democratic ideas and values began to be spread in the world, cultural rights of national minorities put in order relations between titled culture and minority culture. According to the rights of the minority, indifference to their culture was qualified as a rights violation. The idea of tolerance became a neutralizing factor of conflict potential in cultural differences. Cultures that were able to be tolerant of minorities became reputable because they gained high moral value. The great international reputation of the USA, France, Germany, and Britain was gained due to their tolerance. At present, a tolerant man and tolerant culture tell about their belonging to the high civilization. It is a great achievement of humanity because at least non-tolerant people have to reconsider their attitude.

Otherwise, they, namely people, become the target of public condemnation in the world.

The next stage of evaluation and forming of democratic values was connected with pluralism. Of course, those values always were implicit, that is not especially noted, but only meant tolerance and pluralism. One of the Azerbaijani scientists found that the Kopernik revolution of democracy was the rehabilitation of its abundance, i.e., pluralism. Replacement of majority by a single was considered by all people as a source of conflicts. Plato was the first to explain it philosophically. He showed that the Only (or the Good) which was the substance of being had to be divided into the majority to generate the world from itself. So, the space was divided and thus it generated domes of the Sky and the world under the Moon. The fact is that the material world consists of the majority, that is, a lot of parts and events cause incompleteness of the world. The world that is divided into the majority is the world of conflicts, and thus conflicts begin. It is interesting that before Plato, the God in the Tawrat wanted to explain the Jews advantage of one God and so He told about the disadvantage of many rulers of the people. Later Plato and Plotin had to explain the advantage of Monism, relation to the Only basis in the language of ideas. But in the middle ages, this paradigm passed to Shuhraverdi Ishraghi philosophy and was covered by the Islam world outlook in the Moslem thinking.

For the first time, the democracy put majority and diversity as a valuable system against love to unity in religion, philosophy, and social space. That is why approval and advantage of majority and pluralism can be considered the Kopernik revolution. When the democracy divided the government into three or four branches (including Media), it brought the majority even to the top. When the society was divided into private and citizen sectors there was also an established majority [7]. In the democracy anti-monopolist laws and rights of minorities became a guarantee of diversity on the legal level. Taking into consideration all these facts, Azerbaijani scientist Niyazi Mehdi suggests the thesis that the Kopernik revolution of the democracy is the rehabilitation of the majority. Tolerance serves to reduce among diversities tension of fights, of which Platon was afraid. Tolerance doesn't prevent conflict between people and groups of different thinking and action. Tolerance prevents fights, hate and anger of this conflict. Tolerance also allows both sides to prove their truth.

In the ancient world tolerance, i.e. patience to others existed on the level of a certain freedom of thought. Even relations between some sects were based on tolerance: for example, worshippers of Apollo didn't fight with worshippers of Dionisio. But the fact that Socrates was punished for his religious views shows that there was no tolerance in all religious relations. The greatest success tolerance had in the USA among Christian sects. It was based on separating the state from the church. In the 20th century, tolerance became the explicit principle of democratic culture and began to dictate its rules and norms to many branches of Western society.

Demands of pluralism were also added to explicit principles of democracy in the 20th century. But up to that time pluralism was observed, for example, in the feudal regime and during the living of people of various religions in the same empire. Feudal lords, khans and bays without fight created different governments among one nation, and there existed political pluralism. During Osman Empire alongside Moslems, there were Christian and Jewish sects and that fact told about features of pluralism. During a democratic regime, pluralism has a guarantee of the Constitution. But pluralism is not just the existence of different views at the same time. Pluralism means living contradictions in the same political system and quiet competition between them, such as religion and atheism, liberals and communists, right and left. So, before globalization, human rights, tolerance, and pluralism fulfilled their preparing mission for living different cultures together. After processes of globalization fast spread information about cultures, the beginning of mass flow to Western countries and in the end, forming of different people

groups in America and Europe gave an impulse for ideas of multiculturalism and there was created new Jewish culture.

In science one of the principal paradigms of globalization is the enrichment of cultures due to mutual influences. But the people who are against globalization prove that cultures corrupt each other. Multiculture promoted a strong reflection of those contradictory processes.

If tolerance and pluralism promote equality of rights among different peoples, based on dialect method, they postulate possible use of others. But multiculturalism approaches society as an enriched community of different cultures due to their living together.

From the standpoint of noted facts history of Azerbaijan has quite interesting materials. Fights very seldom happened there among religions and sects throughout the country's history. But there was one exception, according to which at the end of the 16th century in Shamakhi there was a fight of Gizilbashs headed by Shah Ismayil's father, Sheykh Heydar against Sunnites and counter-attack of the last which was ended with bloody fight [18]. At the same time just in the "Kitabi-Dede Gorgud" it was noted friendly living and close neighbouring of Oghuzs and Tatars, Oghuz Shiites and Sunnites. Fight of the Oghuz with unbelievers was not inner one, but the war with other nations. Moreover, religious motives and cultural conflicts were there as a minimum. That is why it can be said, that throughout history ethnic-religious pluralism in Azerbaijan did not lead to fights as in France in connection with Huguenots and the Northern Ireland between Protestants and Catholics. All historical facts show that Azeri Turks and other ethnic groups lived in mutual tolerant relations. That is why there wasn't a feeling of revenge and hate in their memory. When the Azerbaijan Democratic Republic and later the Soviet state was established in Azerbaijan, rights of the minority were the factors which regulated national relations. In the country in the stage of globalization, level of national-ethnic pluralism and tolerant relations was raised by multicultural ideas. Now ethnic and religious diversity in Azerbaijan society is being adopted and carrying on propaganda. In November of 2013, Azerbaijan held the International Humanitarian Forum and one part of the Forum was named "Multiculture and independence: in search of value consensus". This name could create in Azerbaijani scientific environment the idea that multiculturalism is one of the modern problems of Azerbaijani Society and the science must learn it to reflect itself.

Like other industrial spheres, science has its fashion too. Some countries pay attention to some cultural problems not for motives of inner demands but only for fashion. We do not say it with sarcasm, as even in developed Western scientific environment actualization and spread of any problem happens for fashion. For example, ideas about crisis and corruption in culture have occupied place since ancient times. In all myths on apocalypses, one can observe crisis feelings in sorrow connected with the end and destruction of the world [22]. Specialists connect the creation of crisis paradigm in Russian philosophical ideas with apocalypses too [16]. This feeling covered all "Apocalipsis" books by Ahdi Jadid and made it a crisis book [20]. So, cultures passed through crises from ancient times but they did not know it as a "crisis problem". Nevertheless, in the 19th century, western culturological thinking gradually adopted a crisis under the paradigm of development and at the beginning of the 20th century turned it into a fashion problem. O.Shengler was not the founder of that fashion. That fashion was brought to European intellectuality by people like Nietzsche. That is why the famous existentialist philosopher Karl Yaspers showed that thinking of crisis reached its peak in Nietzsche and Kirkogor. Later Klages, Shengler, and Alfred Weber peculiarly addressed to crisis problem [23].

So, if it is possible, even in European culturology, to speak about the popularity and wide spreading of some problems due to fashion principle, why it must be badly approached on the same principle to spreading of problems in globalization wave?! We just do not say that on fashion principle there was Eastern

influence upon Western science. It is a lesson. Just due to the influence of Moslem philosophy, there was Aristotle fashion in Europe [8].

Surely, the practice of multiculturalism is not the achievement of the West. Features of multiculturalism, as we saw, were in Iran and during the Caliphate too. Historians consider Rome and Osman empires multicultural too. But the concept of multiculturalism became popular namely during globalization, and it was so interpreted that in many modern societies there was also found multiculturalism [5]. Thus, multiculturalism became active as an idea and actual as a problem due to Western culture and culturological thinking in the globalization atmosphere.

Here may be raised such a question: if it is so, why one part of the Azerbaijan Humanitarian Forum was devoted to this theme? According to the answer to this question, those who have adopted scientific fashion superficially, have concluded that ecoculture and multiculturalism, like globalization, are inner problems of Azerbaijani science and that is why they must be actively adopted and learned in the systems of the category of cultural studies. Whereas if it is paid attention it will be seen that Azerbaijan Humanitarian Forum was devoted to the world's actual problems [1], and multiculturalism, being one of these problems, was included in the program of the Globalization Forum.

There were some aims according to which Azerbaijani culturology had to include problems of multiculturalism into the list of its purposes:

- To learn the West better;
- To use achievements of the Western culturology better;
- To know Azerbaijani people as multi-ethnic people (Talishes, Udings, the Russian etc.)
- To comprehend that, especially, due to Southern Azerbaijani immigrants Azerbaijani culture has turned into the factor of multiculturalism in the modern West.

As it has been said above, relations of many cultures and their melting inside each other is not a new process. That began in ancient times and has been continuing up to now. It is adopted fact that Indian culture was formed due to the melting of areal culture and local population (the Dravids) inside each other. And at first, the sign of "advantage" belonged to values and ideas brought by the ideals.

Later research showed that ideas of the local people in the sphere of Indians mysticism, mythology, pantheon and, even medicine were so fundamental that it would be an injustice to reduce their significance [4].

In the 19th-20th centuries, the USA and British Empire were striking examples for reviving different cultures. Jazz music was a magnificent event created by Negro culture in America. Due to British Empire, the West adopted Indian philosophy and art.

We must analyze some terms to adopt multiculturalism. The term "symbiosis" means neighbourhood. In biology, it belongs to plants and living organisms which benefit by living together. In culture, we can tell about symbiosis cultures. The relation of Indians and Spanish components in many cultures of Latin America suits the symbiosis term. If the term "Swiss culture" is true it may be also considered symbiosis. German, French, and Italian speaking cantons interpret neighboring in geographical "geometry", and the term "Swiss culture" is based on their "breathing" by each other. But symbiosis elements in culture suit more than the term "symbiosis culture". In American culture, African rhythms were very close to European music according to the symbiosis principle.

Another term that can help us to adopt the idea of multiculturalism is syncretism. Unlike symbiosis, this term means a mix of different elements. As usual, archaic cultures are called syncretic in culture. It is taken into consideration that the spheres which later were separated and developed independently, at first were mixed. So, ethics, art, and religion existed in a syncretic way but

later they turned into independent spheres. Though because of the permanent influence of syncretism, there are rarely met a mix of different forms of ethics and religion.

All these facts and the context show us the multiculturalism of our stage as a trajectory of genealogy; as if we want to draw a genealogy of globalization, we will address ancient empires.

There is a question following the problem of multiculturalism: if there are such terms as "subculture" and "culture of ethnic and religious minorities", why do we need "multiculturalism"? The other question is: when world culture changed in the direction of unification globalization noted that fact positively, but what aspects then brought forward the idea of multiculturalism that it turned into a paradigm in the Western civilization?

To think of answers to these questions, it would be better to touch parallels between culture and "cuisine". For the first time, Klod Levi Stross turned signs of "raw" and "cooked" into the means of metalanguage, that is means of description in scientific language. Thus he showed that in culture the bodies and things made by a man could belong to the category of cooked, but those which remained as natural – to the category of raw. As if most of the vegetables and spices on the table belong to raw, but meals belong to cooked. So, it is impossible to analyze the meal system of nations and peoples from the standpoint of the proportion of raw and cooked. It is suitable to show culture in the code of this meal and metalanguage [19].

We haven't remembered Klod Levi – Stross's theory occasionally. The fact is that in modern culturology the theory and the concept of multiculturalism again call cuisine symbols for help. This time two metaphors are used to explain the synthesis of cultures within a society. There are such peoples whose culture, like fusing pot fuses and mixes components of different cultures [21] As we saw above, in other theories this process is noted as "syncretic". Simply, in the context of multiculturalism the "fusing and cooking pot" again returns us to Klod Levi Stross's cuisine metaphors [17]. The metaphor connected with multiculturalism must give ground to the term "salad". Therefore, two cuisine metaphors are used to differentiate two types of culture in modern culturological theories. The first is the cultures that fuse and mix cultural facts of different origins. This metaphor more or less belongs to all cultures. The fusing of Greek-Arabian-Balkan elements is a known fact not only in cuisine but also in all cultures of the Anadolu Turkish. Because of the influence of metaphor, a well-known English writer of Jewish origin Israel Zangwill when writing about the character of the Jews even named his drama as a metaphor "fusing pot". There he also named America, where the Jews migrated, the pot which fused nations and races [10].

Adopting intercultural relations on the base of cuisine symbols created in the period of multiculturalism, the term-metaphor "salad" is used. When culturology tells about the fusing of ingredients by some cultures it models in the form of salad multiculturalism which differs from these cultures. Ingredients are not fused in a salad, they are collected in symbiosis, neighborhood and form a whole meal. European, Canadian, and American cultures of the 21st century reached more humanist levels than fusing in itself and destroying.

According to human rights, it has been postulated that every immigrant community of any nation have the right of living in a new native country and defend their ethnic world. Simply, they must integrate this world with the world of the dominated nation. In such cases, British, French, Norwegian, and other cultures must accept the culture of immigrants in the form of salad as a component (salad bowl). The Idea was a suitable ideology for democracy and liberal values though actually, it committed a lot of problems. Firstly, when cultural pluralism accepts cultural diversities in one frame it doesn't monopolize them in the dominant culture. In science, such pluralism is noted by the "rainbow" metaphor. The metaphor of salad means salad bowl, and culture of immigrants are ingredients in it. So, every culture must be able to settle in the salad bowl even if it protects itself from fusing and damaging [5]. It is a serious task of multiculturalism

to fulfil this imperative. Negroes Chauvinism and Islamic fundamentalism appeared in the 20th-21st centuries in the atmosphere of multicultural showing that an intricate problem hasn't been solved.

Democracy and the West cannot revert from multicultural. On the other side, multicultural inevitably threatens to commit for the West. Solution of the problem is a task of the future both in theory and practice.

In the modern world, we observe intricate movements and influence on each other among democratic values and post-modernism (post-structuralism), globalization, feminism and multicultural. In connection with these events and relations one-sided rhetoric in scientific narration has been formed. Culturological articles and books are being written about them either in the spirit of optimism or in the spirit of Marxist critics of bourgeois culture in a negative tone. Though the process is so polysemantic and multidirectional that solvent conclusion is uncertain.

In the 20th century, we saw many times how hard was the implementation of freedom caused by the human rights of democracy. In the democratic USA liquidation of race discrimination by human rights required enough time and that is why there was organized Roza Parks' action and civil movement headed by Martin Luther King. We get used to comprehending freedom only by light symbols. But the absence of responsibility in freedom raises anarchy, such as the movement of black panthers and Negroes chauvinism in America. To prevent offensive treatment between white-skinned and black-skinned people in the atmosphere of freedom, there were created politically correct rules in that country.

Human rights and social-cultural rights turned into an arguable phenomenon of the 20th century. But at the same time, they caused separatism of the Basques in Spain and France, the Scots and the Irish in Britain, the Garabagh Armenians in Azerbaijan. This tension is not only continuing in the 21st century but also is widening its borders in connection with different minorities (the Abkhazians, the Southern Ossets).

Freedom of democracy which goes beyond the limit, opportunities of new informational technologies, strategic programs of international companies gave an impulse to new globalization processes. Entering the inner world of new countries and widening thereof globalization and its dominating in certain aspects required freedoms of human rights. Indeed, to follow new erotic fashion in Muslim countries, such as Turkey, Azerbaijan, Kazakhstan women freedom had to be recognized. Otherwise, women worn obscenely would be subjected to violence.

In this direction, globalization created a strong economical atmosphere in different countries. Being important factors of the world globalization, show business, fashion, and sports industries meant a huge business earning and workplaces, for Turkey, Azerbaijan and Kazakhstan. Naturally, under such regimes as Iran where such processes were prevented, benefits of globalization inside the country had to be reduced. Despite the hard actions of anti-globalists different movements, globalization strengthens due to its financial and technological benefit for various local cultures.

The miserable condition of Northern Korea is not connected only with the political regime. Though iron curtains protect the regime from globalization, at the same time they prevent the benefit of the regime from globalization.

As we have seen, the process of globalization from its very beginning underwent attacks because of its accusations, such as "cultural imperialism". But at the end of the 20th-century, globalization and anti-globalization obtained the sign of "interesting thinking". Ideas of post-modernism which were brought to the global world prevented the murderous character of critics against globalization. We saw that anti-colonialism of this tendency, its protest against Europe centrism, man's centrism,

dynamic relation of post-modernism with plots and symbols of all world cultures caused remission of Americanism, and later, domination of the Westernism during globalization. In both cultural and economic plans, non-American and non-European players became dominant subjects in the world.

In globalisation, the last blow to the only centralisation and hegemony was delivered by multicultural. Using cultural politics of some leading Western countries, it became theoretical defense and base of the multicultural practice of those countries. Now in the global world there has formed such a situation that, succeeded due to multicultural, countries as the USA, Canada, Australia, Britain, France and Germany have become criteria which determine the multicultural position of the culture of other countries.

Talking about the high status of multicultural in the modern world and global processes, we must stress its danger too. Though features of multicultural differ from each other, they have something common according to one problem. It is expedient to talk about it. There is a different approach to the culture of minorities. One of them is the tolerant approach. In this case, the culture of the minority is not assimilated but at the same time, it is not met with particular respect too. During Osman Empire, other religions were approached in the same way. According to the second type of attitude, laws prevent racial, cultural, and other types of discrimination between people. It belongs to liberal democracy. In real multicultural, the third feature exists too: different cultures are taken as positive values in official politics. There are a lot of societies that accept the culture of minorities but don't support them officially. In such societies minorities aren't assimilated but at the same time, they aren't regarded with particular respect, as during Osman Empire. But real, democratic multicultural means different cultural identities inside one society [10]. It means that as a community, different groups of people perceive themselves in parameters of different cultural identities.

According to this problem, the second important feature in multicultural is that among people such different cultural identifications are taken by public opinion. This means the legitimacy of the problem. There are a lot of communities that have multicultural. Though in these communities' groups of people are distinguished due to their cultural identity, it is not said publicly and is not considered a fact of culture. During the Soviet regime, many small ethnic groups were in such conditions. But in multicultural societies, cultural identity has had right to be recognized on the legal level. The difficulty of the problem is that the rights of living of multicultural groups within one state and one society can be dangerous for the integrity of the society. Mutual disagreements cause different conflicts. Freedom of idea leads to the destruction of intercultural tolerance. Multicultural causes many fights. From this standpoint, multicultural has turned into a serious problem of political philosophy. In this connection, rhetoric and discourses of high spirit make difficulties inside a problem to be invisible.

Justice, rights, and equality raise new questions within the problems of multicultural societies, and philosophy, culturology and politology must find answers to these questions [15]. Let us examine the problem of justice and equality. Subcultures in multicultural societies do not play the same role in people's historical development and economical life. Their systems of values are not equal to each other too. For example, in the French community of Kvebek attitude to woman's role, several family members and commerce remains true to old rules in comparison with the Anglo-Saxon community.

Differences that experiment hard justice balance between subcultures are constantly observed between the culture of majority and culture of the Catalan and the Bask in Spanish, the Scots and the Welsh in Britain.

As to Anglo-Saxon culture, the USA Indians culture is incomparable in the flourishing of the country. But it causes problems between inequality and equality of roles and services. The American Indians, as autochthons population of the country,

demand special privileges and it causes the situation for establishing and keeping justice. That is why it is not easy to be autochthons population of the country and to "count" oppression of immigrants and compare it with the presents of Anglo-Saxons who played a great role in the industrial revolution of the country and history of a philosophical-political-economic idea. At least the Indians can say that if there was not our (i.e. of white-skinned) oppression we would flourish our country ourselves.

Quota or the system of positive discrimination, applied in multicultural societies in connection with some cultural groups, also tests conditions of justice and equality of rights. Discrimination is negatively appraised in all democratic regimes. The term "positive discrimination" means that it can be useful for the country (even for democracy). For example, once in some European countries to make women more active in political life they were given a quota in the parliament and in the end they were taken to the parliament even if they had gained fewer voices than men. Once in the USA, the black-skinned had a quota in companies and high educational institutions. But such quota caused discontent of majority.

4 Conclusion

Before the period of globalization of human rights, tolerance and pluralism had completed their preparatory mission for cohabitation of different cultures. Each of them separately, but in democracy together activated variants of the open society, as an alternative to cultural closeness to protect culture from outside influences and enrich it. In the 20th century, in frames of cultural influence, globalization created a quite new environment. But multiculturalism, in this plan, created a new and stronger environment. By neutralising the potential of corrupting each other, it provided cultures' cohabitation within one society and benefit from each other without corruption.

Taking into consideration all these facts, declaring of multiculturalism with high spirit by some state is seemed declarative. To reach real multicultural social harmony, there must be realized serious measures and social-cultural programs. Its economic and moral strength must be on the level so, that all cultural groups can be proud of being citizens of this country. Proud destroys the basis of separatism. The moral advantage and economic strength of the USA as a state are so, that all prognoses about its conflict with the Latin Americans and the Indians do not materialize.

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