

**KAMRAN IMANOV**

**THE NOTES ABOUT  
MULTICULTURALISM**

**Baku – 2019**

**Kamran Imanov,**

Chairman of Board of the Intellectual Property Agency of the Republic of Azerbaijan.

**The notes about multiculturalism. Baku, 2019**

2016 was declared by the President of Azerbaijan, Mr. Ilham Aliyev as a year of multiculturalism. Political decisions based on the will of the country's leadership on the formation of a modern multicultural society and the tradition of tolerance of the Azerbaijani people that goes back centuries have provided a situation in which "there is no alternative to multiculturalism". This research was carried out in the Copyright Agency of the Republic of Azerbaijan in the framework of events dedicated to the year of multiculturalism.

© Copyright Agency of the Republic of Azerbaijan, 2016, 2017, 2018

© Intellectual Property Agency of the Republic of Azerbaijan, 2019

# The notes about multiculturalism

## I.

It is well known that multiculturalism is a rather heterogeneous phenomenon. In scientific and socio-political discourses, despite its seeming cultural predestination, it is often interspersed with ethnic content. In different countries, multiculturalism is understood as ideology and politics, and as social technology. At the same time, the most important is that the progressive significance of multiculturalism follows from his constant search for an integrative principle in the national society, in combination with mutual recognition, tolerance and equality of all cultures and nation of the country. Social stability and well-being, and thus the sustainability of development, in turn, came from the awareness of the society of this desire for integration.

The President of Azerbaijan, Mr. Ilham Aliyev, formulated the Azerbaijani model of multiculturalism very clearly and laconically: "... the strength of each society in its religious and national diversity ...Of course, this requires a tradition, but at the same time a proper level of the state policy. Both these factors take place in Azerbaijan and there is no alternative to multiculturalism".

Indeed, in the multicultural policy of Azerbaijan, two factors organically intertwine – the political will of the country's leadership, grounded in multicultural security, and tolerant traditions of the Azerbaijani people that go back to centuries. State decisions in support of cultural diversity do not contribute to cultural fragmentation and do not contradict the universal values of social integration. A compromise is reached, because the

interests of the parties are not opposite to each other, this is not a zero-sum game, but a coalition game in which multilateral cooperation, cooperation and information exchange, in short, effective forms of dialogue bring benefits to the parties. Secondly, the development of political decisions is based on the recognition of the fact of the interaction of culture as "cultural diversity" with society, the society within a complex system. Here, the growth of diversity in the socium, which is the upper level, always leads to the restriction of diversity at the lower level – the level of culture. The increase in diversity at the lower level - the level of culture, reduces the cultural diversity of the upper level, i.e. socium, which is fraught with an increase in the entropy or uncertainty of the system as a whole. However, the growth of entropy in the system leads to a violation of the fundamental principle of the theory of information and control - the "law of necessary diversity" of Ashby. It turns out that either it is necessary to wait for a long time interval, when the potential of self-regulation of culture, regulating the entropy content in the system will lead to the restoration of the desired balance and will adapt the society to new conditions of existence. Or it is necessary to make adequate state decisions, including those that are based on tradition, where the key issues are the preservation of cultural heritage, historical memory, the cultivation of national history, ethnic, national and cultural identity. As for the multicultural traditions of the Azerbaijani people, unlike the Western European countries, where multiculturalism was the result of the need to integrate immigrants into the host society, in Azerbaijan, multiculturalism is a way of life historically supported by all the inhabitants of this ancient land. The Azerbaijani nation includes all the nationalities

inhabiting our republic, and all of them are called Azerbaijanis. The ethnic and religious tolerance - are obvious consequences of a long cohabitation and former as well as current beliefs of the inhabitants. For thousands of years, the Azerbaijani Turks have been a state-forming ethnic group, the Azerbaijani language has been the language of interethnic communication for centuries. And the Turks-Azeris themselves were ethnically formed on the basis of the dominant Turkic massif with the interweaving of other ethnic substrata - the Caucasus and Iranian ones. A unique ethnic world emerged that absorbed the cultural norms and values of these layers, for centuries the cultural capital of integrative unity and preservation of cultural identity was accumulating, which now called multiculturalism. This is our asset, and our great advantage. Traditions are a past, without which the present has no future. And one of such traditions of the Azerbaijani nation is the tradition of multiculturalism, carefully and skillfully managed by the state policy of Azerbaijan.

## II.

Let's notice, however, that the leaders of the three leading European countries - Germany, Great Britain and France announced the collapse of multiculturalism, the "contradictoriness" is puffed up, although the very necessity of peaceful cohabitation of representatives of different cultures in one state is not questioned. Consequently, the failure of multiculturalism in Western Europe, first of all, implies an erroneous political strategy, inadequate state paradigm for the organization and interaction of ethnic, racial, religious and cultural communities in a single country, which led to the

multicultural disintegration. This, apparently, means that the formula - "the integration without assimilation", adopted on the basis of theoretical research, such as the models of "hard" (Professor W.Kimlik) and "soft" (Professor C.Kukatas) of multiculturalism, the combination of which was the "integrated" multiculturalism of prof. M.Vevyerka, could not stand the test of time. Balancing between the poles of "exclusion" and "inclusion" of migrants in a cultural context, conceived as a mitigation of their adaptation, was unsuccessful. In particular, the comparison of two models of integration – "The British", value-oriented pluralism (taking into account race and ethnicity), and "The French" – aimed at republican values (ignoring the differences) turned out to be approximately equally unsuccessful. Regardless of the forms of public rhetoric - pluralistic or integration, multiculturalism was declared invalid. There is a natural question arise, why? It is believed that the success of integration in these cases was determined by a variety of objective and subjective factors, the priority of which are socio-economic. Consequently, it is not so much about multiculturalism, which did not take place, but rather about solving the problems which related to immigration, the social problems, but not the one's which "translated" into the cultural plane through multicultural rhetoric.

Focusing on the multicultural future, we note that in the modern scientific and political discourses on the nation problem and multiculturalism, one of the most significant is the thesis that the development of national societies will be marked by multiculturalism (J.Habermas). And this, despite the fact that against the backdrop of global integration, the national states lose their positions in protecting the national economy, self-

sustaining environmental security, the issues of energy security become more complicated, domestic and foreign policy. And nevertheless, the coexistence, interaction and cooperation of different ethnic and cultural communities will continue to be important in the political borders of the state. "The nation as a form of existence of the state-political community with multicultural development perspective and will continue to maintain its importance" (Hucbuer, Richter).

It is known that in the context of globalization, the modern national state, for the sake of social stability, on the one hand, must secure its sovereignty or protect itself, and on the other hand, it must assert the principles of difference or balance the forces. Such a need for the introduction of multicultural ideology is especially important in the historical national states and is conditioned both by the existing national minorities, the infringement of their rights is stimulated by ethno-nationalism, and the possible ethnic groups of immigrants, who advocate for the ethno-cultural pluralism of the host society (Shell). In other words, the potential danger of the escalation of ethno-nationalism and separatism, as well as the maintenance of the idea of an ethno-cultural community that opposes the assimilation of minorities – are the most important challenges to the establishment of multicultural principles. The main one is the principle of introducing the whole variety of social relations and conflicts into the legal field of the state through its active, intermediary, productive functions. Thus, the stability of a modern nation and its difference from an ethnic group goes through the actions of the state. In this regard, the answer to the question: will the international state system radically change by splitting up and increasing the number of small political entities or

will be defined within the boundaries of large national societies that recognize and support their multiethnic and multinational character, gets its natural solution. According to many researchers (E.Hobsbaum and others), the multicultural choice of modern national societies is due to the fact that "cultural pluralism and freedom in our time are almost certainly more reliably guaranteed in large states that are aware and recognize their multinational nature, rather than in small countries that aspire to ethno-linguistic and cultural homogeneity".

Thus, the multicultural prospects for the development of countries require consideration, first, the model of multiculturalism of "immigrant" societies (which is not typical for Azerbaijan, despite the huge flow of refugees and internally displaced persons in connection with the aggression of Armenia) and secondly, when the majority of the population of the country is not the groups formed as a result of migration, but the people who have their own historical ethnic territories, language and culture. And in this case, there is some general scientific opinion, about the useful meaning of the methodology of multiculturalism for the social integration concepts which based on tolerance and recognition.

In connection with the foregoing, the categories "state", "nation", "national society", "identity" will be of fundamental importance, which we will discuss below.

### III.

In multicultural politics, one of the necessary indicators of integration trends is the dynamics and correlation of identities – civil-ethnic, ethnic, local, general civilization. And here, first of all, it is important to compare the civil-national identity with its other forms.



The special significance of civil-national identity follows from the fact that "the nation as a form of existence of a state-political community with multicultural development, and will continue to maintain its importance" (Hucbner, Richter).

The term "identity", due to its wide use in social and human sciences due to the work of the American psychologist E.Erickson, has firmly entered the lexicon of culturology since the 70s of the twentieth century. However, it does not have its own categorical clarity. Identity is recognized as the foundation of any personality, allowing a person to determine his place in the socio-cultural space and thereby navigate in the world around him. In other words, the individual realizes his right to choose an identity or self-identification. A person can be the bearer of a whole set of cultural identities – civil-national, ethnic, religious, civilizational, professional and according to S.Hantington "... in the modern world ... cultural identities occupy a central place". Some of the identities for a person are more significant, others are less, and thus the structure of human identities has a hierarchy in which they can intertwine, and with time, generally speaking, and change. In science, an opinion is accepted that, on the whole, identity is a stable education, sometimes not reflected by its bearer, but is evidence of the rootedness of its bearer in the world.

Thus, identity is an inherent property of a person to generalize his or her belonging to one community or another, and as its components implies self-identification, the idea of its group (the image of "we"), the idea of language, culture, territory, the past of "statehood". Cultural identity (ethnic, national, religious, civilizational) is the basis of the nation-state. It is the idea of a common

past for the whole community, about the unity of historical destiny, that allows us to preserve our cultural "specialness" as long as national identity is placed above class, confessional or regional differences and, therefore, there is a nation.

Even Erickson, investigating the structure of identity, singled out positive and negative elements in it. If identity is constructed according to the scheme "I / we are not so-and-so," it relies on denial, rejection of some social object and / or the total opposition of "us" to "them" and thus is negative. The following negative identities are usually very aggressive with respect to perceived as "alien" communities.

For example, the Armenians, in whom "we" need to assume opposition with "they", rely on exclusivity, singularity and "long-suffering" and lead to ethnic cleansing. Here, identity is the consolidation of the "we" community on the basis of the total opposition to the negatively meaningful other "they", i.e. those who have a different way of life, language and culture, other economic, political, religious and other interests and goals, values and image. As for positive identity, the following do not consider their environment as a priori hostile, strive in the intergroup relations to find a compromise and reach a consensus, emphasizing the features of similarity, not difference, a community, and not an imposition of one's interest in others.

Let's also note that the personality in the process of self-identification can be oriented both to the present and to the future and, finally, to the past. Orientation to the present is associated with the awareness, first of all, of a citizen of a particular state (a member of a certain professional group and class). Focusing on the future in identification, the individual is most often a religious or

political semantic load, conditioned by the desire to achieve some universally significant, ideal goals. Orientation to the past actualizes ethnic identity, incl. and mythologized, and which is based on real representations, and possibly on mythologems about the common origin of beliefs and traditions. In the latter case, a typical example are - modern Armenians. And here it is important to emphasize that those who focus exclusively on the past should remember that this is only one side of ethnic national identity, the other is a common national interest, which is real, and not inspired by territorial claims that emanate from a contrived past. Therefore, in order to continue living together as part of the national tradition, it is necessary to make general decisions regarding the present and the future.

Would like to emphasize that the identity of most people is complex, complex and multilevel, and the combination of these levels of identity is not always harmonious. Here the individual choice of identity is more important, than the pressure on it of a group identity. Thus, in the model of "individual freedom and cultural choice" of the famous scientist, Nobel Prize laureate Amartya Sen, "cultural freedom is granting individuals the right to live and exist in accordance with their own choices, having a real opportunity to evaluate other options". Thus, the researcher advocates the gradual weakening of group forms of identification and transition to individual choice. In Chapter I of the "Summary of the UN Human Development Report" for 2004, A.Sen notes that "identity is not a game with zero result ...", "the more one kind of identity, the less the other" and, therefore, it is more correct to talk about multiple identities. To this we add that multiple identity, by analogy with fuzzy sets, does not mean the presence

or absence of any of them, but the presence of each of them in one way or another.

The remarkable thoughts of another well-known scientist prof. Seily Benhabib, who points out that only an individual has the right to identify itself with one or another social community, with a particular culture, and if, in return for self-identification, this is done forcibly, then it is no longer multiculturalism. In her opinion, the institutionalization of cultural groups, replaces personal identity with group identity and contributes to the emergence of qualitatively new political groups in Western societies, who base their claims on the cultural specialty of their members ("Cultural Claims: Equality and Diversity in a Global Epoch").

In connection with migratory problems in the West, calls for a single "national identity" sound and it will be useful to recall that in the concepts used, multiculturalism is associated with reductionism, in connection with which one of the identities should prevail over others and act as a criterion for organizing society in groups that have distinct differences. Perhaps, it is correct that in the absence of a dominant identity, the mimicry of the national state will take place in the state of ethno-cultural diasporas. However, it is in the conditions when the group (minority) becomes the carrier of identity and its isolation takes place, if you follow the system analysis, there is isolation of communities, and the definition of identity, the preservation of identity for individuals is not voluntary, but under the pressure of the community. And this leads to a contradiction with the rights of people, with the principle of equality. And this is not multiculturalism, but rather communitarianism, and the experts note the revival of this in Europe. And in these cases, it is quite natural to display the "Hansen law" formulated back in

1930, according to which "third-generation immigrants remember what the first and second-generation immigrants tried to forget". In connection with the foregoing, it is no coincidence, today's theoretical search for new strategies of cultural policy.

Turning to individual forms of identity, first of all we note that ethnic identity has the most stable and significant character for most people, because it is not connected with the choice of the individual (as a rule), but is given with birth, native language and cultural environment, determines the standards of behavior and self-realization of the individual. In other words, ethnic identity for many is a self-evident given, not subject to reflection.

A number of researchers believe that in the modern era, the ethnic identity is usually understood as a national identity and they are used as the synonymous terms.

This is partly true, since the concepts of "ethnos", "ethnicity" are basic for ethnic classification, and the nation is often defined as a state form of ethnic community of people. However, the difference is that, unlike an ethnos, a nation is not given by the fact of birth, but is determined by the efforts and choice of personality. Thus, the nation is the state, social and cultural affiliation of the individual, and not its ethnic and anthropological certainty. In fairness, however, we note that historical cases are known where ethnicity was chosen, ethnonyms and boundaries of ethnic communities changed, ethnic groups disappeared and re-emerged.

A particular case of ethnic identity is regional ethnicity, allocated through territorial communities having different levels: city, region, large territorial structure, and the regions can have both formal and informal structure.

Let's note a very important regularity associated with self-identification and identified with appropriate surveys. In the presence of strong centrifugal forces, identification is primarily local, i.e. regional / ethnicity, and then civil-national, and with the predominance of centripetal forces - first with a citizenship-national identity, and then with a regional one. Ethnic identity and its special cases are characterized as local identities.

Let's turn to an understanding of national, national-state (or national, civil, civil-state) identity and its relation to ethnic identity.

First of all, let us note that in the social and political sciences the position remains about the "dichotomy" of the processes of national formation (national genesis). According to one of them, a nation is an ethnos (Here, correctly, "a totality based on an ethnos as a basis"), and according to another, the nation is the aggregate of all citizens of the state, all of its population. If we do not proceed from the Gumilev's original representation of the ethnos, then the first type is more correctly called ethnocultural (for example, the German nation), and the second type is more political (for example, the French nation). In this regard, believes that there are two forms of national genesis: "state-centered" and "culturally-centered" and the basis for such division are the essential differences between the categories "nation" and "state". However, another thing is also true: there are no such ideal-atypical forms, in practice they intersect: complement each other. Thus, the two ways of constructing a nation (ethnic, cultural and political) are superimposed on each other and are not separate and separate processes. The nation, as a form of existence of the state-political community with multicultural perspective of development and will continue to be

important (Huebner, Richter). In European scientific and public discourses, the nation - in both the political and ethno-cultural versions – correlates with the idea of homogeneity.

Note that the nation as a cultural community fully emerges only within the borders of the national state, i.e. cultural community leads to a political affirmation. At the same time, it is also possible that in the framework of the national-state community, with the passage of time, a single identity for all its members arises. The ways of forming such a nation are – the annihilation of minorities, the mass ethnic cleansing, the genocide, assimilation and the imposition of religion, culture and the language of majority (Kymlicka). So it was in one way or another, for example, attitude of the state to the national and ethno-cultural minorities in Western and Northern Europe, which by the beginning of the 20th century had a very high degree of the national homogeneity. It is also important today for the analysis of modern processes of re-identification and a good example is – Armenia.

However, on a historical background, the difference between the states of Western Europe and Eastern Europe lies in the fact that Western national societies have already entered the stage of the post-national development, while Eastern European countries are experiencing ethnization ("Balkanization" or "Ianzation") of their national societies.

In the countries of Eastern Europe, the scientific category "ethnos" has become a world view, in connection with which the concept of a nation as an ethno-social organism, continues to be dominant.

A consequence of this was the fact that new states in these regions began to experience acute interethnic conflicts, which did not know the western and northern

regions of Europe. Thus, the emergence of national states in Southern and Eastern Europe according to the Western European model, where the policy of internal homogenization of the population achieved significant successes before, the emergence of a national state in its modern sense, became the main reason for the subsequent ethnic conflict and the non-stability of their societies (Muenkler). In this case, according to J.Habermas, this is a "return to the past". Therefore, the thesis that "national unity grows out of ethnic wholes, and the nation itself is – dangerous, the national state is understood as "the completion of national existence", as "the achievement of politically successful ethnic groups".

In connection with the above, would like to emphasize several important points. First, the widespread assumption until recently that there will be a substitution of an ethnic identity in the conditions of modernization and globalization – the national one is not confirmed: both of them still co-exist, and often compete as two forms of group identity: for one decisive factor is the cultural community, and for the other – political (state).

Along with this, it is considered that the population of a modern (national) state should have a single identity. However, it does not mean that all citizens should belong to the same ethnic group. As an example, let us single out again the countries of Western Europe, in which the national identity is in many cases political (civil), and not ethno-linguistic. But in the countries of Eastern Europe and the territory of the former USSR, the notion that the nation is formed, first of all, by ethnic and cultural factors (common language, traditions, customs, religion, etc.) is widespread.



Secondly, we note that national identity is not identical with the concepts of citizenship or nationality. Civil identity (as well as state-civil, national-civil identity) is a sense of belonging to the community of citizens of a particular state. In a mono-national state (or when approaching a nation as a citizen), the civil identity is equivalent to national identity.

Let's emphasize that ethnic identity is a factor in the formation of ethnic groups and their social ties. The national identity is the most important means of legitimizing and delegitimizing of political power.

It should be noted that often the attachment in the country is revealed, at the process of survey. The fact is that in poly-cultural and multiethnic societies the term "country" carries a sense of political, state-forming, that's mean – "Country" is the equivalent of the term "state".

The identification with "country" means the presence of a national identity and the existence of a "common" nation. It is the state that acts as the most important category of the nation's stability, as well as an indicator of its difference from the ethnic group.

Thus, belonging to the country or the choice of national identity is the core, which to a certain extent is opposed by a local (ethno, regional) identity. Before considering the combination of "local identity – national identity" and the degree of their mutual influence, let's dwell on the identity of "peace".

In the era of globalization, a contradiction is already added to the conflicts of identities (local, regional, ethno-national, civil-national, religious) already determined at the level of national states, connected with people of a particular country (citizens) with those individuals who consider themselves as the "citizens of the world", i.e. a contradiction between individuals who consider

themselves as patriots of their country, religion or ethno-social community and carriers of the identity – "citizens of the world". There is no universally recognized definition of the identity of a "citizen of the world" in science. At the same time, such a person can be considered a person whose highest priority is the solution of general civilization problems, issues affecting all of humanity or its majority. Such, for example, as economic, general humanities, including multicultural, the protection of human rights, changing the model of globalization and much more.

The data of the 2009 survey in 45 countries where 2/3 of the world's population live (despite the need for some caution to this data) show that on average 66% of people first of all consider themselves as citizens of their states, and 10% perceive themselves as citizens of the world. However, 20% combine adherence to universal values with national identity. The absence of a contradiction between the national identity and the planetary one is associated with countries where the majority of citizens agree in principle with the policy cited by the ruling circles and consider it basically responding both to the interests of solving the global problems of our time and to national-state interests. According to many researchers, the number of supporters of "world citizenship" will grow with time. At the same time, a number of researchers believe that this will also increase the conflict of civilizations. For example, S.Kall, director of the analytical center World Public Opinion, believes that the number of people with the mentality of a "citizen of the world" will increase for two reasons. First, judging by the surveys, the proportion of people who identify themselves as "citizens of the world" is greater among young people than among pensioners (on average 34%

and 24% in the world, respectively), and with the change of generations, the breadth of horizons will thereby increase. Secondly, the spread of international tourism: among those who visited foreign countries, the share of "citizens of the world" is much higher than among "homesters" (47% and 29% respectively).

And why in this context is the issue of the conflict of civilizations arise? According to T. Carothers, one of the leaders of the Carnegie Endowment, the identity of "citizens of the world" has developed in Western countries, although it has also gained some distribution in non-Western countries. However, Western values in non-Western countries have recently evoked growing rejection. This is confirmed also by the sociological surveys. So, in Islamic countries, citizens are very far from perceiving the priority cultivated in the West of the global problems of our time. In Islamic countries, the question of what values they identify themselves with, has been answered: with Islamic – 39%, with the citizenship of their country – 32%, with Arab solidarity – 25%, with the status of "citizen of the world" – 4%. Approximately the answers to the question "on the basis of what interests the state policy should be carried out" also were distributed the same. It turns out that the emergence of the identity of "citizen of the world" in non-Western countries, supported by the military-political and information pressure of the Western countries, the formation of a national elite can stimulate and deepen conflicts in the world development of the states of the East (China, India, the countries of the Islamic world), the cultures born of their culture and traditions approach to solving global problems will acquire a planetary significance. Then their influence on the formation of the identity of non-eastern countries will increase (and that's

what happens). Thence the conflict of identities in the countries of the West.

#### IV.

Questions of the conjugation of national and ethnic, regional or local identities play an important role in the system of national ideology. Here arise important and complex questions:

a) What is the perspective of the development of the national society, if within its borders regional, ethno-regional identities dominate the national identity?

b) Should the regional identity be strengthened to the detriment of the national one, or should one consider how to take into account the interests of regions and territorial identities as an asset, a stabilization fund for a national identity?

There is no definitive answer, and complex research is needed. But now with a certain degree of certainty we can say, that a national identity can exist only on the basis of a complex of national politicians, within which regional identities will acquire their meaningful and emotionally colored new configurations.

At the same time, it should be noted that in seeking answers to the questions posed, it is necessary to understand the relationship, the forms of interconnection and interdependence of the categories "nation", "state" and "identity", and also as clearly as possible definitions of these categories. First of all, let us emphasize that we are talking about the understanding of identities in a broad sense, in other words, about the hierarchy of identities – national, regional, local, social, ethnic, cultural, ranking position which are different in the structure of individual and group identities. It is also

important to adequately reflect the mechanism of mutual transition, intersection, complement and mutual denial of ethnic, ethno-cultural and national identity. The variety of ways to define and manifest the category of "national identity" makes it difficult to define it. However, at least in this construction, the primordial factors, such as the historical, territorial, cultural and linguistic are important and also the political boundaries in which this process takes place. Although in practice there is no clearly defined set of characteristics for determining and forming a national identity. When nations and nationalism are analyzed, relying on the categories of "nation", "state", "identity", the first direction is that there is a complete coincidence, a logical correspondence or, at least, the intersection of the terms "nation", "state", "national identity". Then the dominant category of analysis is the "state", the institutional task of which is the constant support of this correspondence with the available funds. Although we note that such "correspondence often appears as a direct identity of ethno-cultural homogeneity and, accordingly, is connected with the assimilationist ideology of the pressure of the "national majority" on the "minority".

Within the framework of this direction, there are several integration strategies (there are three of them):

a) Elimination of ethnic and regional differences, isolation of population groups at the expense of the idea of a formed community. The inadmissibility of the rise of ethnic and cultural minorities to the level of the nation, the minority is only a segment of the community and obeys to the requirements of national homogeneity, first of all, including language, everyday culture, behavior strategies. Strengthening the awareness of their unity and community, among the different population groups

based on the idea of ownership. But at the same time there are some risks: "The weakness of minorities in the struggle for their recognition forces them to take a repressive stance" (Habermas).

b) "Destruction" of ethno-cultural features of regional and local communities of the population, representations of regional and local independence or "self-sufficient" autonomy are eliminated through the formation and propaganda of a nation-wide national ideology that opposes the ideology of the community. The national unity is strengthened by the creation of a unified economic and financial system, tax and social policy, the "average standard" of living standards.

c) Creation within the borders of the nation of a common cultural and spiritual foundation, the formation of a nation-state as a period of its "mythologization", the institutional homogenization of the national culture. For example – certain architectural styles on the territory of the state, the creation of nationally significant natural reserves, the preservation of historical monuments of culture, their manifestation as national in works of art supported by spiritual traditions, the common history of the nation. In other words, cultural regional features, as a rule, are preserved to some extent, but acquire the status of nationwide ones.

This strategy is considered the most promising. It is believed that if the tradition of statehood does not ensure the strengthening of national unity, the sense of ownership of all groups of population on local and regional conditions by a solid and stable framework, the local and regional identity has rarely escalated into a national one (Hobsbaum).

The second direction is based on mismatch, imbalance between nation, state and identity. The

concept of "nation" is consistent with the concept of "ethnos" and the central is the path of ethno-national development. Such trends are strong where governments are weak, and the search for social, cultural, ethnic, humanitarian security is transferred to the level of the community. The well-known ethno-cultural segmentation of such national societies promotes the development of disintegrative tendencies.

Similar development strategies are characteristic to minority groups, the "national non-ethnic" majority of which either has their own national state (see Nagorno-Karabakh), or has the status of a nation, an "influential" ethnic group within the borders of another state (see Armenia). The boundaries of such a state for stability and the state itself for stability need some kind of hoop. Such a hoop is – nationalism.

The formation of a modern national state in comparison with traditional society at the social and cultural levels causes shocks, including redistribution of identity, both individual and collective, as adaptation to new social relations is proceeding. In this crisis situation occurs in two cases: either the threat of the destruction of an already existing identity, or in the absence of it as a general group phenomenon in politically organized collectives. Moreover, it is known that the absence or weakness of public identity leads to the creation of a new identity, but at the regional or sub-regional level [Raschke]. Hence the waves of nationalism that swept the former socialist countries. At the same time, ethno-nationalism blossomed, covered up by the rhetoric of "ethno-cultural revival", accompanied by the strengthening of ethno-political, ethno-social isolation at the regional level and provoking conflicts.

One of the conclusions: the rejection of the idea of a homogeneous nation according to the Western European model is historically justified, because the ethno-cultural future of national, ethnic and other minorities has more prospects in a multicultural society that defines itself through internal cultural and ethnic pluralism.

Let's sum up some results on the theoretical aspects of identity based on the concept of a multicultural society.

1. The analysis shows that it is important to bear in mind the close relationship of multicultural policies, the concepts of multiculturalism and the identity of the population in the context of sustainability, the social stability of multiethnic societies and national-state entities. At the same time, the issues of the conjugation of national and regional and local identities in the system of national ideology are also important in the discourse. And the main goal is to understand the development trends, ways, mechanisms, nature and extent of self-identification of the population for their logical inclusion in the national identity.

2. In the system of national ideology, the identity occupies a very important position, from its nature depends on not only the preservation of the social stability of society, but also the viability of the national state. It is primarily about the nature of the national identity and the degree of its interfacing with other forms and levels of self-identification at the group level. The development of ethno-social processes in the countries of Eastern and Western Europe in recent years shows that individual, group, regional and national identities acquire a new configuration of mutuality, which does not always correspond to the expectations of the national state. The solution of the task of stabilizing (social)



society is promising on the principles of a policy of mutual recognition, tolerance and equality of all cultures and peoples of the country, i.e. methodology and ideology of multiculturalism. Moreover, the primordial vision of the general ethnicity of the population as the basis of the state does not correlate with the idea of a multicultural society [P.Diqer: Deger P. "Ethische Grenzziehungen...." in article "Kollektive Identitgt in Kriesen", 1997].

3. In a multicultural society – a country with a local identity, incl. ethnic identity is replaced by national-state identity. Here, the social stabilization of society is achieved through a policy of mutual recognition, tolerance and equality of all cultures and peoples of the country (i.e. the methodology and ideology of multiculturalism). This leads to the main conclusion: The correct multicultural strategy of the state as an indicator has a constantly growing national (national) identity of the population of the country and at the same time a diminishing (at least not increasing) local (regional, ethnic) identity. Along with this, the country's multicultural policy, along with the national interests, setting the tasks of universal values, combining the priorities of the most important civilizational problems, contributes to an increase in the proportion of citizens who recognize themselves as "people of the world", while remaining within the framework of a nationwide identity.

## V.

In this final part, we will use the data of the world project "World Values", analyze the identities, their conjugation and try to show their role in the multicultural policy (UNESCO, "World Values" database, 2008). We

emphasize that, according to the famous theorist of the information society M.Castells, globalization and identity are two symbols of the present, the forces that structure the newly emerging world.

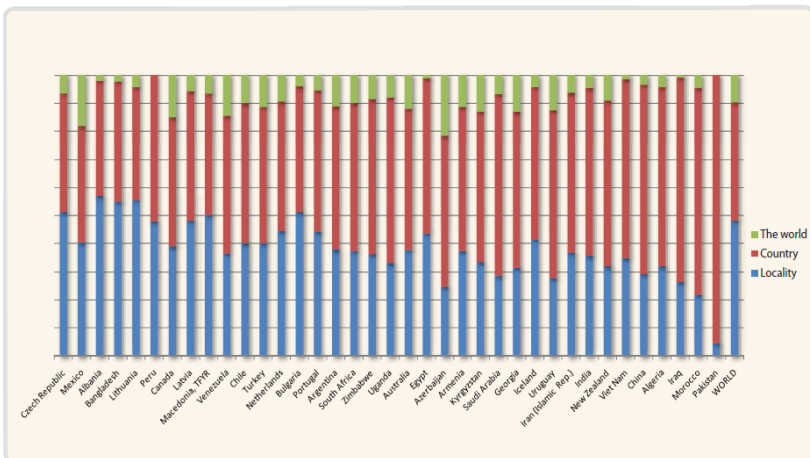
The project on which we rely was carried out over a number of years in 76 countries around the world, and its main task was to identify by a survey, to which geographic group identity belong the respondents-residents of the surveyed countries. With their answers, respondents could realize self-identifications in three groups (communities) of identity: "the local" (community, region, ethnic), "country" (national-civil) and "peace" (general civilization). The formulated question was the next: "To which of these geographical groups do you think you belong first of all – to the local (community), country or world?" The study confirmed that in many countries of the world people claim their multiple identities. At the same time, the memory and values of various groups, peoples and societies in a multicultural array play a leading role in determining their identity. Undoubtedly, the multiplicity of identities can lead to a certain clash of them, and cause some tension, however, as follows from the analysis, it can also become the driving force for a new national unity based on the understanding of social cohesion as the integration of the diversity of its cultural components.

# The Identity based on the results of the survey "World values"

Figure 2.1 World Values Survey on geographical belonging



Source: World Values Survey database, 2008.



The source: Survey database «World Values». 2008

The analysis we conduct is based on an indisputable scientific fact – the correlation or conjugation of identities for each individual country, namely, local (community), national-civil (country) and general civilizational (peace), the triad "community-country-world" is extremely important from the standpoint of analysis of multicultural trends. Along with this, a certain role is played by the absolute values of the corresponding identities in comparison with the average global values.

In addition, the following considerations are taken into account:

a) The absolute indicators of the identities of "country" and "world", as a rule, the higher, the more preferable from the standpoint of the multicultural trend, and the absolute indicator of the identity of the "community" is smaller, the more desirable it is from the same positions. The comparison can be carried out along with absolute and with mean values.

The reason for this consideration is that the small value of the identity "community", as a rule, indicates insignificant centrifugal forces relative to the value of the identity "country" (especially if the identity of "country" is higher than the global average), and the great importance of the identity "country" indicates strong centripetal tendencies, i.e. local identity, being small, is suppressed by civil-national identity. This is meaningful for poly (many) ethnic countries and loses meaning for mono-ethnic, where local (ethnic) identity is essentially a civil-national one.

b) from the multicultural point of view an important role is played by the significance of the civil-national identity "country", its ratio and deviation (module) in comparison with the values of the identity "community" and "world", i.e. fraction "country: community" and the

difference" country "minus" community "and also the relation" country: the world "and the difference" country minus the world". The larger the fraction and the difference "country / community" and "country minus the community", the stronger the citizens are united around the center, those are integrated as a nation in their state education and the less is their adherence to local, incl. ethnic groups (poly-ethnic public education) and the stronger integrationism of multicultural development in the country.

The smaller the fraction "country: the world" and the difference "country minus the world", the greater the number of citizens do not see the contradictions between the civil-national identity and the perception of oneself as the "citizens of the world". As a rule, this follows from the fact that the majority of the citizens of the country agree in principle with the policy of the ruling authorities, considering it basically meeting both the interests of solving global civilization problems and national and state interests, and this is to some extent also evidence of multicultural development.

c) The analysis of the second statistical moments (mean square deviations and covariances) allows to draw conclusions about the spread of the subsamples "community", "country" and "world", as well as on the mutual influence of these subsamples on each other.

The Global average values of identities are distributed as:

<b>Community</b>	49%
<b>Country</b>	41%
<b>World</b>	8%

with a swing of variation, i.e. deviation of the maximum value from the minimum value, respectively (79, 91, 78).

By arranging the survey data for increasing the identity values "country" and "world" and descending the identity of "community", we can get a number of interesting results.

In general, only 38 countries out of 76 have the level of identity "community" (local) below the average of its value of 49%. The high identity of the "community" in Western European countries (over 50%) can be explained by two factors. First, the EU, which is a confederative device, allows the representation of citizens of individual countries that are part of it as an ethnically state entity, and thus local (ethnic) identity, perhaps, is prevailing. Secondly, the problems with the "failure of the multicultural policy" in these countries, apparently, made it more distinct the allocation of local (ethnic) identity, especially since to the modern stage the states of Western Europe came through an ethnocentric beginning. In such developed poly-cultural countries as Switzerland, the United States and Canada, the identity of the "community" is somewhat lower (38%, 38% and 39%, respectively), but it remains high enough. For comparison, we note that Azerbaijan has one of the lowest rates in the world – 24%, while Armenia – 38%.

**This is the first evidence of the multicultural development of Azerbaijan.**

Only 35 countries out of 76 have the level of identity "country" (civil-national) above the average level of 41%. At the same time, only 15 countries out of 76 have a level of identity "country" equal to or more than 55%. For comparison, we point out the indicators of such multicultural countries as Canada 46%, USA 40%,

Switzerland 41%. This indicator in Azerbaijan is one of the highest in the CIS – 55%, and in Armenia – 51%.

**This is the next evidence of Azerbaijani multiculturalism.**

The combined value of the two indicators of identity – "community" - "country" in Azerbaijan and Armenia (respectively, the values (24%, 55%) and (38%, 51%)), shows that **the multicultural trend in Azerbaijan is incomparably higher than the corresponding indicators of Armenia, namely, in our country, with the recognition and preservation of local identity, significant integration has been achieved.**

In 33 of the 76 countries, the value of the identity "world" exceeds the average value of 8%. Only in 5 countries this indicator is not less than 21% and at the same time in Switzerland 21%, the USA – 22%, and in Canada – 15%. In Azerbaijan, this figure is 21%, and in Armenia 11%.

At a high value, the identity of "country" and the high level of identity "peace" indicates that the authorities of the country, while implementing a multicultural policy, simultaneously set civilizational tasks with which the citizens of the listed countries agree. A good example is an Azerbaijan, and **this is the indirectly another evidence of its multiculturalism.**

**It should also be noted that another indirect evidence of the multicultural tradition of Azerbaijan is the approximately equal importance of the identity "community" (24%) and the high value of the identity "peace" (21%) with a high "country" (55%).**

This conclusion is confirmed by the subsequent analysis of the conjugacy of identities.

**Only 17 of the surveyed countries have the "community" identities below the average, the**

"country" and "world" are above average, those at the same time they satisfy the 3-rd entered criteria for the analysis of multicultural traditions.

No	The name of country	Community	Country	World
1	Australia	38%	50%	12%
2	Azerbaijan	24%	55%	21%
3	Argentina	39%	50%	11%
4	Armenia	38%	51%	11%
5	Venezuela	37%	49%	14%
6	Georgia	31%	57%	12%
7	Zimbabwe	38%	53%	9%
8	Canada	39%	46%	15%
9	Kyrgyzstan	33%	54%	13%
10	Mexico	40%	42%	18%
11	The Netherlands	43%	47%	10%
12	New Zealand	32%	59%	9%
13	Turkey	40%	49%	11%
14	Uganda	32%	60%	8%
15	Uruguay	28%	60%	12%
16	Chile	40%	50%	10%
17	South Africa	38%	52%	10%

Analyzing the table, the correlation and the difference in the values of identities in the "country-community" system, we find that the top five countries with the corresponding indicators are – **Azerbaijan (2.29, +31)**, Uruguay (2.14, +32), Uganda (1.88, +28), New Zealand (1.84, +27) and Georgia (1.83, +26).



<b>№</b>	<b>The name of country</b>	<b>Community</b>	<b>Country</b>	<b>Position</b>	<b>Difference</b>
1	Australia	38%	50%	1,316	12
2	Azerbaijan	24%	55%	2,29	31
3	Argentina	39%	50%	1,28	11
4	Armenia	38%	51%	1,34	13
5	Venezuela	37%	49%	1,32	12
6	Georgia	31%	57%	1,83	26
7	Zimbabwe	38%	53%	1,39	15
8	Canada	39%	46%	1,18	7
9	Kyrgyzstan	33%	54%	1,64	22
10	Mexico	40%	42%	1,05	2
11	The Netherlands	43%	47%	1,09	4
12	New Zealand	32%	59%	1,84	27
13	Turkey	40%	49%	1,26	9
14	Uganda	32%	60%	1,88	28
15	Uruguay	28%	60%	2,14	32
16	Chile	40%	50%	1,25	10
17	South Africa	38%	52%	1,37	14

A similar analysis in the "country-to-world" system shows that Mexico (2.33, +24), Azerbaijan (2.62, +34), Canada (3.07, +31), and Mexico have the least value of the relationship and differences of identities and Venezuela (3.50, +35).

<b>№</b>	<b>The name of country</b>	<b>Country</b>	<b>World</b>	<b>Correlation</b>	<b>Difference</b>
1	Australia	50%	12%	4,17	38
2	Azerbaijan	55%	21%	2,62	34
3	Argentina	50%	11%	4,55	39
4	Armenia	51%	11%	4,64	40

5	Venezuela	49%	14%	3,50	35
6	Georgia	57%	12%	4,75	45
7	Zimbabwe	53%	9%	5,89	44
8	Canada	46%	15%	3,07	31
9	Kyrgyzstan	54%	13%	4,15	41
10	Mexico	42%	18%	2,33	24
11	The Netherlands	47%	10%	4,70	37
12	New Zealand	59%	9%	6,56	50
13	Turkey	49%	11%	4,45	38
14	Uganda	60%	8%	7,5	52
15	Uruguay	60%	12%	5,00	48
16	Chile	50%	10%	5,00	40
17	South Africa	52%	10%	5,20	42

**Thus, as follows from the comparison of these two tables, the only country occurring in both lists, with leading indicators is – Azerbaijan (sharing I-I place with Uruguay by the ratio and difference in the system of conjugation of identities "country-community"), and I-II place with Mexico in the system of "country-world" conjugations. At the same time, Azerbaijan's indicators are not only leading, but also the most balanced. The above analysis of the correlation (conjugacy) of identities confirms the conclusion made on the basis of absolute and comparative with the world average values of identities about the successful multicultural tradition and the policy of Azerbaijan.**

Such statistical moments of a given sample are both the standard deviation in each of the subsamples (country, community, world), expressing the spread of data and covariance (as well as the correlation

coefficient), reflecting the connectivity of these subsamples.

In particular, the obtained values of root-mean-square deviation in the form given below, as a whole, testify to the sufficient representativeness of the survey.

<b>Country</b>	<b>Community</b>	<b>World</b>
16,2	16,3	10,4

The data on the covariance and the correlation coefficient of subsamples, given below, point to the existence of a strong negative connection between the "country-community" and the presence of a certain negative connection between "country-world" and "community-peace".

	<b>Country-Community</b>	<b>Country-World</b>	<b>Country-World</b>
Covariance (cov)	-209	-50	-65
Correlation coefficient (r)	-0,7934	-0,2785	-0,3834

The first conclusion is completely natural from the standpoint of multiculturalism, namely, with the increase in the civil-national identity, the local (including ethnic) identity is reduced and conversely with the growth of the local, the national-civic decreases. And this corresponds to multicultural integrationist tendencies, and on the contrary leads to ethnocentrism.

As for the second conclusion about the weak negative connectivity "country-peace", as noted above, the ruling authorities of many countries may not touch on their civilizational values in their policy. Along with this, it

is permissible that with an increase in the identity of the "civil-national" - "country", the tendency toward positioning by citizens of these countries themselves as adherents of general civilizational demands ("peace") and conversely decreases to some extent.

Finally, at first glance, somewhat unexpected, there may be a conclusion about the interconnection of "community-to-world" identities, where there is a relatively small but nevertheless tangible correlation. One of the explanations may be that a strong isolationist, communal, i.e. local worldview "closes eyes" on general civilization problems, and on the contrary, the strengthening of the general civilizational principle to a certain extent leads to a weakening of "communal being".