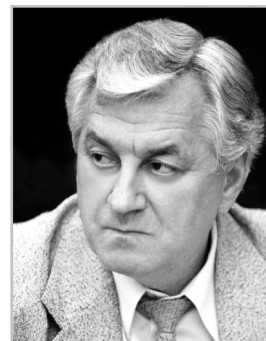UDC 304.44

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MULTICULTURALISM AS A MEANS OF NATIONS AND COUNTRIES INTERETHNIC UNITY ACHIEVING

Abstract. Multiculturalism is an objective phenomenon of current societal development and acts as an important basis of social advancement for no other reason that human communities cannot be uniform and static. In the context of emergence post-industrial, information-oriented societies and high-capacity globalization processes, multiculturalism shapes a multi-polar world, which faces fundamental changes in the values of man, group, and society. Therefore, mankind has faced a problem, on the one hand, of certain unification/alignment of life models and on the other hand – the problem of sustainable development and advancement of historical and traditional cultures, ways of life, and interpersonal dealings.

The purpose of the present publication is to consider the phenomenon of multiculturalism as a process, which leads to multiculturalism policies, cultural multiculturalism but that demands from countries and peoples to avoid, in the context of diversity of cultures, ideologies, any conflicts, off stands, and divisions, and to learn to live in unity and cooperation. This is particularly so with political differentiation, which has taken on in the 21st century exceptional acuteness and topicality.

Research into this problem was conducted with the use of the historical-analytical, synergetic, culturological, comparative and other methods, which enables to emphasize the similarities and differences in multiculturalism, the specifics of its manifestation, in contemporary Ukraine.

The key research findings offer an opportunity to conclude that multiculturalism: a) is a specific, historically objective phenomenon of societal life, which ensure real social advancement; b) multiculturalism policy should be secured through a political dialog among countries and nations; c) in multicultural, multiethnic societies, a state ideology is the unifying factor of entire society that is based on the principles of multiculturalism, democracy, and humanism.

Keywords: multiculturalism; unity; differentiation; integration; national policy.
JEL Classification: Z18, Z19

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МУЛЬТИКУЛЬТУРАЛІЗМ ЯК ЗАСІБ ДОСЯГНЕННЯ МІЖНАЦІОНАЛЬНОЇ ЄДНОСТІ НАРОДІВ І КРАЇН
Анотація. В умовах розвитку постіндустріальних інформаційних суспільств та потужних глобалізаційних процесів мультикультуралізм формує багатополярний світ, у якому відбуваються принципові зміни цінностей людини, групи, соціуму. У статті розглядається феномен мультикультуралізму як процесу, що спричиняє політику багатокультурності й водночас потребує від країн та народів уникати будь-яких конфліктів і протистоянь, розмежувань, навчитися жити разом у єдності та співпраці. У результаті дослідження автор дійшов висновків про те, що а) мультикультуралізм – це специфічне, історико-об'єктивне явище суспільного життя, що сприяє суспільному прогресу; б) політика мультикультуралізму має забезпечуватися через політичний діалог між країнами і народами; в) у багатокультурних, багатонаціональних суспільствах фактором, що об'єднує весь соціум, є державна ідеологія, яка базується на засадах багатокультурності, демократії та гуманізму.
Ключові слова: мультикультуралізм; єдність; багатокультурність; диференціація; інтеграція; державна політика.

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МУЛЬТИКУЛЬТУРАЛИЗМ КАК СРЕДСТВО ДОСТИЖЕНИЯ МЕЖНАЦИОНАЛЬНОГО ЕДИНСТВА НАРОДОВ И СТРАН
Аннотация. В условиях формирования постиндустриальных информационных обществ и мощных глобализационных процессов мультикультурализм формирует многополярный мир, в котором происходят принципиальные изменения ценностей человека, группы, социума. В статье рассматривается феномен мультикультурализма как процесса, обуславливающего политику многокультурности и одновременно требующего от стран и народов избегать любых конфликтов, противостояний и разграничений, научиться жить вместе в единстве и сотрудничестве. В результате исследования автор приходит к выводам о том, что а) мультикультурализм – это специфическое, историко-объективное явление общественной жизни, которое способствует общественному прогрессу; б) политика мультикультурализма должна обеспечиваться через политический диалог между странами и народами; в) в многокультурных, многонациональных обществах объединяющим фактором всего социума является государственная идеология, базирующаяся на принципах мультикультурализма, демократии и гуманизма.
Ключевые слова: мультикультурализм; единство; дифференциация; интеграция; государственная политика.

Introduction. According to all laws of nature, diversity is a basis for development and progress, anybody and anything. The human community is no exception in this context – see the works of V. Bibler (1997) [1], Yu. Volkov and V. Polikarpov (1999) [2], L. Gumilev (1979) [3], I. Ushakova (2004) [4], A. Mintzel (1997) [5], P. Preston (1997) [6]. On the contrary, standardization, unification, and unchanged state constitute a menace to social progress. This does not in the least means, however, that the above maxim – multiculturalism – looks unambiguous and unquestionable. We just intend to examine its metamorphoses.

To more deeply and objectively understand the essence, specifics of the processes associated precisely with multiculturalism, we will point out the most meaningful specifics of societal development in the 21st century.

Ontology of the present-day world is not only contradictory but also sufficiently striking due to its lack of self-fulfillment and almost unambiguity.

First. No type, kind, form of statehood, for all progressive development of mankind, was never able to deliver mankind from such major, global problems as terrorism, drug addiction, AIDS, corruptions, wars and so on.

Second. No political ideologeme, for all its redeeming features, could build a society with at least minimum manifestations of the above problems.

Third. Neither of the religions, even universal, was never able to make that values and standards it declares were largely observed by people.

Fourth. Numerous mythologemes of Utopian socialists, exponents of socialist, communist ideas etc. failed to work. The same is true for possibilities to create certain «ideal» societies of equality, fraternity, happiness and the like.

Enormous differentiation of states due to disintegration of superpowers and emergence of new state formations puts the following problems point-blank: «What will happen to the new national states?», «How will economic management of the new national states fit to the global economy?», «What will happen to national cultures, traditions in the context of a globalizing world?» and others.

Extensive reappraisal of values, calling such values in question, subjecting them to criticism is peculiar to the contemporary world, virtually in all continents. «In the age of globalization, – Azerbaijani psychologist Bakhtiar Aliev (2011) notes, – contemporary society is marked by interruption of relations between generations, which leads to loss of universal standards and values enshrined in customs and traditions. This will result with time in estrangement between generations» [7, p. 282].

The world globalizing processes substantively broached the issue of whether the traditional, centuries-old cultures will be able to survive, withstand under pressure of not only different cultures but also mass culture, whether they will preserve they identity and uniqueness, whether they will have an appropriate social status.

A number of countries of the world implement multiculturalism policy quite successfully: Canada, Spain, USA and others. Thus, Canada passed in 1988 a special «Multiculturalism Act», according to which Canada's future is geared to encouragement of full-scale and equal participation of citizens of all ethnicities in building statehood. As regards Ukraine, the Constitution (1996) mentions that «the state shall promote consolidation and development of the Ukrainian nation, its historical memory, traditions and culture, as well as preservation and development of ethnic, cultural, linguistic, and religious identity of all indigenous peoples and ethnic minorities» [8, Art. 11]. It should also be added that in conformity with Art. 12 of the Constitution of Ukraine the Ukrainian state undertook appropriate obligations concerning caring for satisfaction of ethnic-cultural, linguistic needs of Ukrainians residing outside Ukraine.

Any crises, conflicts, primarily those of a socioeconomic, political nature, have, more often than not, their internal and external causes, but culture of interethnic or ethno-national relations affect them the most visibly and significantly [9]. In the 20th century, it was clearly demonstrated by the conflicts in Yugoslavia, the Caucasus region, in many countries of Asia, Africa and in other continents. What is their constitutive essence? These are contradictions, clashes of peoples, nations, minorities having in their basis the problem of multiculturalism. It is due to attitudes of people towards different (heterogeneous) basics of culture and, properly speaking, different cultures. Thus, according to UN figures, today nearly 1 billion people on Earth belong to a group, which, in one form or another, falls victim on the basis of ethnicity, race, religion or, more broadly, «culture».

Brief Literature Review. The problem of multiculturalism – multi-aspect, topical, draws attention of many foreign scholars: I. Aliev (2011) [10], I. Mamedzade (2012) [9], N. Lebedeva (1999) [11], V. Malakhov (2001) [12], L. Nazimova (2005) [13], F. Fukuyama (2007) [14], S. Huntington (2004) [15], J. Habermas (2002) [16] and Ukrainian researchers – O. Antoniuk (2003) [17], T. Grushevitskaya (2004) [18], S. Drozhzhina (2008) [19], V. Kotyhorenko (2003) [20], S. Sarzhan (2001) [21] and others.

The very term «multiculturalism» was introduced for scientific use in the late 1980s and was due to respect of most population for ethnic minorities, to the identity, multiculturality problem.

Most societies in the world are multi-ethnic, multicultural. «Multiculturalism means coexistence in an integral political society of several visible cultural groups, which desire and, in principle, are able to reproduce their specific identity» [19, p. 97]. This is though a somewhat descriptive but rather adequate definition of the concept of «multiculturalism».

R. de Kodnac (2007) [22] distinguishes three principal «identification» waves in multiculturalism practice. The first of them – «ethnic rebirth» – dates back to the late 1950s-late 1970s. It is a case of Canada (Quebec), USA (the movement of Indians, Afro-Americans, Latinos etc.). The second wave is associated with the movement of the emigrant population. It was termed an «identification wave». This wave was particularly noticeable in the 1980s. The third «wave» took place in the 1990s-2000s and was related to the beginning of vindication of minority rights in the context of deepening of globalizing processes. Basically, this wave continues even today, although under somewhat different conditions.

«The paradigm of multiculturalism, – A. Mintzel notes, – means theory, policy and practice of conflict-free existence in the same social area of numerous heterogeneous cultural communities. As notable Ukrainian historian A. I. Kudriachenko rightly emphasizes, – «here emerges an issue as to development of ways and methods able to solve the problem of cross-cultural, interethnic interaction without military actions and economic sanctions. We see now as such an approach the tolerance principle, the basic provisions of which were declared in the special UNESCO Declaration of November 16, 1995» [7, p. 421].

The problems and practices of not only national but also civic identity emerge today too full blown for many countries, including contemporary Ukraine. The latter concerns the two-in-one process: a) formation of a civic (political) nation; b) strengthening of identity of the Ukrainian titular nation. These are complex ambiguous processes requiring great deliberateness, tolerance but, the main thing, – a clear-cut national policy.

Purpose of the present publication is to consider the phenomenon of «multiculturalism» as a process, which leads to multiculturalism policies, cultural multiculturalism but that demands from countries and peoples to avoid, in the context of diversity of cultures, ideologies, any conflicts, off stands, and divisions, and to learn to live in unity and cooperation. This is particularly so with political differentiation, which has taken on in the 21st century exceptional acuteness and topicality.

Methodology & Result. After all, division if not an intergenerational conflict appreciably threatens mankind. The latter deepens due to essentially different living conditions. To learn to live together, jointly decide on and solve general needs and problems of mankind – that is a real and overriding problem of mankind at the beginning of the 21st century. In other words, the contemporary world is desperate for interdisciplinary cooperation of primarily the intellectual elite so as to find ways consolidating societies, social groups inside them. Fundamentally new cooperation is expected here of basic and applied sciences in search of ways to ensure social consensus. Social sciences face particularly large-scale problems in this context, as they have to answer what national identity is, where we move in a quest of an interethnic dialog. Because they say: when people will learn to build bridges they will cease to build fences that isolate them from other individuals, nations, and peoples.

In addition to total integrations and globalization, differentiations also are inherent in the world. We should single out three most essential differentiations from among many differentiations typical of contemporary countries and peoples, namely economic, political, and spiritual. Economic differentiation is the first of them. It is the most impressive because it

determines man's socioeconomic life, basic foundations of such life. It is a paradox, at the same time, that most of the most developed countries of the world in fact lack the main and primary wealth – natural resources. They unsparingly exploit those small and weak countries possessing such resources but, for various reasons and circumstances, cannot dispose of them. Natural, terrestrial resources are the bookend of development and progress. These resources accumulated for millions of years (coal, ore, oil, gas etc.), and it is hard even to forecast what will happen to the world, when this natural energy will be exhausted.

Political differentiation is associated with ideas, ideologies, and political regimes and is largely remarkable for the fact that such ideas and ideologies are increasingly no longer conscious self-selection of an individual, people but are imposed on them. In political terms, multiculturalism is connected with democratism, and democratism, in its turn, with one of the most crucial socio-political problems – that of interrelations of the minority and majority. We witness, as former Croatian president S. Mesic (2012) put it, «how, contrary to what is said, minority rights are questioned, and the concept of humaneness is, with ever increasing frequency and cynicism, used in the capacity of a mask hiding politics in its most brutal form – policy of interference into internal affairs of others» [7, p. 23].

Spiritual differentiation of individuals and peoples, however, has always been and remains the deepest. All of us on this earth are identical only as people – so much and no more. We are unique as for the rest. And if something has to alarm us now, it is by no means a deficit of things or of something else, material, but a deficit of values, solidarity, and sympathy for one another, tolerance.

Since the late 20th century, the world has faced a cultural and spiritual diffusion of an unprecedented level and development, as a mechanism and form of interrelations, interpenetration, and dialog of cultures. Such a process has three most common variants: a) traditional process (an appeal to the cultural, spiritual heritage, its reappraisal and use under new conditions); b) innovation process (when it is a case of something new in the rules of life, conduct, activities and so on); c) process of taking certain (often foreign) standards, examples, forms and the like. It is not too difficult to see that it is just the process of taking something foreign: for example, popular art, horse opera culture etc. that prevails in the plumping majority of societies, especially underdeveloped in the 21st century.

A deepened value civilizational crisis considerably hinders inter-ethnic, state-to-state communication in the present-day world. Even the basic values, such as life, health, family, life safety and others have today not only different support but also a different usual sense, explanation, as universal human wisdoms. People are generally born outside problems and conflicts, born for life of happiness. It is already afterwards they ripen and face many obstacles and problems, the major of them in modern life being dangers to life, genocide, terrorism, unregulated migration and others.

The problem of state and national identity of individuals, citizens is essential in the multiculturalism process. The spirit of patriotism, which, in its turn, is aligned with the sense of national pride, is a more important component here. Generally, such a sense is inherent in a great number of Ukrainians. Thus, 50.4% of young people polled noted that they take great pride in being Ukrainians. However, the fact that among of the pollees almost one of three could not decide on this issue gives rise to concern [23, p. 384].

The state ideology acts as one of the most important cementing agents in a multicultural, multi-ethnic society. Not an ideology in general but exactly the state ideology. We have to use here as an argument primarily the fact that there are no ideology-free societies and cannot be at all (O. Lemberg, P. Mekraidis, V. Lisovyi, F. Rudych and others). In addition, there is no reason whatever to identify an ideology generally (democracy, liberalism, Marxism and so on) with a state ideology. One can to a certain degree concur with individual Ukrainian researchers, in particular I. Belebekha (2010), that such an ideology has to a national ideology, i.e., that, which most people in a gi-

ven country «confesses» [24, p. 64]. Another Ukrainian researcher, V. Sabadukha (2013), simply believes that «lack of a state ideology is a spiritual cause of Ukraine's degradation, and therefore its development is an urgent problem of constructive development of the Ukrainian state» [25, p. 21].

Meanwhile, even the Constitution of Ukraine (1996) sets forth in its Art. 15 that «No ideology shall be recognized by the State as mandatory» [8, p. 79], which is a great mistake: in fact, we have to build an ideologically uncommitted, ideology-free society.

Meantime, many works, including those by domestic Ukrainian scholars, stress the need to have such an ideology. In particular, L. Huberskyi, V. Andruschenko, M. Mykhalchenko, in the multi-author book «Culture. Ideology. Personality» regard such an ideology as «a spiritual essence of the state» (see p. 355) holding that lack of a state ideology made in Ukraine that the elite of society is not able to perceive life adequately, while the people lost an ideal (Ibidem, p. 358).

And what is more, an ideology must be, in the judgment of, in particular, I. Belebekha, the central element of the Ukrainian national idea.

The center of any ideology consists of values that are declared, taken as a basis in the course of statehood building and functioning. It is clear that values associated with what kind of Ukrainian state we see, we want to have should have been the cornerstone of the Ukrainian state ideology. This is a strategy of the state-building process. All citizens of the sovereign state should have adhered to it, which, at the same time, does not curtail their right and freedom to reflect and even debate as to how to build up such a state in practice.

Multiculturalism is mainly associated with psychological perception (or imperceptions) of one people by another. Each culture has its stereotypes that people try transfer to other peoples. «The ground surface, N. Lebedeva notes, – is seen by each personality solely through the prism of own culture» [11, p. 211].

Interethnic contacts at the group level can result in four maximum general and mutually exclusive categories: genocide, assimilation, segregation, and integration. Integration is the most expedient of them. This is a kind of compatibility principle, when different groups in society coexist, interact as a single society preserving and developing their specifics, differences. The term «political nation» is frequently used in this context, although it is not that appropriate and understandable.

Intercultural tolerance and respect form the basis of intercultural integration. An appropriate public policy is the underlying premise of such a phenomenon of human relations. In other words, in order for the ideologeme of multiculturalism as the ideology, theory and practice of coexistence of many nations and nationalities to be successful, we have to proceed from several top priorities: a) the state and statehood; b) territorial integrity (even in the form of a federation); c) availability of an official language (with free functioning of other languages); d) availability of certain values and traditions material to all citizens.

In the context of multiculturalism in general, three key problems of human existence set off distinctly, which, although having much specific, distinguishable, are, nonetheless, sufficiently common. The first of them means foundation and further development of statehood. This problem is the most challenging and vexed in the post-Soviet, «post-Socialist» area, for the states that, like Ukraine, emerged recently on the world map. The second one comes down to the destiny of more significant processes of transformation in the sphere of economics, politics, and societal life. Economic transformation (reform) is critical here. At last the third problem, that of spiritual societal development.

One can talk about the specific features of these processes inherent in Ukraine just as in any other country. Alongside with this, there also is the following general comment: we should vigorously rely in our socioeconomic search primarily (and maybe exclusively) on our own internal resources rather than on outside assistance. The slightest assistance should be sooner or later paid for: nobody gives almost anything free of charge, even for humanitarian purposes, to anybody in this

world. Trust, openness, to which politicians, public figures appeal so often in the course of state-to-state relations serves most often as a specific stroke of policy. That is, they have been and remain political categories and nothing else.

In the context of intensified multiculturalism, societal, social and other differentiations, Ukraine should, first of all, determine its place in the international community according to its condition, situation, geographical location, development purpose, and potential. If, however, it is a case of internal problems of such multiculturalism, then it is largely slowed by uneven distribution of power, wealth, talents, and opportunities. This uneven distribution, will, in the end, never give truly democratic life arrangement, implementation of democratic processes, which are utterly desired and expected by the entire Ukrainian public at large.

Almost 130 ethnic nationalities and groups reside in today's Ukraine each of them having its own culture, language, traditions, and history. In November 1991, the Declaration of the Rights of Nationalities in Ukraine, in conformity with which equality of all nationalities in the political, economic, cultural and other areas of life and activity shall be ensure. In 1989, the Law of Ukraine «On the Languages in the Ukrainian SSR», other statutory acts were passed, which, along with the Constitution of Ukraine, should guarantee true development of multiculturalism as an objective condition of existence of the Ukrainian society.

Conclusion. The key research findings offer an opportunity to conclude that multiculturalism: a) if a specific, historically objective phenomenon of societal life, which ensure real social advancement; b) multiculturalism policy should be secured through a political dialog among countries and nations; c) in multicultural, multiethnic societies, a state ideology is the unifying factor of entire society that is based on the principles of multiculturalism, democracy, and humanism.

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