

Multiculturalism in a context of communitarian discourse

The setting of the problem. In recent decades the development of the society occurs in the process of world-known integration. There is an intensive confusion of different ethnos in this progress. So, modern person constantly is found on the cross of cultures.

The theory of multiculturalism, which is one of the specific manifestation global processes, came of as the answer to the question about the fate of national cultures during the process of globalization. Multiculturalism is the complex of believes that asserts the idea of the variety of cultures and is addressed to the solution of modern social problems.

The analysis of research and publication. In modern social observations the phenomena of multiculturalism becomes more popular. In accordance with the amount of scientific articles and monograms, which were issued in recent years, the multiculturalism is recognized as one of the most characteristic manifestations of social connections that characterize serious upheavals in modern society.

Nowadays the representatives practically every spectrum of social fields are going in for multiculturalism. The development of this theory is submitted in the papers of the west scientists as U. Kimlyky, M. Uoltsera, J. Rolza, Y.Habermas, Y.Heff, P, Le Kodiaka, C.Kukatas and others.

Among Russian scientists it should be mentioned works of Drobisheva, A. Kurop'yatnyka, G. Makarova, L. Nizams, Pokrovsky, V. Tishkov, M. Tlostanovoyi and others.

In Ukraine works of N. Vysocka, A. Kolodiy, S. Omelchenko, O. Shulga are dedicated to the research of multyculturalizm.

Rendering of main material. An origin of the theory of multiculturalism was laid by the west tradition. The professor of philosophy and political studies Charles Tailor was the most famous supporter of this theory who created theoretical background for the cultural diversity. By the way, French researcher

Ronan de Koadick says that Charles Taylor consider himself as liberal that joins liberal and conservative views [1].

In the theory of Charles Taylor the society appears not a collection of individuals but a set of specific cultural segments belonging to a minority or majority. The main categories are autonomy and recognition, which in the modern day are fundamental human criteria's.

In recognition of the policy investigator understands not only the official recognition of this or that minority within the state but recognition of the rights of the minority that promotes fair and equitable inclusion in the social, cultural and political life of the country. In other words, the requirement of equality is the basis for the right to freedom of cultural expression [2, p. 27].

In his famous essay "The policy of expression" making an attempt reconstruction of European subjectivity scientist offers a new interpretation of the subject and its relations. Thus it is based on understanding of the foundations of a system of modern society, which is supported by many authors. Modern society should ensure the existence of normal moral and psychological processes through which a person acquires self-confidence, self-esteem and sense of self-worth and social need [2, p. 29-30].

Charles Taylor says that the policy of recognition covers primarily such aspects of human culture that are not subject for any political or another regulation. If with the cultural specificity of minorities nothing can be done then we must admit its right to exist.

Here, as we can see, Ch. Taylor's approach coincides with the position of the famous American explorer D. Bella. The last one is sure, that "moral issues relate primarily to the private sphere and can't be implemented by means of social coercion"; it's necessary "to avoid politicization of cultural and symbolic differences, as they can't be solved because of their nature and can lead to a conflict" [3, p. 114]. But here the similarity of opinions above explorers comes to the end. Ch. Taylor, arguing the need of "recognition policies" and goes further in

his thoughts. "I'm not living in accordance with the requirements of external order. I can't find a model for my live outside. I can only find it in myself" [2, p. 30].

Separately scientist highlights "identity", which he think can be possible only if others recognized the "authenticity and originality" of the personality. According to the ideas of the enlighteners that we are forming in process of recognition by others, Ch. Taylor claims that the basic conditions of safety and freedom of the individual is a plurality of the life forms [2, p. 64]. In the tradition of Western liberalism was proclaimed that "the rejection of the recognition nowadays is equal to the harming" and advocated as a main requirement of understanding in relation to different forms of expression of identity, in which people are fighting for recognition.

So multiculturalism by Ch. Taylor becomes a form of self-expression, not only of individuals struggle for recognition, but and a requirement recognition of the originality, singularity and equivalence in identity groups. As all people have equal potential to form and determine the identity as in individuals such in a cultures, it is necessary to respect equally all individuals and cultures. A right of an individual of self-determination must include the right to choose cultural, religious and linguistic traditions [2, p. 42]. There is only my unique, authentic and original vision about good and evil, which must be accepted by all others as natural and not estrangement. Out of this "recognition of individual and group thoughts" is above the "universalism general rules."

As the Canadian explorer noted, liberal societies are in need of a common cultural identity and social stability. However, they find themselves in a difficult situation when this identity and stability violated by "entry" of certain another's ethno-cultural elements, for example, as a result of migration. And the standard reaction in this situation is exceptions practices that are made to "protect" a stable and culturally homogeneous society from the threat of disintegration. "What makes an exception? Answer can be summarized in the next way: democracy becomes includes, inclusive by the fact that it is the power of the people. Exception - a by-

product, in fact a byproduct of self-governed societies, which is in need of high unity. Democratic states need something like common identity "[4].

In reality, the practice of exclusion is quite varied: from ethnic cleansing to democratic practices of assimilation of migrants or their consideration as workers (guest workers) who are temporarily stay in the area. However, all of them, according to the researcher thoughts, somehow should be understood today as abnormal, painful phenomenon that requires for its elimination of certain "drugs".

But what should be considered as a norm and how should modern society approach it? On this question Canadian scientist doesn't give a complete answer, admit only that in conditions of the cultural diversity a single political identity ceases to be a solid, monolithic (as it was in the traditional nation-state) and becomes fragmented. Thus, notice, that "the volume and growth of migration of nations makes almost all societies in the world are in the majority multicultural, Ch. Taylor marked and other feature: "Some groups of immigrants are still operate in moral, cultural and even political terms are functioning as "diaspora country of origin", considering, by the way, that it is normal. "It becomes more acceptable imagination that you are, for example, a native Canadian, and it doesn't reject your attachment to the cultural and political flesh of certain country" [4]. "As a result - writes Ch. Taylor - we are gradually moving towards to the idea that I consider crucial for the creative solution of the exception problem: split of identity spheres or involvement in certain common space of identity are whole set of parts. Political identities of people, forced or want to live together, must be created by the same people, discussed and creatively, with binding compromises, adjusted to each other (in the base on any known coexistence lie across a known mix of necessary choice and conscious choice), in addition, such decisions should never be made forever. They must be either taken back or canceled, or partly revised by future generations. Consequently, a solution that offers a Canadian scientist is not a confrontation with migrants and their forced assimilation, but reasonable compromise that leads to mutual benefit (as migrants such the host society). In the basis of this compromise

lay estimated ability of both parties to a reasonable dialogue on the basis of certain common values (understood as democracy and human rights. [4]

Ch. Taylor, considering culture as a meaningful horizon for the majority of people with different characters and temperaments, argues that in this case, every culture that accommodates something that deserves respect, even if it only has elements which cause negative attitude hateful worthy the recognition [2, p. 72].

So, relativistic approach of the Canadian scientist aims recognition of equality of ethnic cultures, respect for them all. According to the Canadian researcher, it will allow to create a basis for dialogue of cultures, to lower intensity level in the relations between civilizations, will level their contradictions and promote the formation of uniform democratic culture with the general values, i.e. a universalization of a human essence.

Ch. Taylor extrapolates similar global installations on ethnocultural policy of the multinational states within which various ethnoracial groups coexist with the specific cultures. At this level "policy of recognition" which has a certain expediency at the global level, turns into multiculturalism practice, which washes away their traditional cultural identity in the Occident.

It should be noted that the contents of the concept of Ch. Taylor consist in that recognition, and also preservation of cultural traditions of minority, is not guaranteed by the liberal principle of an autonomy of the personality, even if in a basis is the right of the individual to cultural originality. Therefore it is necessary to proceed from a presumption of their right to maintaining a special conduct of life. It is necessary also to refuse understanding of justice and equality of citizens before the law.

Granting to ethnocultural minority of certain rights, according to Ch. Taylor's concept, has not to exclude, but provide for doubts in ability of acting liberal democracies, real state institutes and applied practical experiences of being neutral in relation to cultural disagreements, not to restrain the rights of subordinates groups [5, p. 134].

Concerning European multiculturalism, Ch. Taylor considers that "to integrate new arrived and to fight against discrimination is possible only if the society of a host is sure that inflow of immigrants is the benefit, if the population welcomes more cultural diversity as considers that it promotes more dynamic development and disclosure of creative potential". Thus, according to Taylor, appears something, that can be called "ideology of multiculturalism", "representation of what capable our society to welcome and integrate disagreements". The scientist gives Canada as an example, where such ideology is very powerful [6].

Conclusion. So, summarizing the aforesaid, it is possible to make a conclusion that the Canadian social theorist Charles Taylor is the founder and the author of compromise multiculturalism, which bases on recognition. The researcher connected the concept "recognition" with the concept "multiculturalism" on the ground that recognition of original cultural features of different people is possible only in societies which cultivate polycultural values. He considers "recognition" as a new human requirement and admits that all members of modern societies expect recognition. There are two forms of recognition: the general manifestation of a democratic form of "equality" and concrete manifestation of the value of original persons features which identify itself with certain social groups. Recognition of original cultural features is a driving force of development of multiculturalism both at the level of individual, and at the level of all society.

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