



# AZERBAIJANI MODEL OF MULTICULTURALISM







# AZERBAIJANI MODEL OF MULTICULTURALISM

This publication has been produced by the Azerbaijan Democratic Student & Youth Organization (ADSAYO) with the financial support of Youth Foundation under the President of the Republic of Azerbaijan within the project of “Azerbaijani Model of Multiculturalism”. The published materials are owned by the authors & do not reflect position of Youth Foundation.

Project manager: **Mr. Asif Asgerli**

Authors: **Mr. Aydin Khan (Abilov)**  
**Ms. Iryna Kavalchuk**  
**Mr. Nicolai Russu**  
**Mr. Zurab Gventsadze**

Volume: **44 pages**  
Circulation: **200 copies**

The publication has been printed by the “VDV HOLDING - SL” LLC.

### **Azerbaijan Democratic Student & Youth Organization (ADSAYO)**

Address: 2/82, Apt. # 2, Yeni Yasamal, AZ 1070, Baku, AZERBAIJAN  
Tel./fax.: (+994 12) 434 46 44  
Mob: (+994 50) 211 52 74, (+994 55) 781 90 09  
Web: [www.adsayo.az](http://www.adsayo.az)  
Email: [adsayo@adsayo.az](mailto:adsayo@adsayo.az), [adsayo@hotmail.com](mailto:adsayo@hotmail.com)



## **“Living of different cultures in the conditions of peace: Azerbaijan experience”**

*Reporter-expert: AYDIN KHAN (Abilov), Azerbaijan*

*Writer and culturologist, founder of www.kitabxana.net - National Virtual and Electronic Library*

### **INTRODUCTION**

Azerbaijan Republic is to be considered as one of the the main centers of intercultural dialogue, the country having strong traditions, experience and potential in the fields as an example of ethnic and national tolerance, the crossroads of civilizations, intercultural dialogue, religious tolerance by the international community historically and currently. Whether in the East or the West, as well as in Asia, where the country's tolerance of the compound - the crossroads of different cultures, protection of cultural and religious values, xenophobia, all kinds of religious, national and racial discrimination were found in the region gained a significant reputation. President Ilham Aliyev, who launched the initiative “Baku Process”, put forward by the UN Alliance of Civilizations, UNESCO, ISESCO and supported by the Council of Europe, were interested in the geo-political initiatives by the international community - Intercultural Dialogue held in Baku I and II Forums sustainable in the Baku International Humanitarian Forum, the creation of the International Center for Multiculturalism and the other type of global, regional and national level, numerous events are real evidence of what was said.

Coexistence of different cultures in peace, multiculturalism, tolerance, understanding, and its role in conflict resolution, multicultural communities working with young people, to promote their social participation among youth issues, to promote information exchange on intercultural dialogue among youth in healthy activities considered necessary to strengthen the communication and cooperation and our country in this direction is underway.

In particular, in the context of intercultural dialogue and multiculturalism in our country who are interested to be recognized as an area which has been developed over the centuries formed the specifics of the model, the advantages and contributions to the world, supported by the international youth sector, may be recommended for countries with different development paths.

### **Living of different cultures in the conditions of peace: Azerbaijan experience**

As you know, in the last two centuries, mankind has numerous cataclysms, political turmoil, nations, peoples, societies, classes, countries, states, religions,

ethnic communities, cultures, denominations and groups, struggles, wars, conflicts with many losses. For that reason, we, the youth of today, as well as conflict similar situations in the future, war and the lack of problems in recent years for the world's leading think tanks, intellectuals, religious leaders, cultural sciences, political scientists, sivilizasiyasunaslarının proposed, in particular, the results shown in real supports multicultural tolerance, cultures diversity, religious diversity and offer support multinationality, dialogue of civilizations in the world, the peoples of mutual understanding, strengthening the development of intercultural communication issues in a healthy manner is quite urgent. Our planet is an active community, creative and intellectual circles, creative young people, civil society activists, the leading think tanks have already begun to realize that the world's diverse cultural dialogue and understanding between the two poles, there is no alternative to multiculturalism. In this respect, the role of multiculturalism and intercultural dialogue and global issues that dominated the intellectual, creative, civic, cultural, weapons and conflicts, through mutual understanding, tolerance level is very important for the solution. In turn, the values of the potential and powerful countries in this field, as well as representatives of civil society, national and ethnic leaders, heads of religious communities, political, government, public leaders, in particular the issue of dialogue with the representatives of the new generation, and increasing the role of the initiative is considered to be very accurate.

A similar global events in recent years as a place of special recognition by the international community in this field a strong winning tradition, experience & potential, as one of the main cultural centers of the dialogue is always tolerant, mixed crossroads of cultures, cultural & religious values are protected, xenophobia, of all kinds religious, national discrimination is accepted as there were no secular region.

These practices are spread all over the world, to promote global, planetary, social and civic values, multikulturalılıq standards already grown up during the transformation. In this context, the model of intercultural dialogue and multiculturalism as a place of unique advantages and contributions to the world, supported by the international youth and experience in the sphere of international organizations, governments of various countries, the international community and youth groups are offered..

### **Multiculturalism: the different layers of culture whole Azerbaijan**

The fascinating culture in Azerbaijan - folklore and literature, facts can be found in the fact that the socio-cultural our thinking culturologists accept them as the top layer. Living in the country, as well as scattered all over the world, which considers itself to a variety of nations, nationalities, ethnic groups, cultural representatives of more than 50 million cultural center, in a word, the spiritual and cultural space.

When the authors focus on the creativity of the samples from the literature, we see that many of them are the national languages, but English is considered the official language of the Republic of Azerbaijan to establish writing. Even the literature that there are people out there that are leading in Azerbaijani literary language. This once again proves that it is indeed a variety of nations, cultures, religions and languages coexisted even in a civilized country. The main culture created by the Turks on the basis of cultural and aesthetic development of the national diversity of modern civilization, the whole process of responding to the cultural values of national and transforms the global intellectual standards. South Caucasus, the Caspian Sea in the west and peoples of various ethnic minorities live in the nation. Azerbaijanis, which constitute the vast majority of the population - in addition to the *turkləriylə*, Russians, are living Georgians (*ingloylar*), Avars, Tsakhurs, Jews, Tatars, Kurds have lived together for centuries national and ethnic minorities. Historically, the native country of interfaith and intercultural tolerance is recognized worldwide as a quarry. All nations and peoples living in their own historical period preserved in the national-cultural and folk traditions. Folklore of minorities is an integral part of the spiritual culture.

Lezgis of Caucasian peoples, Avars, Tsakhurs Dagestan Autonomous Republic, along with a number of areas in the north and north-west. The area of Caucasian Albania nations in the history of Oguz and Gabala regions “Udi” (Udi) come across communities. Georgia, which borders *Respubliksıyla Gah*, Social and Christian Georgians and *yengiloyların* Balkan region - *ingloyların* (speaking Muslims) have lived in the village. Iranian peoples Tats, Talysh, Kurds, Muslim, Judaism worship the mountain *yəhudləri* who settled in Azerbaijan for centuries. Christian peoples of different origin (Russians, Assyrians and others.), As well as Jews (Ashkenazi) belong to a different language group. The Russians and the ethnic map of the nineteenth century into the *olmuslarsa* Jews, Assyrians a century later came to our land. National and ethnic folklore of the peoples living in wealth has always attracted the attention of researchers. It should be noted that labor, ceremonies and songs of the season, drinking etc, lyrical songs and instrumental dance tunes within each culture has specific forms.

For example, one of the oldest nations in the Talysh folk music played by the rich and notable genre. Labor performed by women are relatively well preserved, wedding, ritual songs of the season, “dancing” is a song-dances. Many examples of the Talysh and read the language, and it reflects the close relationship. Different nations and ethnic groups, folklore connections and interactions that exist between the historical and geographical factors. Music and folklore of the peoples living in the territory of the country for many centuries, have been subjected to mutual benefit, as well as the music components separate occasions *ikidillik* poetry event has occurred. In this sense, the Talysh and Tats and Mountain Jews partly connections can be noted folk music. All the peoples of Azerbaijan’s rich culture - literature is

of special importance in a democratic society solidarity. At this point, a prominent representative of twentieth-century English literature A. Shaig recall an interesting opinion: “we have a particle of the sun ...”

Recently produced a variety of books and antologiyalar, Talysh, lezgin, Mountain Jews, flavor, Udinese (Udi), Kurdish, paddle, folklore, poetry, and publishing - the original, in English, as well as representatives of the nations of the pen works by patterns in were included. Our observations that it is possible to draw conclusions about modern English literature and joined the active members of the national literary process is dominated by the number of living and Lezghins: Of course, the majority of the total number of persons in those nations, and we must not forget the historical and cultural factors. The other places Jews, flavor, Udinese (Udi), Kurdish, paddle, as a few nations and peoples is Sakhurs.

*During cultural studies, iteryary and cultural activities held during the follow-up to serve the following purposes:*

- National and ethnic cultures of different peoples living in the Republic of Azerbaijan - expands ideas about literature and folklore;
- Cultural and literary-philological world’s cultural and ethnic minorities living in the community are familiar with the cultural map;
- Creative people, philologists, specialists, researchers and students an opportunity to enrich the knowledge of young people in the humanities;
- The minority peoples living side by side for a long time local etnosla culture, values, language, customs and traditions, literature will help to conserve;
- Whether the local population, as well as cultural tourists - an increase in concern about the protection of literary and artistic resources to help;
- Traditional folk music, values, religion, language, ethnic perspectives and literature, in areas where they are protected;
- Eco-tourism, cultural studies, ethnography, ethnography, regional, art, tourism, contributes to the development of ethno-tourism areas;
- Rooted in the traditional culture of the peoples living - Establishes the copyrights of literature and folklore;
- National and ethnic minority languages, languages of the literary and artistic works at the same time, promote the transfer of folklore is preserved for future generations, and etc.

At the same time, I also want to mention that the country’s international human rights - based on the Framework Convention for the Protection of National Minorities and the legal acts; An overview of the diversity of the UNESCO Declaration (2001), the International Convention on the Protection of Intangible Cultural Heritage (2003), the Convention on the protection and increase the cultural diversity of forms of self-expression (2005), as reflected in the provisions of the non - material cultural heritage of cultural diversity and focuses on the importance of sustainable development as a guarantor; Since 1998, the World Intellectual Property

Organization, a new trend in the field of intellectual property - to promote initiatives take into account the issue of protection of traditional knowledge; Constitution of the Republic of Azerbaijan, « About state support for the protection of rights and liberties, development of language and culture of national minorities and small nations and ethnic groups living in Azerbaijan» (1992), “on Copyright and Related Rights” and “for the protection of expressions of folklore” based on obligations arising from the laws of the Republic of Azerbaijan. Azerbaijan - a true native country as the center of civilization and tolerance for cultural projects such as the role of the world community. This is realized by increasing the number of cultural and literary projects, ensuring sustainability, preparing new ones, can be found even greater success.

### **Azerbaijan is the foundation of multicultural diversity future...**

Geographically located on the border of the European and Asian continents, the history of past civilizations: the Achaemenid, Sassanid, Roman, Byzantine, Scythians, Khazars, the Turkic-Oguz has been established at the crossroads of cultures. However, evidence of tangible and intangible cultural symbiosis of historical monuments and colorful traditions embodied in all of this, along with the ethnogenesis of the phenomenon of prosperity, are connected to the people that create unique values in various fields of artistic creation.

An overview of the history of the ethnic group, we can see that 90% of the population of the country except for the Azerbaijanis, ethnic group formation of the various minority peoples for centuries, ethnic and national groups participated. They belonged to the Turkic branch of the Altaic family (Azerbaijanis, Tatars, Meskhetian Turks), as well as the Indo-European (Tats, Talysh, Jews, Kurds), Caucasian (Udis, Lezghins, Avars, Tsakhurs, buzugtsy, ingiloy, gryz and Khynalyqs) Slavic (Russian, Molokans, Ukrainians) are representatives of the language groups.

At the end of the twentieth century in the restoration of the state independence of the former Soviet republics have achieved to date. The past, the formation and development of national consciousness, the re-evaluation of cultural resources, aktuallaşdırılmasına increased interest in historical memory. In addition, the development of the modern world community “globalization” has become the leading trend, based on the deletion of the borders between the various countries and peoples, and bring people into a single universal, planetary formation and promotes the development of culture. Ideological, political and linguistic barriers and yekrəngiliyinə deletion leads to loss of multiplicity of cultures. Having a unique ethnic cultures within a society such yekrənglik for the polimədəniyyəyə can be particularly devastating.

Listed public - one of the historical events in the wake of the administration’s balanced policy is maintain the multiethnic population.

This is also the nation's gene pool determinant, ethnic culture - language, folk art and material culture of the people, customs and traditions, ethics, and so the traditional educational system. includes such elements.

“National minorities, the protection of the rights and liberties of small nations and ethnic groups, languages and cultures on state aid for development” began with a decree issued in 1992. Order of ethnic minorities in the context of education, the press, television and radio programs, with a particular organization, solidarity & justice, tolerance & honesty, equality and rights of co-operation are identified.

This has led to the successful implementation of the order, a new combination of the three components are well established in the minds of our citizens: the right of belonging to their ethnic group (Azerbaijanis and Turks, Tatars, Talysh, whether or Russian), respect for the traditions and history of his people and the feeling of love, aspiration for study of the national language and national culture. At the same time, ethnic Azerbaijani society and, finally, the right of belonging to the world community, not only for the fate of its people and its multi-ethnic country, as well as instilling a sense of responsibility for the fate of the entire world of this kind.

There is no doubt that there is such a people, faced with the problem of preservation and development of ethnic culture. It is known that the general idea people. The main purpose - the protection of the nation and its culture, new knowledge, enriching both the previous and current generations for future generations to preserve the accumulated knowledge.

The people of Azerbaijan, as noted above, a major part of the society in different parts of Azerbaijanis, many nationalities and ethnic groups, compactly living in is 30. Quantity and diversity of languages and religions, but they are citizens of the Equal rights and equal to the number of Azerbaijanis have all the rights of citizenship. Their folk traditions and knowledge, and scientific value umummədəni: Because of the formation and development of the history of ethnic, lifestyle, outlook and contains rich information about dunyadyumu. Each of them is unique, original and unique.

All ethnic groups living in Azerbaijan, traditional knowledge, folklore genre in their authentic richness and diversity of the subject, though, as the intellectual mukliyyət, properly measured so far in the country and abroad covered.

In addition, in recent years, as the wealth of knowledge these people, despite their authentic folk genre, richness and diversity of the subject, such as intellectual mukliyyət so far been investigated enough.

In addition, in recent years, as the wealth of the people, historians, ethnographers, etnopsixoloqların, etnolinqvistlərin, etnomusiqisunasların has become a subject of research. However, these issues are outside the coverage in more detail in the published studies, and the objective was not always correspond to reality. Therefore, the study of this problem, not only in terms of scientific research in the humanities, as well as political, social, historical perspective of globalization and the importance of legal protection of traditional knowledge.



## CURRENT SITUATION ON PROTECTING THE RIGHTS OF PERSONS BELONGING TO NATIONAL MINORITIES IN AZERBAIJAN REPUBLIC

Tradition of tolerance and harmonious coexistence of different ethnic and religious groups is based on the implementation of the national policy of a multinational, multi-religious country. Legal origin, nationality, religion and language rights and freedoms guarantees equality for everyone regardless.

For several centuries of persons belonging to national minorities lived in peace and harmony with the people, and live. Historically, this is the unique multi-ethnic society *multimədəniyyətli*, multi-ethnic heritage are preserved even today preserved in the.

Armenia has occupied 20% of the territory of the country as a result of the armed conflict in the long-term challenges, organized by the Armenian armed forces and terrorist groups, as well as the ethnic cleansing of Azerbaijanis who were victims of persons belonging to national minorities (Kurds, Russians, Jews, etc.), approximately 1 million refugees and internally displaced persons, as well as the problems of the transition period, in spite of the government's consistent policy has been to protect the rights of national minorities.

National minorities in their national, cultural centers, associations and other organizations to take full advantage of their rights.

At present, there are dozens of national cultural center. Among them is the "Commonwealth" society, the Russian community, Slavic cultural center, Azerbaijani-Israeli community, the Ukrainian community, Kurdish cultural center, "Ronai", "Samur" lezgin national center of Slavic cultural center, Tat cultural center, Azerbaijani-Tatar community, Tatar cultural society "Turgan-wire", Tatar cultural center "Yashlyg", Crimean Tatars society, "Crimea", the Georgian society, the Humane Society of the Georgians, Ingiloyan community, Chechen cultural center, Meskhetian Turks "Vatan" society, Meskhetian Turkish women "end "society, the cultural center of the Talysh, Avar society, community of Mountain Jews, European Jews (Ashkenazi) community, the Georgian Jewish community, Jewish women humanitarian association," Karelhaus »German cultural community, Udin cultural center of Polish cultural center" Polonia", International Talysh Association - "Mada" Talysh Association - "Avesta", Udin cultural center "Orain", "Budug" cultural center, cultural center Tsahur. Amateur societies with national minorities in the areas, national and state theaters, amateur associations and interest groups operate.

For example, hussar Lazgi region, the Georgian State Theaters Gah district, Astara and Lankaran regions operate in the Talysh folk groups.

The ability of these institutions within the country and in the state budget at the expense of the fund is to provide financial assistance and origin, culture,

language and religion, regardless of mutual understanding between all parties, show tolerance and respect. National minorities in public life, as well as the level of active participation in joint events are clear evidence of the existence of mutual respect. Islam, Orthodox and Jewish religious confessions connecting the “Three Brothers” organization has already registered and operating in the country. “Links” organization, (UK) operates under the direction of the national minorities in the Resource Center.

Dozens of newspapers and magazines are published in the languages of national minorities. Radio and television programs are broadcast in their languages.

Regularly by the state radio station, Kurdish, Lezghi, Talysh, Georgian, Russian and Armenian languages of budget-funded broadcasts. Paddle in the Balkan region, Sheki region, and the flavor of the lezgin languages, hussar and Khachmaz broadcasts on local television in the home. In Russian, Kurdish, Talysh languages Lezghi and newspapers are published. For example, “Sable” and “Kurdish Dangie” lezgin and Kurdish languages are published in the Jewish community “Sokhnut” “Aziz” is published in the newspaper.

State structures of a wide range of different minority groups were represented. Representatives of the local population in areas densely populated by national minorities hold leading positions in local government. Persons belonging to national minorities the Executive Office of the President, the Parliament, the Cabinet of Ministers, Constitutional Court, the Central Election Commission, law enforcement agencies and other government bodies. Representatives of national minorities commission chairman or vice-chairman of the National Assembly, as some of the work. Below are a number of national minorities in the Azerbaijan, language & structure of the densely populated areas are:

### **National minority, number (thousands), language, densely populated areas**

Lezghis: 179.0 Daghestan languages in the Caucasus lezgin language, which belongs to the group, as well as the English and Russian languages, the northern regions of the Republic of Azerbaijan;

Russians: 141.7, southeast of the Russian language, which belongs to the Slavic group, the industrial towns of the Republic of Azerbaijan, as well as several areas of agriculture;

Armenians are: 120.7, the Armenian language, which belongs to the Indo-European language family, the Nagorno-Karabakh region of the Republic of Azerbaijan, Armenia occupied Azerbaijani territories, despite the fact that the 30 thousand Armenians from Nagorno-Karabakh, as well as live in;

T Talysh: 77.8, which belongs to the Indo-European language family, a group of Iranian Talysh language as well as English language, the southern regions of the Republic of Azerbaijan;



Paddles: 50.9, which belongs to the group of Caucasian languages of Dagestan, Avar, as well as the English language, the northern regions of the Republic of Azerbaijan;

Meskhethian Turks; 43.4, Turkish and English language, and the low-lying areas north of the Republic of Azerbaijan;

Tatars: 30, which belongs to the Turkic language family Tatar language, as well as the Russian language, the cities of the Republic of Azerbaijan,

Ukrainians: 29, Eastern-Slavic language, which belongs to the family of the Ukrainian language, as well as the Russian language, Baku;

Tsakhurs: 15.9, Dagestani branch of the Caucasian languages Sakhurs language, which belongs to the group of the south-east, as well as the English language, the Baku region of Azerbaijan Republic;

Georgians: 15.0, Kartvelian languages of the Caucasus, the Georgian language, which belongs to the group, the Gah district;

The Kurds: 13.1 Kurdish language, which belongs to the Iranian language group, armed conflict with Armenia before the Kelbajar, Gubadli and lived close Zengilan regions. Other areas as a result of the occupation of these territories by force, moved.

Flavors: 10.9, the flavor of the language of the Iranian language group, in the northern regions of the Republic of Azerbaijan, Baku;

The Jews of European (Ashkenazi) Jews Mountain and Georgian divided by 8.9, which is included in the Semitic language family, a group of Jewish Semitic language, Guba region of Azerbaijan and Baku;

Udins: 4.1, Udi language of the Caucasian language family, which belongs to the group of Dagestan, in the northern regions of Azerbaijan;

In 1995, the Constitution of the Republic of Azerbaijan adopted origin, race, religion and respect for the rights and freedoms of everyone, regardless of language provided. Sovereignty of all citizens equal before the law on the Constitutional Act of the Republic of Azerbaijan is confirmed.

According to Article 25 of the Constitution of the Republic of Azerbaijan, of the race, nationality, religion, language or origin, regardless of the guarantees equality of rights and freedoms of everyone. Human and civil rights and freedoms, race, nationality, religion, language, origin, belief, political or social affiliation is prohibited.

According to Article 44 of the Constitution of the Republic of Azerbaijan, “everyone has the right to preserve national identity. No one can be forced to change his nationality. “

Of “culture” in Article 11 of the Law on the development and preservation of national culture is intended to help. The development and preservation of the national culture, as well as the cultural identity of national minorities living in the territory of the Republic of Azerbaijan guarantees.

On October 7, 1992, adopted the “Education” and Article 6 of the Law on the “official language” under Article 3 of the Law on education in minority languages can be given.

“The protection of the rights and freedoms of national minorities and ethnic groups, as well as support the development of language and culture,” the President of the Republic of Azerbaijan, 1992 - Decree of 16 September, the improvement of relations between national minorities and are aimed at increasing the level of their involvement in the establishment of the rule of law.

In addition to the provisions of the domestic legislation of the Azerbaijan Republic on May 31, 1996, acceded to eliminate all forms of racial discrimination, apartheid and genocide prevention and punishment of the UN Convention on the Prevention and Punishment of the provisions of international agreements shall be applied.

In June 2000, before becoming a member of the Council of Europe Framework Convention on the Protection of National Minorities. According to Article 25 of the Convention of 4 June 2002 on the protection of the rights of persons belonging to national minorities has submitted its national report. Advisory Committee on the Framework Convention for the Protection of National Minorities special working group to review the report in question was drawn up. This group is to check the report from 29 March 2003 to 4 April, paid a visit to Azerbaijan. This action meets the international standards of national minorities policy indicator.

Azerbaijan cooperates with other international organizations on the national minority matter as OSCE. Political Adviser to the OSCE High Commissioner on National Minorities of the situation concerning the rights of national minorities visited to Azerbaijan for a few times.

*[http://www.mfa.gov.az/az/foreign\\_policy/inter\\_affairs/human/mill\\_i\\_azliqlar.shtml](http://www.mfa.gov.az/az/foreign_policy/inter_affairs/human/mill_i_azliqlar.shtml)*















# YOUTH SOCIAL PARTICIPATION IN MULTICULTURAL COMMUNITIES

*Iryna Kavalchuk, Belarus*

## MAJOR ISSUES

A Clarification of the Concept of Multiculturalism  
Social participation in multicultural communities in Australia, Canada and Sweden

**Multiculturalism** is the cultural diversity of **communities** within a given society and the policies that promote this diversity.

Statue titled, Monument to Multiculturalism by Francesco Pirelli, in front of Union Station, Toronto, Ontario, Canada.

Probably a fundamental feature which distinguishes multiculturalism in its modern guise from the traditional cases of the more or less conflictual co-existence of self-centred ethnic and religious communities is the respect of individual human rights and a civic and contractual definition of citizenship.





## A Clarification of the Concept of Multiculturalism

There are **three referents of 'multiculturalism'** and its related adjective:

- *the demographic-descriptive*
- *the ideological-normative*
- *and the programmatic-political.*

One of the most significant factors directly affecting the contemporary ethnic composition of many societies is the exponential increase in **international population movements**. They can be:

- *Refugee movements*
- *Asylum seekers*
- *Permanent immigration*
- *Contract labour.*

## **Social participation in multicultural communities in Australia, Canada and Sweden**

*Canada*

### **Origins and Developments**

**Canada** was the first of the three States to adopt an official policy of multiculturalism in 1971.

The initial focus in the policy was on the right to preservation of one's culture and ethnicity as a part of Canadian national identity. Subsequently, the focus of policy shifted to issues of equality, social participation and national.

*The 1988 Multiculturalism Act complemented the Charter with its two main provisions which were that:*

1. All members of Canadian society are free to preserve and share their cultural heritages; their cultures and ancestral languages should be protected and enhanced.

2. All federal institutions should promote policies, programs and practices that ensure that Canadians of all origins have an equal opportunity to obtain employment and advancement in those institutions. Such policies etc. should also enhance the understanding of and respect for the diversity of the members of Canadian society.

By 1994, the Annual Report on the operation of the Multiculturalism Act identified three main areas of government activity. These were the need to eliminate racism and discrimination, to overcome problems of integration faced by ethno-cultural and visible minorities and to promote the shared values upon which the nation is based. Accessible governmental institutions and community education were seen as playing a key role in achieving these objectives.

### **Canada's Population by ethnic Origin**

*Canada*

<b>Ethnic Group</b>	<b>Percent</b>
<b>Multiple Origin</b>	28.87
<b>Single Origin</b>	71.13
<b>French</b>	22.77
<b>German</b>	3.38
<b>Scottish</b>	3.31
<b>Italian</b>	2.78
<b>Irish</b>	2.69
<b>Chinese</b>	2.17
<b>Ukrainian</b>	1.51
<b>N. American Indian</b>	1.35
<b>Dutch</b>	1.33
<b>South Asian</b>	1.20
<b>Polish</b>	1.01
<b>Jewish</b>	0.91
<b>Scandinavian</b>	0.65
<b>Metis</b>	0.28
<b>Inuit</b>	0.11

*Source: Statistics Canada (adapted)*

**In Australia in 1978** under a conservative government multiculturalism became the official policy.

The Australian policy on multiculturalism is **embodied in the 1989 National Agenda for a Multicultural Australia.**

**The National Agenda**, and its recent restatement, identified **three dimensions of multiculturalism for all Australians.**

These are:

- *the right to cultural identity*
- *the right to social justice*
- *the need for economic efficiency which involved the effective development and utilisation of the talents and skills of all Australians.*

## **Australian Multicultural Policy Initiatives**

The key areas of Federal government initiatives with select examples of specific programs and initiatives.

**Participation:**

- *Participation in Policy Making Institutions*
- *Participation in the Judiciary, Police Force and Defence Force*
- *Participation in Senior Management and Unions*
- *Participation in the Arts, Media and Sport*
- *Citizenship*

**Basic Rights:**

- *Multiculturalism and the Law*
- *Administrative Review Procedures*
- *Use of Interpreters*
- *Access to Justice*
- *Racial Discrimination*

### **Social Justice:**

- *Access and Equity*
- *Community Services and Health*
- *Local Government Development Program*
- *Migrant Access Projects Scheme*
- *Consumer Education*
- *Women*

### **Human Resources:**

- *Recognition of Overseas Qualifications*
- *Employment Services*
- *Productive Diversity*
- *Training Reform*
- *Industrial Relations*

### **Language and Communication:**

- *Opportunities for Learning English*
- *Opportunities for Learning Languages Other than English*
- *Use of Language Skills in the Australian Public Service*
- *Education for Cross-cultural Understanding*

*Australia***Community Relations:**

- *Multicultural Legislation*
- *Community Attitudes Towards Multiculturalism*
- *Community Relations*
- *Media and Communication Services*
- *Collecting Institutions*
- *Policies for the Arts*

*Sweden*

**In Sweden**, the origins of multiculturalism as a policy, differed yet again. In contrast to Australia and Canada its national identity was not based on a view of itself as a nation of immigrants.

The 1975 adoption of the Swedish policy of multiculturalism was based on three key principles ‘equality’, ‘freedom of choice’ and ‘partnership’.

The goal of *equality* implies the continued efforts to give immigrants the same living standards as the rest of the population.

The goal of *freedom of choice* implies that public initiatives are to be taken to assure members of ethnic and linguistic minorities domiciled in Sweden a genuine choice between retaining and developing their cultural identity and assuming a Swedish cultural identity.

The goal of *partnership* implies that the different immigrant and minority groups on the one hand and the native population on the other both benefits from working together.

In Sweden, however, the policy is more frequently referred to as ‘integration’ where this is seen as being in opposition to ‘assimilation’.

Many of these policy developments result from strategies to address the needs of the extensive refugee population and involved changing degrees of involvement of local communities, as in 1985 when those throughout Sweden were asked to become involved in accommodating and settling the refugee populations

The transformation of multi-ethnic, demographically multicultural societies has created a major challenge for policy makers seeking to manage ethnic diversity without exacerbating violence and conflict and in a manner beneficial to all.

A final feature of the multicultural model is its ability to address issues democratically. In so doing it counters the often pessimistic assertion that the democratic majority is inherently opposed to the rights of minority groups. The task for those using multiculturalism as a policy model to achieve such consensus on the value of diversity is considerable.

## **REFERENCES**

Multiculturalism: New Policy Responses to Diversity

By Christine Inglis

Dorais, J-L, L. Foster & D. Stockley 'Multiculturalism and Integration' in H. Adelman et al. eds. Immigration and Refugee Policy: Australia and Canada Compared, Melbourne: Melbourne University Press 372-404

Giordan, H. Pluricultural and Pluri-ethnic Societies, Paris: MOST Discussion Paper Series, N°1, UNESCO.

MOST, 1995 Multiculturalism: A Policy Response to Diversity (mimeographed paper), Paris: UNESCO

Hammar, T. Democracy and the Nation State: Aliens, Denizens and Citizens in a World of International Migration, Aldershot: Avebury











# YOUTH WORK CHALLENGES IN MULTICULTURAL ENVIRONMENT

*Nicolai Russu, Moldova*

## CHALLENGES

### LANGUAGE

- When people who are working together speak different languages, it can present a major obstacle to success. Learning a new language is a major undertaking and is more difficult as an adult than as a child. Solutions to this problem may include ongoing workplace language classes, multilingual translators incorporated into a team and technological solutions such as translation software
- When team members see a diversity of languages as an opportunity to learn something new rather than an insurmountable problem, they will all benefit from the interaction.

### COMMUNICATION STYLES

- Methods of communication that are normal for one group of people may appear ineffective or inappropriate to another group. For example, Americans tend to be informal compared to many other cultures and may come across as excessively friendly to someone, particularly an older person, from Europe or Japan.
- A person from a culture where loud voices and interrupting are not intended to be aggressive may intimidate someone from a culture that teaches a more reserved manner of expression. Learning in advance about the cultures of co-workers before you work on a team with them can help you understand their methods of communication.

### HIERARCHY

- The importance of authority varies greatly between cultures. Some groups pay great respect to people in positions of authority, while people from other cultures are perfectly willing to question an authority figure if they see him doing something wrong. Authority is based on different criteria in different cultures. Some cultures venerate older people, while others confer authority based entirely on a person's accomplishments.

- The nature of a team should be made clear to all participants at its inception. Some teams are purely cooperative, with a horizontal structure and no leaders, while others have clearly defined chains of command.

## **CONFLICT**

- When conflict does occur within a team, members from different backgrounds may react to it in dramatically different ways. Some people will repress their reactions to an insult or slight, while others will fight back. These reactions are based on individual personality to some extent but are also conditioned by a person's background. Resolving conflict between coworkers effectively requires an understanding of everyone's view of what caused the conflict.
- Reconciling warring parties is difficult enough when dealing with people of similar backgrounds; when working with multiple cultures and national traditions, maintaining smooth relations between everyone on a team can become a major challenge.

## **BENEFITS and ADVANTAGES**

### **DIVERSE EXPERIENCE**

- Each employee in a diverse workplace possesses unique strengths and weaknesses derived from their culture in addition to their individuality. When managed properly, diversity in the workplace can leverage the strengths and complement the weaknesses of each worker to make the impact of the workforce greater than the sum of its parts.
- Co-workers with diverse cultural backgrounds bring unique experiences and perceptions to the table in groups and work teams. Pooling the diverse knowledge and skills of culturally distinct workers together can benefit companies by strengthening teams' productivity and responsiveness to changing conditions.

### **LEARNING AND GROWTH**

- Another advantage of workplace diversity is the opportunity for employees' personal growth. Being exposed to new ideas, cultures and perspectives can help individuals to reach out intellectually and gain a clearer view of their surroundings and their place in the world.
- Spending time with culturally diverse co-workers can slowly break down the subconscious barriers of ethnocentrism and xenophobia, encouraging employees to be more well-rounded members of society.

## **COMMUNICATION ISSUES**

- Diversity impacts workplace communication in positive and negative ways. Between co-workers, diversity can place impediments in the way of effective communication, which can directly dampen productivity and the cohesiveness of small groups. Spending time with diverse employees can break down communication barriers over the long-term, but first impressions and co-workers' orientation periods can be difficult to control when cultures clash.
- Diversity can strengthen your company's relationships with specific customer groups by making communication more effective. Customer service representatives can be paired up with customers from their specific demographic, making the customer feel comfortable with the representative, and thus with the company. A number of companies in the southwest United States, for example, prefer to hire bi-lingual customer service reps to deal with Spanish-speaking customers in their native language.

## **INTEGRATION ISSUES**

- Social integration at work can only be influenced to a small degree. The formation of cliques and exclusive social groups is a natural process that can be impossible to control at times. Because of this, companies can experience informal divisions in their staff, creating a situation where culturally diverse employees avoid exposure to each other during break times and after work.
- Although there is nothing fundamentally wrong with this scenario, it can hinder the effectiveness of sharing knowledge, skills and experience, thus curbing productivity growth and the effectiveness of teams.





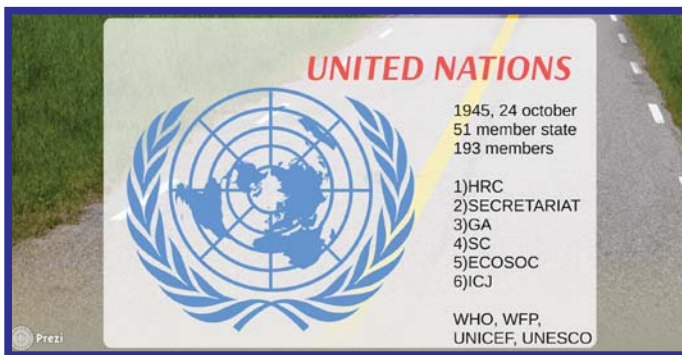






# MULTICULTURALISM AND TOLERANCE IN CONFLICT RESOLUTION

*Zurab Gventsadze, Georgia*





### EUROPEAN UNION



1951  
1958  
28 NATIONS  
1992  
1999

Prezi

### NATO



1945  
28 membership

Prezi

### FRIENDSHIP OF NATIONS



Prezi

*to make world better*

cooperation  
integration  
partnership  
friendship  
peaceful



Prezi



Бедствие, которое нас постигло, порождено судорогами личности — озлоблением людей, которые боятся прогресса человечества.

YouTube

Prezi

*friendship knows no religion*



**Дружба**  
у дружбы нет религий

Prezi

**“AZERBAIJANI MODEL OF MULTICULTURALISM”  
INTERNATIONAL YOUTH FORUM**

**GUBA DECLARATION**

After the extensive discussion by the active youth of the 11 countries participating in the “Azerbaijani Model of Multiculturalism” International Youth Forum held in the Guba city of Azerbaijan, in June 14–20, 2014 by the initiatives of the Azerbaijan Democratic Student & Youth Organization (ADSAYO) and by the support of the Youth Foundation under the President of the Republic of Azerbaijan & the Ministry of Youth & Sports of the Republic of Azerbaijan Republic, Guba Declaration was adopted on behalf of the Forum.

As it is known, in the last two centuries, mankind has suffered with many losses from numerous cataclysms, political turmoil, struggles, wars and conflicts between nations, peoples, societies, classes, countries, states, religions, ethnic communities, cultures, faiths and groups. From this viewpoint, we, the youth of today who are participants of the Guba Forum hereby support today and in the future the multicultural tolerance proposed by the world’s leading think tanks, intellectuals, religious leaders, cultural sciences, in order to avoid similar situations, wars and problems, which especially has real results in Azerbaijan, and we declare our welcoming cultural diversity and religious variety.

Dialogue of civilizations, the peoples of mutual understanding its further strengthening, the development of intercultural communication issues in a healthy manner have become quite urgent in the world. Active community of our planet, creative and intellectual circles, creative young people, civil society activists, and leading think tanks have already begun to realize that there is no alternative to dialogue & understanding, multiculturalism between the world’s diverse cultural poles.

In this respect, the role of multiculturalism and intercultural dialogue role having dominancy and global problems being solved in the tolerance level by means of intellectual, creative, civic, cultural, unarmed and peaceful, mutual understanding is very important. In its turn, apart from the countries whose values and potentials are strong in this field, it is considered quite appropriate to increase the initiative and role of the representatives of civil society, national and ethnic leaders, heads of religious communities, political, government and public leaders, in particular the issue of dialogue of the representatives of the new generation.

Azerbaijan, who has gained a standing of hosting place to organize Guba Forum, as well as similar events in recent years, is accepted as the country having a strong

tradition, experience & potential in this field, acting as one of the main centres of intercultural dialogue, tolerance, mixed cultures intersect, protection of cultural and religious values, secular region having no xenophobia, all kinds of religious, national and racial discrimination.

The “Baku Process” launched by the President Ilham Aliyev, the UN Alliance of Civilizations put forward by Azerbaijan, the First and Second World Intercultural Dialogue Forum supported by the initiative of UNESCO, European Council and ISESCO supports the European Council, Baku International Humanitarian Forums held in Baku which are organized on a continuous basis, the decision of establishing the Centre for International Multiculturalism are real evidence of them. These practices are already grown up to spread, to promote all over the world, to transform into the global, planetary, social and civic values and multicultural standards.

In this context, as the place of intercultural dialogue & multiculturalism, the unique appropriateness, advantages of the Azerbaijani model & its contributions to the world are seriously supported by the international youth sphere & are offered as an experience to the international organizations, governments of various countries, the international youth groups.

Forum participants expressed their support for such initiatives, considers it necessary to strengthen the coexistence of different cultures in peace, multiculturalism, religious tolerance and understanding of its role in conflict resolution, multicultural communities working with young people, to promote their social participation, to promote information exchange on intercultural dialogue among young people healthy communication and collaboration.

At the end of the forum, we recommend giving special attention to strengthening the role of the youth & nations on behalf of the participants in the multiculturalism, intercultural dialogue & interreligious cooperation & hereby propose to allocate attention by the international community, government officials & civil society leaders towards the following provisions of the Guba Declaration:

- Provide support to multiculturalism, intercultural dialogue & co-operation among the young people, and work towards their active social engagement in this field;

- To activate in the youth communities having the necessary skills and knowledge that belong to national and ethnic minorities in order to understand cultural diversity, to improve communication & learning process between the civilizations and cultures among them;

- To emphasize the importance of promoting the Azerbaijan model of multiculturalism, intercultural dialogue and cooperation and assessment of it by the young people.

- To start building up Multiculturalism & Cultural Tolerance Youth Network in order to take advantage of the multicultural values when various national & international levels in conflicts arises.

- In this direction – it is important to launch cultural enlightenment to promote, advocate and conduct implementation in life the multicultural consciousness among young people, conduct projects, improve the organization of international forums and events.

*19 July, 2014, Guba, Republic of Azerbaijan*







