
IDEAS OF TOLERANCE AND MULTICULTURALISM IN THE WESTERN EUROPEAN WORLDVIEW

Ibragimova Kh.M.

Baku Slavic University, Baku, Azerbaijan

The paper analyzes the idea of tolerance and multiculturalism in the Western European worldview of the XIX century. The applicant notes that religious principles are sometimes distant from the politics or theory of modern multiculturalism in General. The presented concepts of Western European social and philosophical thought of the XIX century constitute the methodological basis of the role of religion and politics. The article also establishes the criteria for the interaction of religious and political factors. Universal laws of social existence cover all spheres of modern life, including politics, religion and culture of society.

Keywords: *multiculturalism; political; literature; features; society.*

In the European philosophical thought of the XIX century, one of the pioneers of the idea of tolerance and multiculturalism is the philosopher Auguste Comte. Idealist in his thinking, the author of the famous work «the Spirit of positive philosophy», was a supporter of positivist tendencies. In the bourgeois French society of the second half of the nineteenth century, he gave theology a specific political status.

In the XIX century there was no concept of «multiculturalism». It could not take shape in that historical period in an independent direction. No relevant theories have been developed. However, the culture of society at that time was closely connected with the politics, ideology and culture of society. Thus, the idea was formed that religion reflects, firstly, certain features of the mentality of the nation, the culture of behavior, and secondly, one of the facets of the intellectual life of mankind. However, this idea is subjective. The scientist presented several stages of personality evolution in the synthesis. At the same time, he emphasized the metaphysical and positive side of his teaching.

All these factors O. Comte closely associated with the progressive force of scientific progress. Here is that he, wrote on this about: «progress and scientific breakthrough accounts for, accurately also, as and order, one of our most important conditions equal coexistence different cultures and a new civilization» [1, p. 26].

O. Comte's cultural ideas were continued by the prominent English philosopher and sociologist Herbert Spencer. He is also a representative of European positivism. He in the work «System of synthetic philosophy» saw in religious dogmas an example for the statement of the philosophical postulate about social continuity. G. Spencer has subjected to the critical analysis separate stages of history of culture of mankind. Moreover, the scientist put them on the religious rails of the doctrine of universal cultural evolution. Thus, O. Comte and G. Spencer connected politics, on the one hand, with cultural studies, on the other hand, the pathos of religiosity was included in the same aspect.

G. Spencer presents these two aspects in the form of «the law of organic and natural development», that is, the universal law of human development. The philosopher emphasized that it lies «on the very surface of the development of mankind, whether in the development of a civilized individual or even in the mass of different religious races. This law, – continues the scientist, – is visible visibly in development of any society, in relation to its economic, political or religious organization» [2, p. 22].

The establishment of the symbiosis of politics and religion was continued by the French philosopher and sociologist Emile Durkheim. He also adhered to positivist views and strongly connected to the social and religious functions. For the first time in the article «Researches in the field of social science» from 1886, he justified the connection of the policy of some leading European States with religion in individual countries. A certain contribution to the analyzed question was also made by somewhat less eminent European theoretical scientists G. Simmel and M. Weber. They drew attention to religion as a catalyst for political change in society. In their main works, politics became a kind of barometer of the religious atmosphere. In this regard, some of Weber's works on religion, philosophy and sociology are of some interest, especially his book Protestant ethics and the spirit of capitalism.

This monograph has played a role not only in the updated understanding of the role of religion in the political life of the country, its positive or negative changes, but also in the scientific reflection of religion as a special socio-cultural reality. In addition, the monograph dotted defined forms, ways and methods of overcoming economic, technological and other factors, one-sided interpret the processes of social life. Weber eventually unified them in the system of Hinduism, which primarily postulated the features of human detachment from earthly existence as a whole. Moreover, this detachment was interpreted by the researcher outside the separation from the world beyond, which the devotee of the Hindu religion adhered strictly. Thus M. Weber emphasized in Hinduism traditionalism and the presence of practical economic activity, and in political terms, according to the theorist, was focused largely on social stability and immutability. Weber was able to come close to the modern interpretation of multiculturalism. M. Weber believed that China, Japan, India and other Eastern countries in the future can quite successfully adapt to the technical and economic conditions of modern society.

American politician and philosopher S.Huntington believed that the basis of a new social order in which religion will play a subordinate role to politics. The scientist explained that there is no significant difference between it and multiculturalism. Most of the politicians and religious scholars in the second half of the XX century divided the world into three parts.

The first included Western countries, the second socialist States, in the category of States of the so-called “third” world were mostly Europeans. However, S.Huntington was one of the first in Europe to speak out against such a division, although he recognized it as traditional. Nevertheless, he believed that such a division closer to the last quarter of the twentieth century does not correspond to the real situation. These interests he called in his work: cultural and civilizational.

References

1. Comte Auguste. The spirit of positive philosophy. www. https. Royalib. Ru.
2. <http://www.lib.ua-ru.net/diss/cont/217805.html>