

## СЕКЦІЯ 3

### ЗАГАЛЬНА ПСИХОЛОГІЯ. ІСТОРІЯ ПСИХОЛОГІЇ

#### AN ANALYSIS OF THE PSYCHOLOGY OF MULTICULTURALISM: A HISTORICAL PERSPECTIVE

#### АНАЛІЗ ПСИХОЛОГІЇ МУЛЬТИКУЛЬТУРАЛІЗМУ: ІСТОРИЧНА ПЕРСПЕКТИВА

*The article expounds upon the genesis, historical evolution, and sociopsychological instantiation of multicultural ideals within both the European milieu and the socio-cultural landscape of Azerbaijan. It succinctly outlines the endorsement of multiculturalism at the governmental echelon in the Republic of Azerbaijan, underscores its pivotal role in the national context, and briefly delineates the operational framework of the Baku International Multiculturalism Center. Events and conferences pertaining to multiculturalism across diverse strata of Azerbaijan are fleetingly addressed, alongside the pedagogical incorporation of languages indigenous to minor ethnic groups in schools and the concomitant publication of literature in said languages. The narrative accentuates the critical import of investigating multiculturalism and scrutinizing its psychological dimensions. The parlance of "multiculturalism" resonates ubiquitously among political, economic, and academic circles, epitomizing an intrinsic facet of societal life and encapsulating the geopolitical, social, ethnic, and psychological milieu of the global community. The treatise expounds upon the salience of multiculturalism in the contemporary milieu, furnishing insights into its affirmative and detrimental facets and delineating its socio-psychological ramifications. Additionally, the article scrutinizes the sundry socio-psychological attributes of Eastern and Western societies within the realm of multicultural psychology. The concept of multiculturalism gained prominence after the influx of migrants to developed countries. The term "multiculturalism" has been employed in various contexts in ancient Greek, German, Roman, and other historical annals. Geert Hofstede (1980) underscores the necessity of understanding the roots of diverse cultures' representatives to comprehend their current and future behaviors. Knowledge of their historical past enables the anticipation of their present and future conduct.*

**Key words:** multiculturalism, multicultural psychology, cultural differences, cultural diversity, cultural identity, tolerance, immigrant, ethnic origin.

*У статті розглядається генезис, історична еволюція та соціопсихологічна інстанція*

*мультікультурних ідеалів як у європейському середовищі, так і в соціокультурному ландшафті Азербайджану. У ньому стисло викладено схвалення мультікультуралізму в урядовому ешелоні Азербайджанської Республіки, підкреслено його ключову роль у національному контексті та коротко окреслено операційну структуру Бакинського міжнародного центру мультікультуралізму. Події та конференції, що стосуються мультікультуралізму в різних прошарках Азербайджану, згадуються побіжно, поряд із педагогічним включенням корінних мов менших етнічних груп у школи та супутньою публікацією літератури цими мовами. Розповідь підкреслює критичне значення дослідження мультікультуралізму та ретельного аналізу його психологічних вимірів. Термін «мультікультуралізм» повсюдно резонує серед політичних, економічних та академічних кіл, уособлюючи внутрішній аспект суспільного життя та інкапсулюючи геополітичне, соціальне, етнічне та психологічне середовище глобальної спільноти. Трактат пояснює важливість мультікультуралізму в сучасному середовищі, надаючи розуміння його позитивних і згубних аспектів і окреслюючи його соціально-психологічні розгалуження. Крім того, у статті детально розглядаються різноманітні соціально-психологічні атрибути східних і західних суспільств у сфері мультікультурної психології. Концепція мультікультуралізму набула популярності після напливу мігрантів до розвинених країн. Термін «мультікультуралізм» використовувався в різних контекстах у давньогрецьких, німецьких, римських та інших історичних літописах. Герт Хофстеде (1980) підкреслює необхідність розуміння коренів представників різноманітних культур для розуміння їх поточної та майбутньої поведінки. Знання їхнього історичного минулого дозволяє передбачити їх теперішню та майбутню поведінку.*

**Ключові слова:** мультікультуралізм, мультікультурна психологія, культурні відмінності, культурна різноманітність, культурна ідентичність, толерантність, іммігрант, етнічне походження.

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**Introduction.** In a plethora of scholarly literature, multiculturalism is generally regarded as a positive approach, as cohabitation, education, and collaboration among nations are pivotal phenomena. Multiculturalism also constitutes a socio-psychological event that warrants exploration within the framework of the communication category. Experts note that intercultural communication should not only be

embraced between nations but also within a nation to avoid prejudices, fears, and impediments, and instead, to learn how to utilize communication as an essential tool to benefit from the positive attributes of other cultures.

Furthermore, the discourse delves into the interdisciplinary interplay between multiculturalism psychology and fields such as multiculturalism, psychology, social psychology, ethnic

psychology, and communication psychology. The exposition of multiculturalism psychology unfolds within the rubric of communicative and group categorizations. In the contemporary epoch, the variegation of cultural landscapes emerges as a salient determinant distinguishing nation-states. Scholars from diverse disciplines, encompassing historians, policymakers, social psychologists, ethnologists, cultural theorists, administrators, and other specialists, concur that the fortunes of nations are indelibly etched by foundational facets comprising the values, religious tenets, customs, traditions, and cultural ethos of their populace [14].

To fortify multiculturalism as a component of the state's internal policy, special attention should be directed towards tolerance, intercultural competency, and other pertinent issues. Therefore, by investigating the ethnic psychological phenomena that underpin multiculturalism, it is possible to foster a positive psychological climate [15]. Conversely, the encounter of diverse cultures gives rise to contradictions, conflicts, complexity, communication difficulties, and the formation of negative media stereotypes [14]. Thus, some scholars focus on the positive aspects of multiculturalism, while others emphasize its negative facets. In social psychology, the systematic investigation of multiculturalism as neither strictly positive nor negative events is considered a vital social-psychological issue. This article is dedicated to the crucial role of multicultural psychology in intercultural understanding.

**The extent of addressing the problem** – While ideas about multiculturalism have been extensively explored in Azerbaijan, there has not been an independent investigation in Azerbaijan regarding multiculturalism as a socio-psychological phenomenon or the specifics of multicultural psychology. Noteworthy researchers, including Jeffrey Scott Mio [14], Lori A. Barker [14], Melanie M. [14], K. Abdullayev [1; 2; 3], A. Mammadov [3], E. Najafov [1], S. Seyidov [19], R. Gadirova [7], and T. Babayeva [7], have touched upon this subject in their works, but a comprehensive exploration has not been undertaken.

This article delves into the formation of multiculturalism, social-psychological approaches, multicultural psychology, and the historical manifestation of multicultural ideas in Azerbaijan and several European countries. Considering the aforementioned, it is of paramount importance to explore these topics under independent headings.

**Purpose and Objectives.** The primary aim of the research is to provide a historical, psychological, and socio-philosophical analysis of multiculturalism psychology and multicultural ideas. Considering the uniqueness of the topic,

the specific objectives include determining the various reasons for the emergence of multiculturalism psychology, elucidating specific terms related to the subject, and exploring the role of multiculturalism in the history of Azerbaijan and the world.

**Methods.** Comparative analysis methodology and, in general, analytical research methods were employed during the investigation by comparing sources related to the topic. Depending on the objectives set for the research, methods such as generalization, progression from abstract to concrete, historical-comparative analysis, socio-psychological and systematic approach, content analysis, synthesis, induction, and deduction were utilized.

### **The historical formation of multicultural ideas in Europe**

Examining the developmental trajectory of multiculturalism within the context of socio-psychological evolution reveals a discernible prevalence of multicultural characteristics across the majority of nations. Nevertheless, the potency and ubiquity of multiculturalism are contingent upon temporal and spatial considerations. Multiculturalism, entrenched as both a lifestyle and socio-psychological phenomenon, finds historical antecedents deeply embedded in the annals of various states. Illustrative instances of the socio-psychological analysis of multiculturalism within European historical narratives are notably exemplified in the emblematic figure of Alexander the Great of Macedonia.

Following his conquest of the Achaemenid Empire and ascension to the throne of Iran, Alexander (356-323 BCE) emancipates the Iranians from servitude, ushering in an era of peace and stability. This epoch witnesses the harmonious coexistence of Greeks and Persians, facilitated by Alexander's matrimonial alliance with the daughter of the Persian monarch, thereby uniting Iranians and Greeks within the echelons of societal privilege. The axiom, "An ethnic mixed family is the smallest part of a multicultural society" [4, p.328], elucidates that such familial unions constitute the diminutive yet potent constituents of a multicultural societal fabric, fostering robust psychological bonds.

Concurrently, Alexander exhibits a commendable restraint by refraining from intervention in the customs and traditions of the local populace in all conquered territories. On the ethnic psychological level there has occurred an event of ethnic integration, where ethnic groups have lived together while preserving their respective national identities.

In the course of history, the expansive Roman Empire, possessing vast territories, was governed by representatives of numerous peoples, tribes, each with diverse customs, and religious beliefs.

Socially and psychologically, such unity among ethnically diverse groups was realized on the basis of their collective identity as "We." The Roman historian Cornelius noted that during wars, thousands of gladiators would participate together in marches [14]. Urban dwellers, villagers, and foreigners would unite in the army, leading to the service of individuals with different languages and cultures in the armies of the Roman Empire. The presence of multicultural personality traits in the representatives of the army signifies a psychological characteristic of multiculturalism.

Nevertheless, unlike the assimilation approach seen in the Greek civilization, the Roman Empire established a political system that sought to assimilate the conquered nations entirely through social, psychological, and cultural influences. Consequently, the capital and surrounding cities of the empire became cosmopolitan. However, during ethnic assimilation, as the psychological aspects, thoughts, feelings, and behaviors of groups could not be forcibly homogenized, internal resistances and conflicts within the empire emerged, suppressing the attempts at complete assimilation not by external forces, but internally.

According to Cornelius, the Germanic tribes were notably affable and hospitable, viewing the act of not welcoming a guest into one's home as a crime. The host would offer the finest prepared meal within their means to the guest, and if the meal was insufficient or there were no other alternatives at home, they could take the guest to the nearest neighbor without waiting for an invitation. The guests would be received with the same hospitality there. The Germanic tribes were also considerate towards slaves, unlike the Romans, allowing them to lead their families and manage them. Slaves were rarely beaten, and the Germans only demanded tax payments from them. The historical archetype of the guest prevalent among the Germanic tribes is indicative of their multicultural nature.

Researcher J. Healey [14] delving into the history of Great Britain, notes that a historical perspective reveals Britain to be comprised of migrants. Throughout different periods, the migration of various tribes to the region and their intermingling laid the foundation for multiculturalism in Great Britain. J. Healey [14] asserts that Britain, even in bygone eras, acted as a cultural magnet, absorbing influences from virtually every corner of the world. Multiculturalism is not a product of the 20th century for Britain; rather, it has a long and illustrious history.

#### **The historical formation of multicultural ideas in Azerbaijan**

The historical genesis of multiculturalism in Azerbaijan is deeply rooted in antiquity, with Azikh Cave, recognized as the world's oldest human settlement, serving as a locus where

diverse civilizations converged. From the epoch of Zoroastrianism to the present, Azerbaijan has functioned as a crucible for numerous global religions, fostering the transmission of multicultural and tolerant values across generations. These socio-cultural, psychological, biological, and historical facets have indelibly etched their imprints on the collective consciousness. "An archaeological excursion into Azerbaijan's history reveals a rich tapestry, wherein remnants of various civilizations, commencing with the material and spiritual cultural artifacts of the Sumerian civilization, persist in the region" [1, p.128].

In the epic narratives of the Azerbaijani people, notably exemplified by the Book of Dede Korkut, multicultural values, positive intentional qualities, and pathways to self-realization and maturity are intricately interwoven across the vast steppes. Remarkably, the Oghuz Turks, while steadfastly adhering to their religious tenets and cultural traditions, manifest an absence of discriminatory proclivities toward representatives of diverse foreign nations. An illustrative instance is observed in the narrative of "Gantural, who, to wed, selects the daughter of Trabzon's Christian priest, Seljan khatun, illustrating a profound lack of religious and national identity as a distinctiveness marker. Intriguingly, even Gantural's father proposes the idea of bringing this girl into the fold" [3, p.10]. Within the "literary and artistic reservoirs of Azerbaijani multiculturalism," poets and writers emerge as vocal advocates of universal values, epitomizing foundational themes intrinsic to the psychology of multiculturalism. Abdullah Shaig's poetic assertion, encapsulated in the phrase "We are all like a speck of the sun" [16], serves as a nuanced cipher embodying a positive foundational belief deeply entrenched in the collective subconscious of the Azerbaijani populace.

The works of Nizami Ganjavi, the eminent poet and writer of classical Azerbaijani literature, underscore qualities such as tolerance, virtuous conduct, positive moral attributes, and elevated spiritual values towards others. In one of his verses, Nizami beautifully articulates this sentiment:

Zəncinin zahiri qaradır ancaq,  
Sən ağzından çıxan saf sözlərə bax.  
Zənci dəmir kimi qara, parlaqdır,  
Üzü qaradırsa ürəyi ağdır [12, s.88]

Throughout every period of Azerbaijani history, writers, poets, artists, politicians in their political views, reform efforts, both in literary-philosophical and socio-political directions, have consistently accorded significant prominence to multicultural ideals in their works. Indeed, characteristics rooted in multiculturalism, such as tolerance, open-heartedness, and cordiality, are reflected in the Azerbaijani people's hospitality archetype and socio-psychological traits. As noted by Guliyev

H. (2010), if guests do not visit an Azerbaijani household for an extended period, the host may experience depression [8, p.76].

After gaining independence, the great leader Heydar Aliyev endorsed multiculturalism, introducing changes and additions to the laws of the Constitution of the Republic of Azerbaijan regarding national minorities, women's rights, and religious freedom. The great leader, and his worthy successor, Ilham Aliyev, through their policy supporting multiculturalism, has led Azerbaijan to join numerous international conventions [17], become a member of international organizations, and concurrently preserved national values.

One of the indicators of religious freedom in Azerbaijan is the representation of various religions in the country. "In Azerbaijan, branches of Christianity, including Orthodox, Catholic, and Protestant branches, as well as various sectarian groups, are represented. There are 5 Armenian-Gregorian communities registered with the state [5, p.176]." Looking at the history of Azerbaijan, one can consider multiculturalism as a positive psychological phenomenon. Various ethnic groups have lived together amicably for many years. On the other hand, the acts of genocide committed by Armenians in Azerbaijan in March-April 1918 [9, p.6] and the Khojaly genocide that occurred from the night of February 25 to the early morning of February 26, 1992 [10, p.5], can characterize multiculturalism as a negative psychological event. Thus, Armenians have exploited Azerbaijan's hospitable and multicultural nature for their benefit.

Multiculturalism is a concept that expresses the social organization where different cultures coexist and interact with each other. In other words, multiculturalism refers to the lifestyle of a social group where individuals with diverse ethnic, linguistic, religious, and cultural backgrounds live together. This concept emphasizes diversity, tolerance, equality, and the coexistence of cultural differences. Multiculturalism advocates for the cohabitation and mutual understanding of various ethnic groups, languages, religions, and cultures within society. It aims to provide equal rights and opportunities for all members of society. Within this framework, supporting the expression of cultural identities, preserving one's mother tongue, and facilitating cultural events related to the diverse ethnicities' religious beliefs are also encouraged.

However, multiculturalism is a contested concept and subject to various interpretations. Among the criticisms are the risks of harming social cohesion, increasing cultural conflicts, integration problems, clashes of ideas, and challenges related to assistance. Political approaches and experiences regarding multiculturalism differ in each country, as it represents an understanding

that encompasses societies where different ethnic, linguistic, religious, and cultural groups coexist, and their relationships in governance and politics.

Multiculturalism is also a societal model based on mutual relations, encouraging different cultural groups to coexist and freely express their cultures. Azerbaijan, being a multicultural and multilingual country, naturally exhibits the signs of multiculturalism. This is evident in the presence of ethnically and ethno-linguistically diverse groups with distinct socio-psychological characteristics in the country. The primary language of Azerbaijan is Azerbaijani, serving as the official language of the country. However, different ethnic groups in the country continue to maintain their languages and dialects. The significant linguistic diversity in the country is influenced by the presence of numerous ethnic groups.

The Azerbaijani government strives to protect and ensure the rights of various ethnic groups and languages. This naturally includes the preservation of the Azerbaijani language and culture. Simultaneously, safeguarding the languages, cultures, and heritage of diverse ethnic groups is also a significant concern.

Azerbaijan's multicultural language policy entails specific political and legal measures concerning its organization and provision. These measures consist of projects, initiatives, and programs aimed at providing opportunities for ethnic groups to learn and use their languages, preserving and promoting their cultures and heritage, with the Baku International Multiculturalism Center (BBMM) playing a key role in these efforts [18]. The primary objective is the harmonious coexistence and integration of all ethnic groups and languages. This comprehensive process strives to maintain the unity and consensus of the country while preserving the richness of multiculturalism. Multicultural language policy supports diversity expressed in various areas, such as official and informational relations, the education system, cultural events, and more, within the components of the public. An essential aspect is ensuring the presence of different languages, fostering natural mutual influence, and breaking the isolation of language groups, promoting closer cultural interactions. The fundamental principle here is that each citizen and ethnic group is encouraged to preserve and promote their languages and cultures within the country they inhabit. This approach contributes to enriching the country's multicultural heritage and ensuring the coexistence of all ethnic groups.

Azerbaijan is a country that supports a single national language while simultaneously hosting diverse ethnic and cultural influences. The multicultural language policy of Azerbaijan is a political strategy aimed at protecting the language

and cultural rights of different ethnic groups in the country. This policy seeks to achieve harmony and connections among the various linguistic and cultural groups in the country. The Constitution of Azerbaijan reflects equality before the law for all citizens, regardless of their ethnic background. Consequently, languages and cultures specific to different ethnic groups, as well as all languages and cultures, enjoy independent language rights.

The policy places emphasis on supporting the natural development of languages and cultures, focusing on unity and equality. Infrastructure such as school programs, cultural spaces, and libraries is provided for the education and dissemination of languages and cultures. Different ethnic groups living in various regions of Azerbaijan continue to preserve their unique languages and cultures. However, the implementation of multicultural language policies may face certain challenges. Tensions can arise between those working to preserve their national language and the local population. To address such socio-psychological issues, it is crucial to promote dialogue and tolerance among communities and implement reliable laws and measures to protect language and cultural rights. In general, Azerbaijan, through its multicultural language policy, strives to protect its national, cultural, ethnic, and psychological values, fostering the coexistence of different ethnic groups in the country.

The great leader Heydar Aliyev noted: "The more a country unites different peoples, the richer it becomes" [15]. Multiculturalism is a form of interaction based on mutual respect among the world's peoples, ethnic minorities, and humanity in general.

### **The Relationship Between Multiculturalism and Psychology**

Multiculturalism is a concept that defines societies where various cultures coexist. It encompasses principles such as accepting diversity, promoting tolerance and mutual understanding, and being based on equality and human rights. However, there are various opinions on the topic of multiculturalism. To properly analyze and comment on these arguments and ideas, it is essential to understand multiculturalism psychology.

Multiculturalism is not only a social phenomenon but also a psychological one. Multicultural psychology, which explores the social-psychological characteristics of multiculturalism, examines individuals' behavior, thoughts, and feelings in various cultural environments [14, p.3]. Multicultural psychology covers various topics such as cultural diversity, immigration, the development of racial and ethnic identity, discrimination, acculturation, adaptation, cultural conflicts, psychopathology, and therapy. Research in this field investigates how individuals

relate to their own cultural values and norms, cultural intergroup communication issues, cultural misconceptions, adaptation processes, and the psychological outcomes of intercultural relationships. Multicultural psychology advocates for the expansion of psychological theories and research from a cultural perspective that encompasses diverse societies and individuals. This approach creates perspectives that are not universal, taking into account cross-cultural differences and aiming to understand individuals' cultural identities.

Multicultural psychology constitutes a specialized domain within the field of psychology that investigates the intricate interplay of diverse cultures and ethnic groups on the human psyche. Researchers in this realm scrutinize the repercussions of cultural distinctions on individual behaviors, cognitive processes, emotional responses, and psychological mechanisms. Essentially, multicultural psychology represents a subdiscipline dedicated to comprehending and elucidating the psychology of individuals navigating within culturally diverse milieus, by incorporating cultural phenomena and reciprocal relationships into its analytical framework. The overarching objective is to foster a more nuanced and expansive psychological comprehension through an exploration of the cultural contextual influences on human behavioral manifestations and cognitive processes.

A paramount goal within the purview of multicultural psychology is the exploration of cultural tolerance and mutual understanding. By amplifying relationships and unity amongst individuals from diverse backgrounds, societal cohesion is bolstered. In navigating the exploration of multicultural societies, it is imperative that multicultural psychology maintains both an objective stance and a foundation in values such as equity, human rights, and social justice.

In multicultural psychology, the principles of psychology are employed to assess and evaluate intercultural differences and similarities. In the contemporary world, the escalation of globalization and migration has brought the issues of mutual relations and diversity to the forefront in societies. In this context, the presence of individuals from different cultures necessitates the recognition and understanding of psychological diversity and cultural differences in psychological research.

Multicultural psychology also investigates the social-psychological characteristics of gender issues, sexual minorities, small ethnic groups, and religious communities. In addition to cultural identity, individuals possess multiple identities that influence their inter-personal relationships. As Erik Erikson has highlighted, one of the fundamental issues in the development of human existence is the formation of identity

[14, p. 202]. This encompasses various attributes such as physical appearance, personal interests, career plans, religious beliefs, gender roles, and more. Although societies may compartmentalize individuals into various identities, cultural identity serves as a collective reunification under a common cultural umbrella. Human identity, in turn, signifies a part of the world and humanity, sharing common biological and physical similarities, life experiences, and more. The formation of cultural identity fosters trust and confidence among different ethnic groups in their mutual relations.

Multicultural ideas manifest distinct characteristics depending on whether cultures are individualistic or collectivist. Each culture possesses unique beliefs, values, norms, and behavioral patterns. These cultural differences significantly influence individuals' thinking styles, emotional reactions, and behaviors. For example, while individualism predominates in Western cultures, Eastern cultures may prioritize the interests of the community and a sense of identity. These differences impact how individuals perceive themselves, their relationships, and approach problem-solving. Multicultural psychology aims to understand these differences and integrate them into psychological research.

Multicultural psychology has analyzed communication patterns between Easterners and Westerners. For instance, East Asians tend to have a process-oriented communication style, providing more explanation in their sentences, using different linguistic codes based on situations and the interlocutor, and employing indirect communication more than direct communication, which is considered the norm. On the other hand, North Americans tend to have a results-oriented communication style, use fewer linguistic codes, opt for direct communication, and emphasize the communicator more than the recipient [14, p. 108].

Multicultural psychology holds great importance from various perspectives. Firstly, this field aids individuals in adapting to the reality of living in diverse cultural contexts. Immigrants, ethnic minority groups, and individuals from various cultures sometimes require psychological support and understanding. Multicultural psychology allows us to better comprehend the challenges and issues faced by these individuals and enables effective interventions. Additionally, multicultural psychology aims to combat negative attitudes such as bias, discrimination, and racism. Understanding and appreciating cultural differences contribute to building better relationships and enhancing cultural tolerance between communities. This is crucial for global peace and collaboration.

**Conclusions.** Multicultural psychology serves as an integral domain employed by psychologists,

counselors, and researchers across diverse disciplines, encompassing education, clinical psychology, social psychology, occupational psychology, and health psychology. This pervasive integration of multicultural perspectives within these fields underscores its critical significance. Practitioners in this domain meticulously scrutinize multifarious aspects such as cross-cultural communication, harmony, conflict, and personal development, while concurrently evaluating the influence of diverse cultural populations on the foundations of psychological theories and methodologies. This academic endeavor endeavors to unravel both the distinctions and convergences inherent in individuals' cultural backgrounds. By discerning shared attributes and universal traits, and fostering robust intercultural relationships, multicultural psychology substantiates its pivotal role. Psychologists within this ambit are pivotal in instigating cultural sensitivity, countering biases and discriminatory practices, and providing comprehensive training and counsel on issues pertaining to cultural diversity. Additionally, their responsibilities extend to crafting culturally pertinent and efficacious therapeutic interventions and techniques. The scholarly research and experiential insights amassed within this discipline significantly contribute to the cultivation of more inclusive and equitable societal frameworks.

In essence, multicultural psychology is a scholarly pursuit directed toward comprehending and appraising the ramifications of diverse cultures on the human psyche. The exploration of cultural disparities and their impact on psychological processes significantly enhances the capacity to deliver nuanced, comprehensive, and efficacious psychological services. Furthermore, the field aspires to propagate cultural tolerance and facilitate the evolution of intercultural relationships. Consequently, the burgeoning interest in multicultural psychology attests to its growing relevance in navigating our contemporary, globalized milieu. The collective scholarship within this realm thereby augments cultural understanding, refines communication dynamics, and advances interpersonal relationships among individuals.

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