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ABSTRACT

of the dissertation for the degree of Doctor of Science

**PRINCIPLES OF INTERNATIONAL COOPERATION
OF STATES IN THE FIELD OF CULTURE AND
EDUCATION WITH IN UNESCO**

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INTRODUCTION

Relevance of the topic. The end of the second and the first years of the third decade of the 21st century. poses large-scale tasks for the science of international relations , which in the context of globalization makes the cultural and humanitarian ties of different countries with UNESCO especially relevant. Cultural policy is becoming the most important element of the sustainable development system of this Organization. Moreover, the “divided world” today, torn apart by numerous internal contradictions, leads to global competition between its member countries. The contours of not only socio-economic and political, but also ideological and cultural significance are outlined more clearly.

The key concept of the global global space in the complex and contradictory modern world, according to the conviction of many Azerbaijani, Russian and Western European scientists - representatives of different professions, is culture. It is based on laws and principles developed by mankind, **most** of which are reflected in this work. Culture includes all areas of social life: science, education, economics, politics, education, philosophy , etc. The conglomeration of these sciences essentially determines the most important integrative role of UNESCO in the development of international cooperation in the field of culture and education.

The principles of international cooperation, which are an integral and integral part of culture, objectively reflect the activities of people. employed in various areas of public life. Among them are UNESCO employees who directly supervise science, education, art, and enlightenment. It is obvious that the positive consequences in all of these areas directly depend on the vector of dissemination of cultural knowledge in the member states of this UNESCO Organization. Otherwise, there is scope for the potential emergence of both regional and larger controversial ideological and cultural issues based on ideological positions and orientations that differ from each other in UNESCO member countries. Which, unfortunately, we often see today.

That is why it is not an exaggeration to say that the identity of the policies of advanced states is largely crystallized precisely in the very area

that is associated with the modern activities of UNESCO in these areas. At the same time, issues organically related to the principles of international cooperation of the member countries of this Organization and cultural identity, in fact for any modern post-Soviet state, including Azerbaijan, among many other problems, particularly testify to the relevance and timeliness of our chosen dissertation topic.

No less important these days are the issues of reconstruction of science and the education system, which are under the direct and immediate jurisdiction of UNESCO. And they are also connected with the principles of cooperation between countries in various fields. The complex and unusual situation that has developed in the current social space worries representatives of this Organization at the highest levels. In a world aggravated by ideological conflicts and contradictions, it is necessary to improve inter-civilizational dialogue to set and solve various cultural problems. To a certain extent, it pushes the boundaries of mutual understanding between peoples.

This dialogue also symptomatically fits into the basic principles of international cooperation between countries. In our days, UNESCO makes a number of *demands for this type of dialogue*, primarily based on the principle of equality of the parties. These include: 1). Determining the quantitative ratio of the parties at the beginning of disputes; 2). Establishing the boundaries of the official powers of the parties in the debate; 3). Summing up the final results of the dialogue. The course of inter-civilizational dialogue in the states we represent is under the jurisdiction of UNESCO. At the same time, the Organization relies on such principles as “social equality of people” entering into dialogue, “culture of peace”, “fair regulation of the process”. These and other principles are enshrined in the UNESCO Constitution. Their unification into a single whole is carried out under the beginning of the international dialogue of civilizations. It also regulates the introduction of representatives of different societies, nationalities and faiths to the principles of the humanistic tradition. They try to ensure that all of the above principles are implemented as strictly as possible, but at the same time, in compliance with the appropriate etiquette, they are monitored at UNESCO. Moreover, at the three named stages of development of civilizational dialogue. The very course of this international process is

extremely important and relevant. It is designed to unite the cooperation efforts of UNESCO member states, playing a significant role in establishing relations between countries in the cultural field.

Meanwhile, there is no doubt that the implementation of the principles of international cooperation between states in the field of culture, science and education within UNESCO, which we put forward for discussion, cannot be artificially separated from various modern processes that in the 21st century are acquiring a pronounced ethno-religious and cultural overtones. The globalization of the cultural sphere as a whole today leads to profound forms of change in worldview; Representatives of UNESCO member states have a clear and clear awareness of the unity of the universe.

The degree of research of the topic. This topic has already - become the subject of special research. A critical analysis of numerous historiographical sources has shown that today there are a number of works by leading Russian, Azerbaijani and Western European scientists who have paid a certain tribute to this issue. In particular, these are the works of S. Huntington ¹, N. Smith ², Z. Brzezinski ³, as well as F. Fukuyama ⁴, E. Todd ⁵, A.M. Chumakov ⁶, A. Toynbee ⁷ and many others.

Prominent modern Azerbaijani scientists also made their contribution to the chosen problem. The articles and monographs of cultural scientists and historians, Professor Fuad Mamedov ⁸, Professor

¹ Samuel P. Huntington. The Crash of Civilizations and New Remaking of World Order. New-York: Simon and Schuster, 1996, 432 p.

² Smith N. The London Conference and UNECKO. London: Oxford University Press, 2003, 226 p.

³ Brzezinski Zb. Great chessboard. M.: International relations, 2010, 441 p.

⁴ Fukuyama Francis. The End of History and The Last Man. Penguin Books. London: Limited Production, 1992, RUR 222.

⁵ Todd Emmanuel. After the Empire: Pax Americana is the beginning of the end. M.: International Review, 2004, No. 3, p. 41-47.

⁶ Chumakov A. M. Historical process in the categories of "culture", "civilization", "globalization". Materials of the permanent interdisciplinary seminar of the Club of Scientists "Global World". Issue three (26). M.: IMEMO, 2003, 189 p.

⁷ Toynbee A. Civilizations before the court of history. M.: St. Petersburg, 1996, 311 p.

⁸ Mamedov Fuad. Culturology. Culture. Civilization. Baku: "OL" nptk., 2015, 300 p.; his name: Mamedov Fuad. Culturology. Answers to the challenges of the 21st century. Kazan: Center for Innovative Technologies, 2019, 541 pp.; his: Mamedov F. Culturology and multiculturalism: the importance of scientific methodology for productive politics // Report to the second congress of the Simurg association. Simurgh, 389 p.

Chingiz Abdullayev ⁹, professor İlham Mamedzade ¹⁰, professor İlgar Huseynov ¹¹, UNESCO expert professor Nizami Mamedov ¹² and some others are informative. The work actively involved materials from the official websites of the President of the Republic of Azerbaijan İlham Aliyev, the First Lady of Azerbaijan Mehriban Aliyeva and other high-ranking officials of our republic. The works of these researchers to a certain extent reflected our chosen topic. However, despite the large volume of critical works, this topic cannot be considered exhaustive, because the diverse activities of UNESCO from the time of its inception to the present day have not been deeply and thoroughly studied. At the dissertation or monographic level, a unified and comprehensive picture of cooperation between Azerbaijan, Russia, the CIS and a number of Western European countries under the auspices of UNESCO has not yet been presented. Therefore, the present topic needs further development.

Subject of study. The main subject of the study is the principles of UNESCO's activities.

Object of study. Our focus is on the tactics and strategy of a number of developing and advanced countries in the field of culture, enlightenment and education. UNESCO directly relies on a number of principles reflected in its work.

The importance and necessity of their study is dictated by the fact that they are inseparable from the integration of cultures, the development and improvement of education and enlightenment in the member countries entrusted to UNESCO. The organization protects culture, education and enlightenment of the secular civilizational world, which is entirely consistent with the challenges of the 21st century, conducting cultural dialogue at the level of international norms and rules in the era of globalization.

Purpose and objectives of the study. The dissertation has two

⁹Abdullaev Chingiz. "Azərbaycan-Almaniya əlaqələri" (Dərslük) - 2014.

<https://www.mia.az/w1055986/1055986>

¹⁰Philosophy of Mutual Influence of cultures and settlement of Germans in the Southern Caucasus/ Baku, 2017.

¹¹ Huseynov İlgar . Introduction to multiculturalism. Tutorial. Baku: Mutarjim, 2015 // Elabrary . BSU . Edy . as .

¹²Mamedov Nizami. The development of humanitarian ideas as a global process. // Magazine "Century of Globalization". Issue No. 1 (37), 2021.

main goals: 1). Using the example of Azerbaijan, individual former union republics of the CIS, Europe, Russia, the West, the USA, and partly some Asian and developing countries of the world, show the massive influence of cultural processes on their cooperation within the framework of the official powers of UNESCO; 2). Consider the cultural policy of the Organization as an element of its sustainable development system through the implementation of basic principles. They are reflected in the work as a tool for regulating UNESCO's multifaceted relations with other countries.

The set goal dictates the formulation and solution of certain tasks. There are ten of them in the main text of the dissertation . Let's point out the most important ones:

- Identify the sources and criteria for international cooperation - between states in the field of culture, science, education, enlightenment and art within the boundaries of UNESCO's powers;
- Analyze the essence of the basic principles of UNESCO's activities, initially stated in the Charter, later ratified in a number of resolutions and in some decisions of the General Conference of the Organization at the turn of the XX-XXI centuries;
- List the stages of UNESCO's activities in the areas of social, state and international development;
- To present an evidence base of principles that definitely influence culture, ideology, science and education in the cooperation of UNESCO Member States;
- Establish the most essential principles on which the modern productive dialogue of civilizations , conducted under the auspices of UNESCO, is built;
- Based on all the listed principles, comprehensively highlight the milestones of UNESCO's activities in the above areas.

Research methodology. The dissertation is based on three research methods: comparative , deductive and inductive. The functions of the first method include comparisons and comparisons of UNESCO's activities with other international organizations. At the same time, during the analysis of most of the principles of UNESCO's work, both the differences between them and common points of contact are revealed. The following methods are entirely within the boundaries of their

terminology.

The following provisions are put forward for defense:

1. The harmonious, coordinated interaction of different cultures and world communities can objectively be considered a panacea for - dynamically developing cultural and political processes . Firstly, the course of these processes is monitored everywhere by UNESCO, constituting one of its “observation posts.” Secondly, the non-conflict interpenetration of individual elements of cultures significantly influences the diversity and openness of these processes within UNESCO;

2. Modern culture is a multifunctional phenomenon. A genuine world culture cannot be an expression of the will of a specific type of consciousness. Its internal structure is multidimensional and diverse, containing a kind of “matrices” of different types of worldviews and competing strategies for long-term development. In our opinion, it is also objectively wrong to reduce culture to the morality of success. In order for world culture to have the opportunity to ensure socio-dynamic development in the long term, it must contain in its content many alternative codes and language practices. Nowadays, this axiom comes into decisive conflict with the deepening tendency to interpret culture as a source of exclusively material efficiency. Even in the modern academic environment, there is a widespread opinion about the inferiority of national cultural traditions due to the fact that it was not able, first of all, to create a competitive economy and ensure the satisfaction of ever-increasing needs . Therefore, those scientists who, in their works, try to be the heralds of a new cultural era, must take the risk of sometimes defending currently unpopular values.

3. The majority of progressively thinking scientists - cultural scientists, political scientists and workers in other fields of science are convinced that the 21st century is the century of dialogue. In the broadest sense of the word, this is a dialogue of cultures, languages, economic and political movements, and religious denominations. In relation to the chosen topic of the dissertation, this dialogue should ideally be absolutely open and public in nature. In the age of globalization, there is an urgent need to strengthen communication ties in order to expand the world socio-cultural space. Modern realities dictate: humanity is faced with the

task of raising a new generation of people focused on an extremely tolerant civilizational dialogue. UNESCO is well aware that when establishing intercultural civil dialogue, it is necessary not only to criticize the authorities for certain rash decisions, but also to guide and actively help through joint efforts, taking into account the factor of cooperation of the member states of the Organization. Therefore, the importance of UNESCO decisions on this issue today is difficult to overestimate;

4. Multiculturalism receives special appreciation in the modern Republic of Azerbaijan. Objectively speaking, the government has clearly and unambiguously placed emphasis in accordance with the cultural needs of our nation. Thus, some scientists, in our opinion, incorrectly believe that this is the basis of the entire state politics in general. This is the case when the functions of one phenomenon or concept are automatically attributed to another. In reality, we are convinced (and we proved this throughout the course of the dissertation) that this is only a certain part of state policy, or rather, one of the central strategic lines of the government of Azerbaijan. Modern civilized society of the present period cannot develop stably without a clearly verified strategic line of multiculturalism. It involves, first of all, the creation of conditions for solidarity and mutual understanding under which nations and nationalities would not feel disadvantaged in any area of public life. On the basis of multiculturalism, social cooperation among UNESCO member countries is deepening and strengthening on an international scale. The multicultural strategic line, which has been implemented for many years in Azerbaijan, where the cultures of many peoples are developing harmoniously and coherently, is being successfully integrated into the national culture. The essence of this cultural strategy lies in the relations of the citizens of our republic to numerous representatives of other cultures. And the basis of these relations is mutual respect and tolerance towards foreign peoples;

5. The methodological and theoretical tools of cultural studies are based on a systems approach. This allows us to deeper reveal those layers of human culture that determine their differences and common points of contact. Thus, when analyzing various factors of cooperation between UNESCO member countries, we identify optimal forms, approaches and

ways that bring together people - representatives of different cultures and the multi-ethnic field of world civilizations;

6. UNESCO's activities at the present stage are binary in nature. From a theoretical point of view, the Organization performs an interpretative function, the essence of which is to implement a vision of the world and express the most general views on any political or cultural problems. From a practical point of view, UNESCO carries out a regulatory function - to serve as the most important guideline for the life of peoples in order to avoid crisis situations.

Scientific novelty of the research.

- For the first time at the dissertation level, the “Cultural Pyramid” method was used to analyze a number of problems related to international cooperation among UNESCO member states. Clear and precise confirmation of this position are the decisions of Summits, Meetings, and Conferences recorded in UNESCO resolutions. Using the example of cooperation between a number of states of different cultural and economic levels, the activities of the Organization in the sphere entrusted to it are shown;
- A common thread in the dissertation is the idea that it is inadmissible to ignore the complex and explosive situation in some “hot spots” of the planet. At the same time, it was emphasized that this falls under the direct jurisdiction of other major international organizations - the UN, NATO, EU, GUUAM. In this way, we have clearly separated them from the main activities of UNESCO, mainly engaged in peacekeeping or mediation missions in countries around the world.
- Due to various activities directly carried out under the auspices of UNESCO, for the first time in cultural studies, the activities of this Organization have been significantly expanded, which, without departing from its original functions as enshrined in the Charter and a number of other official documents, does not break ties with some related problems of concern. all progressive humanity. We are talking about decisions that are fateful for UNESCO member countries, made at various forums and meetings. By adhering to this strategy, UNESCO carries out one of its most important initiating functions in the formation of a modern culture of sustainable development;

- A number of principles of UNESCO's activities have now been identified by cultural scientists. In addition, they are recorded in the Charter of the Organization and some other official documents. Meanwhile, they are not only listed, but also carefully analyzed according to their main functions. So for the first time at the dissertation level they were subject to the thematic criterion;
- Our focus is primarily on the principles that guide the members of UNESCO. They, in turn, regulate most of UNESCO's cultural processes from its founding to the present day. The main content of the principles includes the formulation of tasks that require solutions. Relying on them makes it possible to vest this Organization with very great powers. They have been opened and confirmed by relevant facts and examples;
- For the first time in cultural studies, the diversity of principles allowed us to differentiate them, on the one hand, and unify them, on the other. They are listed, compiled into a specific system according to the above criterion, and also turned out to be subordinate to the algorithm of specific actions. All the principles approved by the UNESCO Charter make it possible to successfully monitor the development of culture in the Member States, monitor the quality of education, and expand the sphere of influence of the social and human sciences;
- For the first time, the material contained in the Heydar Aliyev Foundation was subjected to careful study. The work of its employees in collecting the necessary information for cultural purposes is fully disclosed. This includes UNESCO intangible heritage sites, the protection of cultural monuments, urban landscapes, and protected areas of Azerbaijan. The study also includes the Organization's careful attitude to the traditions of carpet weaving and the ancient musical art of the republic;
- A large number of principles of UNESCO's activities dictated to us the need to concentrate on those that reflect modern humanistic trends in world culture. Among them, we particularly focused on the equality of people of different nationalities and the fair settlement of controversial issues related to culture. The principle of anthropocentrism (the primacy of the "human component") is highlighted. These and similar principles are closely related to the

theory of multiculturalism, more broadly, to the culture of peace as the basis for the development of a common culture of mutual respect and tolerance. The innovation of their implementation into the practice of UNESCO does not cause us any doubt; We have not found any articles, special monographs or dissertations on this topic.

Theoretical and practical significance of the research . This dissertation reflects the large and multifaceted activities of UNESCO, aimed at assisting its member countries in the development of education, science, culture and enlightenment. The work summarizes the rich historical experience of the Organization and reveals the most significant ideological guidelines in the named spheres of public life. The basic principles on which all UNESCO activities are based - from the time of its creation to the present day - are subjected to a detailed analysis. Each of the principles is endowed with an individual spectrum of action, subject to its own algorithm, and therefore its study also has a certain theoretical significance.

The practical significance of the dissertation is that the material summarized and analyzed in it, as well as some hypotheses or assumptions, can be used in developing strategies and tactics for cooperation in a number of countries in order to avoid conflict situations within the framework of UNESCO's activities. Certain sections of the work can be used in lectures and during seminars at universities. In addition, some recommendations aimed at mobilizing public opinion in the struggle to establish a lasting world order on earth may be useful.

Testing and application. The results of the study were reported and discussed at: I international scientific conference dedicated to the 87th anniversary of the birth of national leader Heydar Aliyev "Current problems of Azerbaijan , " BSU, Baku, 2010; III international scientific conference dedicated to the 89th anniversary of the birth of national leader Heydar Aliyev "Current problems of Azerbaijani history ", BSU, Baku, 2012; International Conference " Process Management and Scientific Development", Birmingham, UK , 2020; I international scientific and practical conference " Scientific discussions and promising directions of scientific development", Paris, 2021; XLV-XLVI International Scientific and Practical Conference "Cultural Studies, Art Education and Philology: Modern Views and Scientific Research",

Moscow, 2021; XII international scientific conference dedicated to the 98th anniversary of the birth of national leader Heydar Aliyev “Current problems of Azerbaijani studies”, BSU, Baku, 2021.

The name of the organization in which the dissertation work is being carried out. The dissertation work was completed at the department of “Azerbaijani multiculturalism and regional studies” of the Baku Slavic University.

The total volume of the dissertation, taking into account the volume of its individual structural divisions in characters. The dissertation consists of 282 pages, 444,767 characters, including the introduction (24,948 characters), three chapters (Chapter I – 113882 characters, chapter II – 143690 characters, Chapter III – 152010 characters), conclusion (10237 characters), list of references, 16 tables, 9 figures, 7 graphs.

MAIN CONTENT OF THE WORK

The dissertation consists of three chapters, in turn divided into paragraphs, a conclusion and a list of references .

The first chapter – “ **UNESCO AND MODERN CULTURAL PROCESSES**” – consists of four sections.

In section 1.1. The history of UNESCO is also given , and the main tasks, goals, principles and features of education are defined. First of all, we have established the commonality of approaches of cultural scientists to this issue.

So, as the predecessor of UNESCO, MOIS was created in 1922 and existed until 1946. It became obvious that her activities clearly did not stand up to serious criticism. In May 1945, UNESCO adopted its Charter in San Francisco. In the same year, it stated that “UNESCO’s jurisdiction primarily includes international cooperation pacts in the fields of culture and education.” Its goals and objectives were finally determined. And on their basis, basic principles were developed. Some of them were recorded back in 1946, but half a century later some provisions were supplemented.

The Charter is a purely official document; it consists of eight points,

each of which has two strictly legislative directions. 1). The powers vested in representatives of the Organization. 2). Conducting dialogues and negotiations at the international level.

The latest version of the UNESCO Constitution was adopted and published in Paris in 2006, and in it the principles intended to guide the Organization appeared in modified and final form.

As a result, thirty-seven (out of forty) states signed the Charter, which finally established the central functions of UNESCO: culture, science, education, enlightenment. The document came into force in November 1946. And already in December of the same year it was ratified by twenty states.

It is emphasized that the transition line (from MOIS to UNESCO) was significant for the latter. For UNESCO, the wisest steps were those that allowed the negativism of past years to be cast aside. At the same time, UNESCO has successfully applied the reproductive experience of the MoIE, primarily in the creation of national cooperating bodies.

The main lesson of UNESCO, which was learned from the obvious failures of the MOIS, was that the organization created in November 1946 in its place became (although not immediately, but only after the USSR and other socialist and then developing countries joined it) truly universal.

UNESCO has built all of its activities from its inception to the present day on a number of principles. We found out that they are divided into organizational and situational. The organizational ones mainly include the following : “ **Principles** of organization and operation of the institutional balance of UNESCO”, “...separation of powers”, “...subsidiarity”, “maintaining a balance of power and interests between various institutions or internal bodies of the Organization”, “...empowerment; “...loyalty”, “...glasnost”.

To the situational ones: “ **The principle** of social equality”, “...preserving and enhancing the culture of tolerance”, “...anthropocentrism”, “... a culture of peace”, “... universality”, “... consciousness”. “... a dialogue of civilizations, or more precisely, the introduction of different societies to the principles of the humanistic

tradition”¹³[140, p. 5]. And some others. In this section, each of these principles finds its theoretical justification; their internal content is subsequently revealed and specific implementation in a specific process within the framework of the main functions of UNESCO is indicated.

Each of these principles is enshrined in certain articles of the UNESCO Constitution. They reflect objectives common to all UN agencies. For example, in paragraph I of Art. I of the UNESCO Charter speaks of the need to strengthen international peace order and the security of peoples. In paragraph 3 of Art. I talks about the development and improvement of international cooperation based on respect for “individual rights and freedoms for all.” Clause 7 of Art. 3 speaks of non-interference in the politics of other states, etc. These progressive UN norms, enshrined in the charters of specialized institutions, as well as a certain system of control over them by the UN, serve as a guarantee that specialized institutions serve to strengthen peace and develop equal international cooperation.

Finally, this section lists a number of conferences, meetings and summits at which UNESCO made landmark decisions. Particular attention was paid to the Conference of November 16, 1945. It developed such cultural principles that made it possible to create the most comfortable conditions for the member countries of the Organization.

Without exaggeration, this conference was epoch-making in the history of UNESCO and, it seems, had far-reaching positive consequences. The essence of the matter was that the basis of UNESCO's theoretical provisions at this conference was stamped with deep concern about the fact that oppositional measures that increase the social status of ethnicity in the public life of states undermine national and cultural unity.

The purpose of section 1.2. – to give the main focus to UNESCO's activities in connection with the positive initiatives of the Member States of this Organization. As required by elementary logic, The names of authoritative scientists from different times who to a certain extent touched upon this problem are listed. These are: O. Spengler, M. Weber, B. Russell, A. Toynbee, P. Sorokin, N.Ya. Danilevsky, N.A. Berdyaev and many other cultural scientists, philosophers, sociologists, educators

¹³UNESCO Charter. Brussels: UNESCO, 2002, 256 p.

and religious scholars. They unanimously argued that the role of all kinds of cultural processes in the 20th century is difficult to overestimate. However, only a few of the most authoritative scientists, whose opinions we considered indisputable, were nominated to the center. Somehow: prominent political scientist A. Hopkins, who connected the cultural and political aspect of modern globalization with the pace of civilization, and its influence on a number of important processes. One of the first researchers, he perspicaciously and rightly noted that “in assessing various globalization phenomena, scientists often gave preference to economics and politics, but strictly and objectively reasoning, the influence of world cultures has never, perhaps, been less significant”¹⁴[197, p. 11-12].

The world-famous book by S. Huntington “The Clash of Civilizations and the New World Order” also occupied a special place in the work. It is emphasized that the American political scientist saw the essence of the changes taking place in the world in the change in the ideological confrontation of a number of states, when soon after the Cold War “researchers went to the extreme: they came to preaching no less severe ethnic, cultural and religious contradictions” [208, p. 18]. We also relied on the works of the French political scientist E. Todd, who debunked US expansionism in cultural processes in which some Western civilizations were temporarily excluded from beneficial and purposeful cooperation with other countries. Etc. The opinion of the Azerbaijani journalist Zaur Rasulzade, whose name is quoted in the world of modern science and culture, also occupied a modest place in the dissertation.

By summarizing the statements of a number of other scientists on the key problem, who disagree with the judgments of the named researchers, we have summarized the logic of their reasoning. It turned out that the mass culture of the modern West, which in recent years has increasingly taken the form of “Westernization,” or rather, “America,” has become a very real threat to weaker cultures. The discovery of the reasons made it possible to clearly establish that in some pro-Western theories there is a tendency to impose on other peoples historical and spiritual experiences that are alien to them. The inadmissibility of such

¹⁴Note: here and henceforth the first digit indicates the serial number corresponding to the main text of the dissertation; the second - to the page of this work.

cultural policies in our time is obvious.

Meanwhile, the dominance of American products in the broad sense of the word was noted in UNESCO statistics. Activists of the Organization have done a tremendous amount of work comparing them with products from a number of Asian countries. As a result, observers and statisticians from UNESCO stated that some eastern states are distinguished in this regard by their mentality by expressed restraint, even skepticism in the perception of new Western values and cultural trends. Moreover, UNESCO came to the reasonable conclusion that the artificial popularization of the American way of life in the world in reality can gradually lead to a distorted and idealized representation of the diverse types and forms of mass culture.

Objectively speaking, US hegemony in the international cultural sphere is not planned. The variegated multicultural ethnicity of US society hinders innovation in the cultural environment. Figures, information, information , theories are confirmed by reports at Conferences , Summits, Meetings at the highest level, decisions of UNESCO Resolutions on this issue. In addition, we referred to the facts and beliefs of famous Western European analysts M. Tribus and L. Rubini, who emphasized the great role of UNESCO in regulating modern cultural processes with an invariably positive exit into the world space . At the same time , the Organization, according to its Charter, openly - positioned the principle of maintaining social stability . As a result, it was established: a persistent and specific feature of UNESCO's activities at the present stage of history is the tendency of its employees towards universality, towards global coverage of all possible cultural processes, towards the creation of all- encompassing aesthetic structures . Having said that, UNESCO's purposeful policies are always based on the statutory principles of international cooperation between states . These operating principles reflect the equal rights of representatives of different cultures. But, of course, UNESCO not only moderately criticizes the wrong moves of the United States and some other Western countries, but also offers for consideration its own "scenario" for the development of cultural policy in general.

Section 1.3. is dedicated to the influence of world cultural processes on the cooperation of UNESCO member states . This influence

has become especially noticeable in our time, that is, it has acquired clear outlines since the end of the second decade in connection with the increasing destabilization in the world. In this section we continue the logical construction of principles that correspond to certain processes occurring in the world. But in this case, they were most closely connected with those world cultural processes that had a direct impact on the cooperation of UNESCO member states.

In such a situation, UNESCO first of all openly promotes the principle of “cultural pluralism” in its Member States, reinforcing in the planetary thinking of people the idea that cultural, ethnic and religious diversity has no reasonable and sufficiently satisfactory alternative in establishing not only ideological and general education, but partly also political and economic stability. It goes without saying that this principle in no way contradicts the development of religious spirituality. And this is substantiated in detail in the main text of the dissertation. Thus, we have come to the conclusion that with all its diverse activities within the framework of its main cultural functions, UNESCO also does not lose sight of the religious and cultural component of the dominant feature in cooperation between countries. Moreover, this applies not only to European countries with the leading Orthodox or Catholic religion, but also to the entire East, Azerbaijan in particular.

UNESCO is primarily concerned with the need to create a favorable environment for the cultural exchange of values and pluralism. It is noted that this is a stable and time-tested strategic line. By the nature of its activities, UNESCO in no way duplicates the functions of the UN, EU, GUAM and other organizations. It has virtually no physical powers to intervene in military confrontations between conflicting parties. Therefore, as a rule, she limits her activities to the role of observer, organizer and stimulator of certain cultural processes. A number of typical examples are given on this topic. All of them are related to the principles of third-party observation of current events, which entail the establishment of peace negotiations, mediation between those countries that draw demarcation lines among the conflicting parties or partial accession to treaties. Particularly highlighted is the aspect in which it is established that any didactic instructions and moralizing are not included in the functions of UNESCO. Both since the first publication of the main

goals, objectives and principles in the Charter of 1945, and now.

The dynamics of various processes in recent years testify to the sadly inexorable fact that sometimes even the most insignificant differences in culture, language, religion or traditions can provoke interethnic explosions with dire consequences. Therefore, for UNESCO, the priority task is not to intervene in conflicts, but to protect and maintain in its member countries basic cultural knowledge about religion, local customs, mentality and the general process of internationalization. And this fact is confirmed by the statements of many modern scientists whom we quoted.

It is characteristic that the opinions of famous cultural scientists of the world are not only recorded in articles and monographs, but are also clearly reflected in the reports they read at various forums under the auspices of UNESCO. Thus, it turned out that in the modern world even the most monolithic and static societies in ethnic and religious terms, say, Arab and African ones, are not homogeneous. But they were not the only ones discussed in the main text of the dissertation. For example, data cited in the UNESCO report “Our Cultural Diversity” (1996) suggests that in most multinational states in Western Europe and the United States, cultural pluralism is replacing the dominance of the titular nation, characteristic of the era of the nation state. In these countries, ethnic diasporas feel increasingly free. They enjoy equal legal, social and civil rights with indigenous ethnic groups and actively influence domestic political, economic and cultural processes.

It is characteristic that, having successfully adapted to Western values, migrants retain elements of their traditional way of life in everyday life, and in some cases, such as immigrants from China, lead a rather closed existence within their diaspora. As a result, over the last decades of the 20th century, the Latin American, African, Arab and Turkish diasporas in the USA, Great Britain, France, Germany and other Western countries have become an important part of their national culture. They are playing an increasingly prominent role in the formation of national identity.

The final section of the first chapter (1.4.) is intended to highlight the role and significance of UNESCO international conferences in world cultural processes. At this point, all the goals and objectives facing the

Organization have already been listed; there is no longer any return to the history of creation. All attention is focused only on particularly significant international UNESCO conferences. Upon their implementation, relevant resolutions were adopted. We pointed mainly to those decisions that were of a fateful nature for UNESCO member countries.

It was noted that all meetings are supervised by a specialized body of UNESCO called the “General Conference”. Its function is twofold: structural and executive. The functions of the first include the ratification of official documents, which primarily define the main principles of cooperation among UNESCO member countries. In addition, this function directs the Organization’s employees of certain ranks to conduct a tolerant dialogue and search for a reasonable political compromise in the event of any difficulties or even conflict situations, delays of a political or cultural nature. In the present case, the principles of consent and solidarity certainly become the leading ones. They are called upon to ensure a higher level of efficiency and solidarity on the most controversial issues of education, culture, enlightenment and science today.

The structural function mainly ensures the order of execution of the items of the Conference program and, in turn, is also divided into two parts. The first is the actual procedure for organizing and holding meetings at the highest level. The second is the decisions of UNESCO, which are coordinated by the body subordinate to it - the Executive Committee. Based on the same principles, representatives accredited by UNESCO inform all those present in advance of the location of the next conference.

The executive function involves viewing and, if necessary, reviewing materials associated with international scientific meetings or seminars. The principle of international solidarity postulated here is valuable because it is creative and selective in nature. The materials selected for the conferences are later analyzed in various studies conducted under the UNESCO flagship. Most often, they are included in the World Reports of the organization, in which cultural issues occupy a dominant place.

It is emphasized that from 1998 to 2000, the UNESCO Specialized Commission for Cultural Affairs presented reports combined into the “Cultural Diversity” cycle at sectional sessions of conferences. Another

layer of messages was included in the Stockholm intergovernmental conference in 1993, at which the most acute and pressing cultural problems were highlighted directly in connection with current political events in individual countries.

On the basis of these two functions, UNESCO is developing large-scale cultural activities. It is built on the principles of consent and solidarity, loyalty, vesting competence in authorized bodies and some others. As a result, it was found that most of the events noted in this section of the dissertation were discussed very closely in relation to various problems of the development of modern world cultures in the context of globalization. And this process, in turn, reflects the cultural diversity of nations and nationalities.

All materials from the above conferences are under the tireless control of scientists and experts from UNESCO. For example, the main conclusions, generalizations and recommendations of the reports of the Stockholm Conference, which became the most important in the history of many member countries of the Organization, formed the basis for the text of the UNESCO Universal Declaration on Cultural Diversity. It prevails a compromise assessment of world culture on the scale of globalization. Moreover, we examined the available information from a different angle, namely, as an ambiguous and contradictory phenomenon. As a result of a careful analysis of a number of reports from this conference, we came to the conclusion how important it is for UNESCO not only to control global cultural processes, but also to give them a manageable character in our days. Consequently, due to the implementation of these principles, UNESCO's activities, especially in the modern period of history, are significantly expanding ; From now on, experts perform not only the traditional functions of observers, but also specialist managers. The synthesis of these two functions, based on the basic principles enshrined in the UNESCO Constitution, allows, firstly, to avert any threats to countries' cultural diversity. Secondly, it will create the most favorable conditions for free creative expression.

The next thought, which follows symptomatically from the previous one, is the approach to the forms and methods of conducting cultural dialogue between civilizations. Debates on various topics will become the main object of study in the other two chapters of the work.

Here, within the framework of developing peaceful dialogues, an indication is given of the role and importance of UNESCO in protecting the rich cultural heritage of member countries.

Chapter two – “ **AZERBAIJAN’S CONTRIBUTION TO INTERNATIONAL COOPERATION IN THE FIELD OF CULTURE, SCIENCE AND EDUCATION WITHIN UNESCO**” – consists of three sections.

In section 2.1. the most important ones are listed and analyzed principles of state policy of Azerbaijan in the field of science, culture and education. We began these concepts, for the development and improvement of which in our republic UNESCO is entirely responsible, with a brief overview of economic prospects. In our opinion, this is a completely satisfactory approach, because the economy acts as a basis, and the sphere of science, culture and education under the jurisdiction of the Organization acts as a superstructure. The overall state of Azerbaijan’s culture also depends on the final economic results.

The basis for starting a discussion about Azerbaijan’s participation in international cooperation between countries in these areas is the axiomatic thesis of the overwhelming majority of Azerbaijani scientists of various professions about the close and inextricable connection between culture and the spirituality of the people. As one of many pieces of evidence, we referred to the opinion of a team of authoritative modern culturologists - academicians Tofik Nagiyev, Omar Eldarov and Professor Fuad Mamedov that “a state with a truly high level of spiritual culture primarily determines the well-being of the people” [103, p. 76].

In turn, the well-being of the people, as is universally recognized, affects the effectiveness of culture, which depends on the degree to which social and individual needs are met. In addition to putting into practice the basic principles of UNESCO's activities, we substantiated the role of some external, accompanying factors, such as: natural geographical conditions, innate cultural qualities of people, then the historical situation, social environment, cultural exchanges between states, etc.

It turned out that the symbiosis of individual principles and these factors is inseparable from the cultural policy of Azerbaijan. Therefore, it was emphasized that one of UNESCO’s primary tasks includes the analysis of problems directly related to the establishment of a political

regime of the state in which the most satisfactory increase in the level of development of science, cultural upbringing and education is possible. In modern conditions in Azerbaijan, this is achieved mainly through the correct use of the principles of meritocracy and democracy, which contributes to the creation of equal opportunities and rights in the formation of personality. These principles are being developed today at UNESCO as a new international socio-cultural policy.

One of them is the “principle of subsidiarity”. It means that the most time-consuming and at the same time acute problems related to science, enlightenment, culture, education and art can be finally solved by the Organization only in those cases if they are beyond the power of its member countries. In addition, this principle provides that public figures of science and education, in the order of subordination at the local level, can turn to UNESCO for help in advance, briefly outlining their own difficulties.

The principle of subsidiarity is akin to the postulate about the close connection of culture with the spirituality of the people. In addition to the above, it also presupposes a constant and steady increase in the cultural level of the nation as a whole. Moreover, culture manifests itself as a conglomerate of various positive personality traits. Therefore, observance of this principle and the mentioned factors at the present time is fully welcomed by the government of Azerbaijan. “The most important thing in the development of the spiritual culture of the Azerbaijan Republic today is the cultivation of highly cultural people who have scientific knowledge in a very broad (ideally universal) scope. In our turbulent times, there is no doubt about the fact that a highly cultured person must have perfect skills at a professional level, morality and organization, patriotism and humanism. This is the basis of “human capital”, which helps develop a cultural worldview in people. As for our republic, this worldview is based on the synthesis of the Azerbaijani cultural heritage and the values of democratic culture” [103, p. 21-22].

At the same time, it was emphasized that the introduction and further upholding of the principles of politics and culture in these areas is impossible without preserving and enhancing the traditional aesthetic national-spiritual values of the Azerbaijani people. Heydar Aliyev, Ilham Aliyev and Mehriban Aliyeva primarily saw these values in the

dissemination of Islamic commandments. But these are not dogmas, but a guide to action, a unique and corresponding to the mentality of the Azerbaijani people, the popularization of cultural values. Seven basic principles of international cooperation are listed, and their genetic connection with science and the education system in our republic is established. Much space in this section was also given to Azerbaijani multiculturalism as the most important strategic line of the government with numerous positive consequences for the development of cultural studies in our republic as a whole.

What is noted in this section contributes to the rapprochement of UNESCO Member States, subject to a number of principles and rules. Firstly, the authorities should be concerned about the issue of actively introducing an ethical culture into society. *Secondly, the culture of legislation and international law is subject to further development and improvement.* *Thirdly*, it is necessary to harmonize the culture of one nation with others on the principle of respecting “cultural identity”. All these principles, rules, legal norms and factors taken together, we believe, reflect the cultural integration of European and Asian member countries. Many scientists agree that UNESCO's potential ability to overcome modern challenges today and respond to the most pressing problems and global risks is determined not only by a strong economy, but also by the significant potential of social development, which is based on national and pan-European cultural values. This is seen as an important factor of cultural identity, which is largely based on the commonality of historical development and experience, a common cultural heritage and the priorities of historical memory. But even with a relatively low level of the economy, during periods of crisis for an individual country, it is possible to resolve complex problems without significant losses. To prove this, the dissertation provides facts about the wise and far-sighted policy of the national leader of our people, Heydar Aliyev, who in the areas of interest to us back in the 1990s, given a very unstable political and economic situation and the image of the republic, allowed us to avoid many difficulties of an objective nature. The activities of the brilliant leader were also noticed at UNESCO. Remarkable fact: “In October 1993, UNESCO Secretary-General Federico Mayor, highly appreciating Heydar Aliyev’s services to his country and the entire world community, presented him with a commemorative medal in

Paris ¹⁵. ” A great and well-deserved award.

Section 2.2. mainly reflects the legal aspect of UNESCO's activities in the cause of the Commonwealth of States. The legal mechanism of the cultural policy of Azerbaijan and the participation of the republic in the programs of the Organization are examined in detail. It has been established that the legal norms and policy rules of Azerbaijan are also closely related to some principles of UNESCO's activities. The legal framework is considered from an international perspective specifically in the UNESCO assessment. For this purpose, Azerbaijan's participation in various programs of the international organization is shown. Numerous projects recorded in the laws of the Republic of Azerbaijan are covered in UNESCO resolutions.

In the vein under study, one of the radical tasks at UNESCO is to create, through joint efforts (resolutions adopted at forums or meetings of the General Conference), favorable conditions for the peaceful and equitable resolution of pressing problems. From the materials of the previous section of the work it follows that globalization both in Azerbaijan and in almost all UNESCO member countries is increasingly gaining strength. Conflicts based on ideological and cultural inconsistencies urgently dictate the need to create new and constructive relationships between people. In order to establish them, the Organization must rely on a platform that could unite people in the trust countries according to their common interests and needs.

In this case, adherence to two basic principles is of paramount importance: uniqueness and culture of peace. The latter plays a very important role in the proper execution of UNESCO's functions. First, it was noted that this principle has stood the long test of time. Secondly, it is shown how in the 21st century. it is directly aimed at improving educational activities. A culture of peace – and this is extremely important – shapes tolerant practices, which for UNESCO are primarily based on programs to improve the well-being of citizens in its member countries , including Azerbaijan. Consequently, we have the opportunity to talk about the implementation of the related principle of “dialogue of civilizations,”

¹⁵Note: Abdullah-zadeh F. Heydar Aliyev. Political portrait. Baku: publishing house " XXI Century", 1998, 101 p . Aliyev Ilham. I believe in my Azerbaijan. M.: Boslen, 2007, 350 p.

which actually means introducing people to humanistic traditions, as well as their universal rights. This is a chain of concepts based on several principles at the same time; each of them found its clear reflection in the work. Their specific implementation on the ground significantly expands the scope of the educational system itself, which, naturally, includes various scientific disciplines, education, etc.

In order not to be unfounded, we referred on this issue to the opinion of the famous international politician and culturologist N.A. Medushevsky. The author of a number of the largest monographs on governmental organizations in the world, in particular, stated: “One principle of UNESCO’s activities, as if interlocking with another, gives rise to a series. Thus, from the principles of universality and the culture of peace, a thread stretches to the legal right of their implementation. The culture of peace takes on a social character. UNESCO records, for example, year-on-year increases in poverty and various forms of exclusion in individual member countries. From UNESCO’s position, the triad “Peace, Development and Democracy” stands as a force counteracting these serious risks and challenges, because they develop and strengthen a truly just world order, as well as positive thinking”¹⁶[111-112].

It is perhaps difficult to overestimate the activities of UNESCO in this regard. It is in this organization that questions are more often raised about ways of social cohesion, support for universal equality and the formation of a culture of peace. UNESCO is such an integral part of the UN specialized structure in the fields of science, culture and education, which has as its main goal the strengthening of peace-loving ideas in the thinking of people. It is not without reason that some advanced politicians and cultural experts call this organization a “laboratory of reforms and innovative ideas.”

At the turn of the 20th - 21st centuries, close ties between UNESCO and Azerbaijan are also clearly visible. In many directions. But in this section they are limited mainly to a description of the legal aspect. In light of the main goal set here, it seems important to highlight the “Principle of

¹⁶ Medushevsky N.A., Mikhaleva G.N., Gordeeva M.A., Kutuyev G.I. European Union. Risks and challenges of the current stage of political evolution. M.: URSS, LENNAND, 2019, 352 p.

Anthropocentrism". This is one of the leading lines in UNESCO, which is of cardinal importance especially in recent years. Indeed, as a legal mechanism for the cultural policy of the member countries of the Organization, including Azerbaijan, it plays a significant role, as it is connected with the "human component". When technological progress literally filled the fields of science, culture, education, enlightenment and art, this particular question arose with particular urgency and pain. It was also prolonged in connection with multiculturalism as the general line of Azerbaijan's political strategy. It is emphasized that the strategically advantageous position of the republic compared to many other countries, since the best personal qualities of Azerbaijanis coincide with general - theoretical multicultural trends throughout the world. The present policy of the Azerbaijani government, which is based on this principle, fully and fully complies with the legal mechanism of UNESCO's activities. So, from the heights of modernity, the dominance of this principle is completely justified from a cultural, humanistic, legal and social point of view.

With regard to the part of the republic in the programs of the Organization, at the end of this section it was noted that, under the supervision of UNESCO, close communication is currently maintained with specialists developing ultra-modern projects of the TESIS program , the Russian Academy of Social and Pedagogical Sciences, and the Russian Institute of Cultural Studies . Etc. The republican press noted the active cooperation of Azerbaijan with the International Association called "Problems of Intellectual and Cultural Development". Further, with the World WANGO Association , a number of non-governmental organizations and, of course, with the EU, UN and UNESCO. These Russian or international organizations are following the footsteps of new times, and Azerbaijan's cooperation with them in recent years has been very fruitful.

The Republic is also investing great efforts in restoring the Great Silk Road, actively promoting the creation of a large and extensive transport corridor Europe-Caucasus-Asia, and investing funds in the development and further transportation of all kinds of resources in the Caspian basin to world markets. Large technological projects, most of which, as it turns out, are controlled by UNESCO, are, of course, crucial

for the full and free development of both Azerbaijan and some other states.

Section 2.3. is entirely dedicated to the activities of Mehriban Aliyeva. Her truly invaluable contribution to world culture, science, education and art within the framework of Azerbaijan's relations with UNESCO in the previously identified areas is shown by us as a qualitatively new stage in the development of cooperation between the republic and this Organization.

M. Aliyeva, in her multifaceted cultural work, has always strived to creatively follow the beliefs and principles of life that the national leader of the Azerbaijani people, Heydar Aliyev, staunchly adhered to. Prominent political , statesman and public figure, First Lady of Azerbaijan, holding such high positions as First Vice-President of Azerbaijan, President of the Heydar Aliyev Foundation, deputy of the Milli Majlis of several convocations and UNESCO Goodwill Ambassador, Mehrian Aliyeva continues to actively support the multicultural strategy.

And this, of course, is not an ordinary statement of facts, duplication of information that can be found on numerous Internet sites. The dissertation attempts to show the main stages of her path not so much in an autobiographical vein, but in the search for close diplomatic ties with UNESCO. It is difficult to overestimate her merit in the fact that the republic is firmly following G.A.'s plans. Aliyev's independent democratic path. M. Aliyeva contributes in every possible way to the protection of the rights and freedoms of the citizens of Azerbaijan , protecting those significant ethnocultural values of national minorities - that are preserved to this day on the territory of the republic . In her numerous public speeches, M. Aliyeva repeatedly emphasizes that the democratic path of development ensures the equality of all citizens of the republic, without exception, regardless of religion, choice of language for education and communication, and belonging to a certain stratum.

In this section of the work, the activities of Mehriban Aliyeva are shown in two aspects: political and cultural. In the first case, the large role of M. Aliyeva in the settlement of the Nagorno-Karabakh conflict (taking into account the events occurring in September-November 2020) within the framework of the resolutions adopted at UNESCO was highlighted.

The second indicates the significance of her activities in the field of science, education and culture in general. The work of the Heydar Aliyev Foundation is especially emphasized, the stages of M. Aliyeva's activities and the implementation of a number of fruitful ideas, which are also the focus of UNESCO's attention, are highlighted in detail.

M. Aliyeva is clearly aware that close cooperation between Azerbaijan and UNESCO largely depends on how close and reliable partnerships are established in the present historical period with prospects for the near future. Having taken a firm step forward in this direction, M. Aliyeva initiated the so-called "framework agreement" on cooperation in the field of science, culture, education and communications. In mid-July 2013, on the initiative of M. Aliyeva, it was signed between Azerbaijan and UNESCO. Some funds were accumulated in a specialized international "Trust Fund".

To summarize: in an extremely short period of time for a politician, M. Aliyeva managed to become a significant figure in the government, making a significant contribution to many areas of public life in our republic. As a UNESCO Goodwill Ambassador, for a number of years she has been actively promoting the expansion of cultural and political ties between countries and worthily representing the Azerbaijani people on the world stage. Her dedication to various charitable and social activities in the republic is also high.

Without departing from the topic in the title of the current section, all of Mehriban Aliyeva's multifaceted activities are supported by specific facts, mainly directly related to the activities of UNESCO. It was especially emphasized: as a skilled politician-diplomat, Mehriban Aliyeva has firmly established herself as a legislator of the most important political actions for our republic, which have not gone beyond the sight of UNESCO. For example, on many issues it followed those conventions of the Organization, which today, firstly, strongly advocate a moratorium against the death penalty, and secondly, seek a certain reduction in sentences for prisoners with political articles (people who do not fall into this category under criminal charges).

Along with the President of Azerbaijan Ilham Aliyev, Mehriban Aliyeva takes an active part in a variety of conferences, summits, meetings or events in which many crucial political issues for the republic

are raised and resolved. Thus, with good reason we can state that M. Aliyeva, on the one hand, is constantly in an atmosphere of political trends, on the other, she initiates the revival of those best cultural traditions that have been inherent in the Azerbaijani people for centuries. UNESCO, in turn, always stands for the protection of the foundations that determine the face of the nation.

M. Aliyeva's contribution to science, education and cultural studies in general is significant. In the development of areas directly included in the main functions of UNESCO, M. Aliyeva launched a great deal of work to reorganize the concept of "Culture of Peace". As a result, the status of scientific disciplines has significantly increased, the range of the national education and knowledge system for the Azerbaijani people has been expanded, and access to the global scientific and information space has been achieved. Numerous problems included in the spectrum of this concept have essentially "humanized" social problems, which, in the light of the noted "anthropological principle" adopted by UNESCO staff, is currently of extreme importance not only for Azerbaijan, but for all countries in general - members of this Organization.

M. Aliyeva has carried out colossal work to preserve and enhance the Heydar Aliyev Foundation as a treasure trove of the richest national heritage. The dissertation provides a large number of remarkable examples of the conservation of ancient monuments that are under the jurisdiction of the state and included in the UNESCO World Heritage List. Further, numerous restoration works are indicated. In view are objects of religious worship of representatives of different faiths living in our republic. The fund is periodically replenished with new museum exhibits. In addition, it stores valuable documentation for various purposes. It testifies to the cultural diversity of the Azerbaijani nation. And behind all the activities of the Heydar Aliyev Foundation is the leader - Mehriban Aliyeva. It is significant that any form of work taking place in recent years in Azerbaijan does not diverge from the internal content of the principles that have become an instrument of UNESCO's cultural policy.

The third chapter is **"CHAPTER III. UNESCO'S ACTIVITIES FOR THE PRESERVATION OF CULTURAL DIVERSITY IN THE AGE OF GLOBALIZATION"** – consists of four sections.

Section 3.1. – is mainly for informational purposes. According to plan, this is a kind of introduction to the central problem of the entire third chapter. And therefore, **most** of the information material briefly defines the role and significance of the cultural factor in the West in world political processes. In order to clarify the question posed, we first cited voluminous monographs by S. Huntington and some other Western scientists. In our opinion, the various Reports of the Culture Commission are important. The information contained in these reports has been directly verified by UNESCO. The Organization has often relied on it for several decades, which clearly demonstrates its role in world cultural processes. All of them are based on certain principles. Some of them have already been named in the two previous chapters of the work. However, their essence and purpose are in no way duplicated, but are organically supplemented with new materials or provided with the necessary explanations and comments. Other principles, on the contrary, are introduced into scientific circulation for the first time and are considered directly in the context corresponding to the title of this section.

20th century, philosophers, politicians, sociologists, anthropologists, cultural scientists, and public figures in wide circles periodically addressed this problem . The names of the scientists are named, their main works are listed and their significance in the development of world cultural processes is briefly shown.

The key idea of this section is the analysis of the latest models of multiculturalism in the West, implemented in the fields of science, education, enlightenment and art. On the one hand, they are subject to the principles of UNESCO's activities and therefore can be perceived in a traditional way. On the other hand, this is a Western model of multiculturalism, which over time acquires a number of branches from its general line. In many of its parameters, it is clearly inferior to the phenomenon of the Azerbaijani multicultural model. And there is a detailed conversation about this, based on the opinion of the world's leading cultural experts. Essentially, this is a preamble to the question of transforming some of the principles of UNESCO's activities.

The point is that in Western multiculturalism the principle of “Culture of Tolerance” has changed. Namely, there was a noticeable shift in it from the ideological essence of the phenomenon to a purely material

one. There is almost no emphasis on the original respect for the rights of other individuals and nations. And man, as the measure of all things, already bears the imprint of egoism. This led to the fact that the very concept of tolerance began to relate not so much to people, but to phenomena, a specific situation. Naturally, the principle of consciousness has also transformed.

The modification of the traditional understanding and perception of this principle especially affected the ideology of the United States. And further in this section we are talking about the contradictory opinions of experts from UNESCO member countries about the hegemony of the largest Western power - the United States in the international cultural sphere. Fiction or reality? Discussions on this topic are the focus of our attention. A short historical excursion followed. At the turn of the 20th - 21st centuries, the United States clearly held the “palm” in this matter. However, after a short period of time, it became obvious that this hegemony in the cultural sphere is not always of a planned nature. And UNESCO drew attention to the fact that mass American culture is attractive only to individual subjects of world globalization.

In this regard, we have referred to a number of materials presented at various UNESCO Summits, Meetings or General Conferences. From them there followed an unambiguous conclusion about the failed attempts of the United States in our days to “reform” the traditional civilizational structure. We also made conflicting judgments regarding Russia and some European countries. But what remained positive in them deserves attention and remained in the official documents of UNESCO as a reason for their reasonable reassessment.

Objectively speaking, time “takes” its toll. It is obvious that nowadays it is unrealistic for residents of major powers to resist mass culture. In extreme cases, such a phenomenon can only be observed in individual countries with deeply rooted internal traditions of national culture. We have separated these UNESCO member countries from those that are not isolated from the global world. And even the development of states with strong cultural traditions (France, Germany, Japan, Russia) by the end of the second decade cannot isolate themselves from the mass culture that acts on the psychology of the nation from the outside.

But scientific, technological and cultural progress cannot be

stopped. And in contrast to the above states, positive experience has been demonstrated Azerbaijan, appreciated by UNESCO. The government of the republic, unlike the United States and a number of some other Western countries, is clearly aware that all other options are unacceptable, fraught with dangerous consequences and fundamentally contradict the leading political strategy of the state. It is significant that such a strategic line in politics and cultural studies was clearly reflected in the collection of UNESCO World Culture Reports for 2000. The collection includes numerous studies of various aspects of the impact of globalization processes on the development of world cultures. Their main goals are indicated and the main tasks are differentiated.

In section 3.2. The main directions of UNESCO's strategy for preserving cultural diversity are analyzed from a critical position. Using specific examples, it was shown that UNESCO's activities are inseparable from the acute, relevant and pressing problems arising in connection with the obvious advent of the era of globalization. It followed from this that UNESCO needed to work to normalize world cultural processes in a variety of aspects and areas. For this reason, the section examined both problems related to international relations and some related to this process, that is, economic, trade and even legal. Thus, the sphere of cultural services as a whole has been expanded: it includes numerous forms, which is reflected in this part of the dissertation.

It is impossible to imagine UNESCO's strategy in the desired direction without the work of its ideological inspirers. We considered it appropriate to start a conversation with one of the top officials of the Organization - former Director General of UNESCO, Mr. F. Major. He was a consistent supporter of the preservation and enhancement of world cultural diversity. To this end, he recruited many prominent politicians, sociologists, and public figures of a wide profile, representing various countries and cultures. F. Mayor was also among those scientists and major public figures who collaborated in the "Commission for Culture and Development" (the so-called "Commission named after de Cuellar").

By us scrupulously The main reports of this Commission from UNESCO for Cultural Affairs were collected. Some of them were voiced at the sessions of the General. UNESCO conferences. The most significant one is the thirtieth one, which took place in November 1999.

In the resolution of this Conference we highlighted several strong points. One of them particularly interested us due to the close connection of modern cultural trends with economics, jurisprudence and some other scientific disciplines. Naturally, with the dominance of the first. So, the Resolution emphasized: "The cultural process in the broad sense of the word is implemented mainly by stimulating multilateral trade negotiations to determine the status of "cultural goods" and services" [123,67-68]. As a result of the decision, firstly, negotiations between UNESCO and some other government organizations were resumed. Secondly, on this issue we found ourselves in solidarity Azerbaijan and Russia. Thirdly, based on the results of the discussion of these and related problematic situations, a verdict is reached: one of the priority areas of UNESCO's strategy in the present case is to promote "equal access on world markets to those services and goods of the cultural sphere, in which the least developed states turn into monopoly importers of mass cultural products of developed countries" [38]. This is the strategic direction of UNESCO, as we have found out, for the long term.

In the 21st century, issues of preserving cultural diversity began to be actively discussed at UNESCO at the so-called "Round Tables". Discussions, as a rule, did not take place behind the scenes, but rather collegially, and were included everywhere in the program of general conferences. At official meetings, a wide variety of current cultural issues were invariably raised.

From the perspective of the main directions of UNESCO's strategy, it is often The following questions were posed: to what extent is commercialization of the cultural sphere necessary today (and is it even necessary!) ? Doesn't it undermine the world's tangible and intangible cultural heritage? Etc. To prevent undesirable interfering consequences of the potential commercialization of culture, UNESCO has tightened control over the implementation of certain principles of its activities. In particular, we noted the coordination of efforts to develop various cultural projects at the regional, national and international levels. It is typical that the Organization's employees use appropriate norms, methods and means. In addition, in recent years, UNESCO has repeatedly emphasized the priority of those principles of action that are related to the promotion of the international exchange of knowledge and best practices in the field

of cultural pluralism. Both some European countries and Azerbaijan are taking part in this process.

So in this section we could not ignore the individual points of the UNESCO program for the protection of scientific research, which, in our opinion, are completely in harmony with the basic foundations of the development concept “AZERBAIJAN – 2020: LOOKING INTO THE FUTURE”. So, in our opinion, most of the points of the Project are numbered 4.3. on “supporting scientific potential in the republic and creating favorable conditions for innovative work” coincides with the “Action Plan” at UNESCO. The expansion of scientific and innovative activities is also the focus of special attention of modern Azerbaijani politicians and cultural scientists.

Further, in paragraph 3.4. states: “The further development of science is oriented on the basis of national history and world trends as a continuation of the process of effective integration into the progress of world science. The scientific and applied infrastructure is being improved, the material and technical scientific base is being modernized, a smooth and natural transition is being ensured from information support systems in this area to their electronic forms, etc.” [231]. In turn, Draft No. 21 of the UNESCO Constitution protects the copyright of scientific research. This document is significant for employees of all scientific organizations in Azerbaijan, focused on preserving “intellectual property” and, moreover, designed for the long term, which corresponds to the standards of the State Program. Thus, it is not difficult to build strategic bridges between the UNESCO Action Plan and this concept in Azerbaijan. In both cases, we are talking about decisive reform of innovation systems on the scale of world best practices, the development and dissemination of new knowledge and technologies in the era of globalization.

In section 3.3. Some key problems of UNESCO's strategy for the implementation of new models of the world order are considered. We are talking about those innovative forms in the Organization that cover two areas at the same time: cultural studies and international politics. However, before writing directly about the various strategic issues, we have addressed in advance the contemporary policies of UNESCO member countries. This Organization argues that in the context of the

unprecedented proliferation of modern types of weapons, including weapons of mass destruction, humanity may once again (as was already the case in the era of the so-called “bloc confrontation”) face the threat of self-destruction. The issue of citizen safety was on the agenda at UNESCO at the beginning of the 21st century. Thus, under its auspices in 2006, the World Summit of Leaders of Religious Groups and Confessions was held in Moscow. The participants expressed deep concern about the fact that dangerous confrontational tendencies are increasingly growing in the modern world . In November of the same year in Istanbul, former UN Secretary General Kofi Annan, speaking at the Summit, said: “The world has split into camps and various opposition groups. The direct and harsh clash of civilizations, first of all, led to frankly distorted ideas and stereotypes, when a handful of individual religious groups passionately want the advent of an era of new wars, now taking place on a more global scale” [40].

Annan's statement actually means that any groupings that manifest their chauvinistic ideas and programs in a hidden or open form, whenever possible, adhere to the opinion of the priority of individual nations and nationalities. The harmfulness of such judgments is also confirmed by UNESCO. In 2001, a model of world order was adopted in Vilnius, which stated: “Not a single modern civilization in our time has a legal basis to unilaterally assume the obligation to act on behalf of any priority nation and at the same time bear the burden of responsibility allegedly for all of humanity as a whole. Such tasks and goals are inherently absurd and absolutely impossible” [34,1-2].

A persistent, time-tested strategic line of UNESCO. As you know, in September 2001, a disaster occurred in New York. Then In the context of a decisive civilizational confrontation in the Arab world, the Israeli attack on the sovereign state of Lebanon (July 2006) began to be perceived. At the same time, Western and Arab media expressed the opinion that this aggressive action is a kind of transitional stage, crudely and absurdly reminiscent of the medieval “crusades.” Further, in 2006-2007, Iran and Syria became the next targets of this provocation. The world reaped the fruits of an incorrectly built strategy in the West already during the pandemic years (2017-2021).

These and some other dramatic events could not but cause a

corresponding reaction at UNESCO. The organization today sought to adhere to a strategy in the field of cultural policy that would gradually lead to a rethinking of world order models. With facts in hand, UNESCO members tried to the best of their ability to provide satisfactory answers to conceptual questions. Namely : what is directly meant by the concept of “modern model of civilization”? At what stage of development is humanity, and what political and cultural scenarios can await it in the foreseeable future? In general, the “civilization model” proposed by UNESCO is based on the cyclical succession of past world civilizations. Different schools differ only in their assessment of periods or generations of civilizations.

This strategy is justified by political circumstances. This model, as one of the leading ones, is actively used by UNESCO in practice and meets the interests and urgent needs of citizens of the entire civilized world. We stopped in this section on Azerbaijan. The phenomenon of this model, in our opinion, lies in the fact that it is consonant with another scheme - “sustainable development”, which is adhered to by progressive-minded Azerbaijani theoreticians. Moreover, we write precisely about the harmony, consistency and balance of cultural processes that preserve the life support system of people in a civilized society. We are confident that this is a fairly vivid and convincing example when the goals of Azerbaijani cultural scientists and the tasks of UNESCO in this aspect of research fundamentally coincide. In the main text of the dissertation, they were substantiated in detail with the necessary supporting information.

For this purpose, the following question was posed: what specific “civilizational model of the world order” does UNESCO consider most suitable for its cultural policy? Based on a thorough analysis of relevant documentation (reports at conferences, Summits, Meetings, opinions of A. Toynbee, P. Sorokin, S. Huntington, A. Zinoviev and others), the “*civilization model*” as a strategy for a new world order should be approached from a critical position. That is, it has both its advantages and disadvantages. Most of them, which are the result of conflicting judgments, were carefully studied and presented in the dissertation as “food for thought.”

In the final section 3.4. various cultural and economic contacts of UNESCO with developing countries in the modern period were shown.

Here, first of all, it was said about the cultural and economic ties of UNESCO with a number of young countries that in recent years have been embarking on the path of peaceful development and establishing good neighborly relations with other states. These connections, as it turns out, have a long history. They (interrelations) have taken place almost from the very beginning of this Organization and have not weakened to this day. In this section we have focused on four main areas of UNESCO's activities.

The first direction included the struggle against the remnants of colonialism, racism and apartheid in individual (most often Asian) countries. This struggle began back in the 1970s, but relapses still remain. As a source study for resolving this issue, we used Article No. I of the UNESCO Charter, which talks about the need to “ promote the strengthening of world order and security.” It was emphasized that for many decades this task has been carried out by UNESCO through expanded cooperation in the fields of science, education and culture. At the same time, most of the Organization’s resolutions adopted at conferences, meetings and summits indicated that the direct functional purpose of UNESCO is to ensure universal respect for peoples, with mandatory observance of the rule of law, justice and human rights. For these purposes, the Organization promotes the mutual rapprochement of nations and nationalities, helping to preserve, increase and disseminate cultural knowledge. This provision remains valid in relation to a number of developing countries in the modern period.

In this regard, UNESCO's relations with a number of developing countries have a long history and represent one of the brightest pages. In resolution number 9.1., adopted by the 18th session of the General. The Conference recorded: “In its fields of competence, UNESCO must continue with increased energy the struggle against all forms of colonialism, racism, oppression and foreign domination. They are incompatible with human dignity and are a flagrant violation of human rights and the independence of peoples.” Further, the same resolution stated that “UNESCO establishes close ties with many developing member countries on a basis that includes the recognition and implementation by all States and in all forms of international cooperation of the fundamental principles of law. Namely, UNESCO strives for strict

equality of rights, national independence and sovereignty” [127.77].

The second direction is associated with additional financial injections into the economies of developing countries. The need for radical changes in this regard arose primarily in connection with the acute and urgent need of these states to overcome the factors of their own economic backwardness in a historically short time. At the turn of the 20th - 21st centuries, it suddenly became clear that successfully solving this problem solely with additional financial injections into young developing states from UNESCO is not at all enough. There were a lot of constraints. The main reason for the lack of tangible progress towards eliminating economic backwardness in developing countries (Africa, Asia, Latin America and some others) was the weakness of the agricultural raw material base and underdeveloped industrial infrastructure. This situation in a number of young independent states made them especially vulnerable in the economies of developed countries. This was felt to a greater extent during periods when the economic downturns inherent in the economic system of developed countries, instability in the monetary and financial sphere, inflation, and chronic unemployment worsened.

According to UNESCO statistics for 2009, about 900 million people lived in absolute poverty in young developing countries. At the official request of the Organization, in the same year the International Labor Office carried out this “sad” statistical calculation. And it turned out that in the named Asian countries that were in the field of economic assistance from UNESCO, there were about one billion people below the poverty line. More than 430 million people suffer from serious malnutrition, 1 billion people have poor housing, 1 billion 300 million people do not have access to drinking water. Further, according to UNESCO statistics, in a number of developing countries there are 814 million illiterate adults, 123 million school-age children do not attend school [145,21-22].

UNESCO also informed the general public that in many developing countries social inequality is increasing, and the main burdens - increased mortality, malnutrition, disease, illiteracy - fall on working people in cities and villages. Unemployment is rising. According to the ILO, from now until 2004-2005, 700 million jobs need to be created in

developing countries to eliminate unemployment and provide work for those who reach the appropriate age. And this is in conditions when in most developing countries no unemployment benefits simply exist [145, 23-24]. In parallel with indicating the path to a possible way out of the crisis situation and the statistical data provided, we have identified a number of measures carried out within the framework of UNESCO and accompanying the rise in the level of the economy. The NMEP program for developing countries took a central place in these events and projects.

The third area of UNESCO's work should be considered increasing the role of education and introducing the latest technological advances into the economies of developing countries. In addition, innovative means to help young states are considered. As a result of a number of Resolutions in recent years, UNESCO has developed a broad “Program of Cultural and Economic Action”, which is directly within its competence. The organization is called upon to provide full and comprehensive assistance in its implementation in two main areas:

- by studying, reflecting, disseminating knowledge about the concept of new international economic orders, as well as studying factors that can both hinder and facilitate efforts aimed at its elimination;
- by orienting, adapting and strengthening UNESCO's program towards the goals proclaimed in the Program of Action.

Decisions in the two above areas were recorded by the 27th session of the General Assembly. UNESCO conferences. She confirmed that the development of education, science and culture is an essential element in the implementation of many reforms and innovative initiatives. Moreover, at the same session it was written that the NMEP should lead to a new humane order based on freedom, justice and equality, the elimination of inequality between nations and peoples, mutual understanding, tolerance, joint resolution of problems common to humanity, access to well-being for all , education, knowledge and high culture.

In this regard, the long-term development of the role of education is especially enhanced, which, under the jurisdiction of UNESCO, in relation to developing countries, should ideally develop along at least three main points below.

Point No. 1. It highlights a complex of special education, which

includes numerous scientific and technical disciplines. These disciplines, according to UNESCO, are necessary primarily for specialization in training personnel for research and technical progress.

Point No. 2. The opportunity for the population of developing - countries (especially culturally and economically backward ones) to receive general scientific and technical education with a dual task. First: preparation for the future acquisition by the majority of the common population of deeper knowledge. Second (usually for specialists of a narrow profile): practical introduction to technological processes.

Point No. 3. Receiving education in general, aimed at developing all aspects of the human personality. One of UNESCO's priority strategies in this direction is cooperation between countries. In the opinion of UNESCO staff, the application of scientific and technological knowledge can be a good basis for the development of international cooperation, which includes three main aspects:

- Factors of positive cooperation between individual developing states both at the regional and subregional levels;
- Factors of positive cooperation between developing and developed countries;
- The role of international institutions, in particular those of the UN system.

Finally, as **the fourth area** of UNESCO's activity in the direction we have indicated, we named the search for optimal solutions to the acute and painful problem of "brain drain" in developing countries at all times. It particularly affected a number of Asian countries.

People first started talking about this at the end of the 20th century, and at the turn of the 20th - 21st centuries a number of important recommendations were already adopted, which later became the basis for UNESCO's policy in the fields of culture, science and technology in Latin America and some other regions peace.

UNESCO has explicitly stated that this area of its activities forms part of the overall program of national development, and Latin American countries should give priority to research for the better study and development of national human resources. A special place was given to the issues of personnel training, taking into account the requirements of cultural and economic development. However, there is one significant

caveat. For example, UNESCO noted earlier that historically there has been a large influx of scientists in various specialties to the countries of Latin America, including from Central and Europe. So some developing countries in Latin America did not particularly need new and highly qualified personnel (especially at first). That is why the problem of “brain drain” was not acute. The situation was quite different in a number of South African developing countries. Due to mass illiteracy and the relatively low level of culture in them, as they say, every valuable personnel counted. UNESCO did not have the legal, much less moral, right not to take this aspect into account. Therefore, in 2004, at the initiative of the Organization, the Conference of Ministers of African Member States on the Application of the Latest Scientific and Technological Achievements was convened. At this Conference, reports were also read out signaling the “trouble” of the “brain drain” from South Africa. It was primarily recommended that the governments of these countries create a mechanism to support scientific and technological programs in the countries of the region. For this purpose, the Africa Research and Development Day Special Fund was activated. On the other hand, the Arab Ministerial Conference recommended, during its meeting in Rabat, the creation of an Arab Fund for Scientific and Technological Research. The importance of this fund in solving the problem raised is discussed in detail at the very end of the dissertation.

Summarizing these four areas, we came to the conclusion that as a result of UNESCO’s grandiose and fruitful activities in this direction, at the turn of the 20th - 21st centuries, developing countries clearly recognized the fact that the problem of human rights cannot be artificially separated from the protection of their own rights. Let us summarize this aspect: the struggle at UNESCO on these issues had a threefold significance. Firstly, regulations were developed to organize the struggle for democracy. Secondly, the public opinion of peoples was formed in the positive aspect of this struggle. Thirdly, representatives of some developing countries, during the struggle, went through a practical school of political education and learned the tactics of fighting for their rights.

Results arising from the research.

The basis of the dissertation was the universal method of the “culturological pyramid”, developed and introduced into practice by

leading culturologists of Azerbaijan. On its basis, we carried out a systemic and situational analysis of the basic principles of cultural studies in general. The basic ones were: historical, situational and logical. From them a bridge was built to the basic principles of UNESCO's activities in the matter of international cooperation of a number of its member countries. These activities were reviewed from the time of the creation of UNESCO up to the present day, with the main emphasis being placed on the modern period.

Comprehensively studied principles of cultural studies made it possible to give a sober and objective assessment of UNESCO's activities with many member countries. All principles are listed and carefully analyzed according to thematic criteria. They are fixed in the Charter of the Organization, their members of all ranks are obliged to strictly adhere to their basic functions. Commitment to these principles has allowed UNESCO to fulfill its central peacekeeping mission in the field of culture and education for many decades.

At the same time, the work covered in detail the cultural ties of Azerbaijan with UNESCO. At the same time, it was emphasized that the general state of Azerbaijan's culture depends on the final economic results. After all, the majority of progressively thinking scientists recognize that economics is part of culture, and material objects are the result of the materialization of products of intellectual labor. Particular attention is paid to the fact that the introduction and further upholding of the principles of cultural studies analyzed in the work is impossible without preserving and enhancing the traditional aesthetic national-spiritual values of the Azerbaijani people. Heydar Aliyev, Ilham Aliyev and Mehriban Aliyeva see these values primarily in the consistent implementation of the expansion of the idea of "Azerbaijaniness". She is especially highlighted in the section devoted to the activities of M. Aliyeva as a Goodwill Ambassador; This same "great idea" is presented throughout the entire dissertation not as a dogma, but, above all, as a guide to action, a unique popularization of cultural values that corresponds to the mentality of our people. They are listed, their genetic connection with science and the education system in our republic is established.

These are the main conclusions arising from the dissertation as a whole.

The main content of the dissertation are reflected in the following scientific works published by the author:

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