

REPUBLIC OF AZERBAIJAN

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ABSTRACT

of the dissertation for the degree of Doctor of Science in Philosophy

**THE DYNAMICS OF THE DEVELOPMENT OF SOCIO-
CULTURAL SYSTEMS IN THE CONTEXT OF THE
INTELLECTUAL
EVOLUTION OF MANKIND**

Speciality: 7207.01- Social philosophy

Field of science: Philosophy

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BAKU - 2021

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INTRODUCTION

The actuality and the usage rate of the research work. The origin and development issues of sociocultural systems, i.e. tribes, ethnoses, states, peoples and other human communities like these known as active subjects of historical process or social evolution have always attracted the attention of world-famous philosophers, scientists and thinkers and been the research topic of theirs since the emergence of philosophy. They have attempted to build different theories and conceptions based on materialism, idealism and dualism in order to grasp and solve these problems and given valuable contribution to science in this direction. Besides naming the philosophers such as Plato, Aristotle, Ibn Khaldun, T.Hobbs, H.Saint Simon, G.Hegel, K.Marx, K.Jaspers, P.Sorokin, I.Wallerstein who were interested in the above-mentioned issues, we would like to emphasise that the current topic dedicated to the research of the historical path of sociocultural systems is not only interesting or noteworthy but also characterised with complex moments waiting for the solution and it is still relevant.

As human was formed in different types of sociocultural systems, it is very important to reveal their history of formation and development features. Learning the formation reasons and developmental dynamics of sociocultural systems emerged in historical process is as important as solving the problems that a human faces today (ex: to protect the health) and knowing and grasping the past of him/her in order to anticipate the issues. In this context, an opinion of F.Nietzsche attracts attention: “*Answering how much the life can use the service of history is a very important issue, since it is related with the desire to protect the existance of human, nation and civilization*”.¹ According to Hegel, understanding the subject is impossible without learning its developmental path.² But in

¹ Ницше, Ф. О пользе и вреде истории для жизни / Ф. Ницше. – Соч. в 2-х томах, – Москва: Мысль, – Т.1. – 1990. – с. 158-230.

² История философии (учебник для ВУЗ) / Ответственные редакторы: В.П. Кохановский, В.П. Яковлев. – Ростов-на-Дону: Феникс, – 2001. – 576 с.

V.O.Klyuchevsky's point of view, "...we know ourselves by learning our ancestors. Without historical consciousness there can be imaginations of coincidences such as not knowing why we were born, how and what we live for, where we go to".³ The above-mentioned thoughts give us a reason to say that the topic of the dissertation can be evaluated as one of the philosophical problems whose solution is important and topical. The topic of the dissertation will, undoubtedly, keep its actuality in future, because it would be hard to understand what way the issues to be happened in future would flow without knowing the historical past of mankind or learning the formation and developmental regularities of sociocultural systems which peoples were formed in. It's no coincidence that different issues such as the reason why globalisation process evaluated as the modern vector of public development appeared and it is grasped as well as which way it will flow in the future and what problems it may make are characterised with the disagreement among specialists.⁴ In our opinion, in order to understand the essence of globalisation process, investigation of development process of society, in this direction, emphasizing the dark pages of historical events whose emergence reasons are not known but already been investigated by science needs to be enlightened. Some of these points were already looked through in our previous researches and the others form the basis of this dissertation.⁵

One of the problematic issues of historical process is about when and how the tribe – one of the first active subjects of social

³ Ключевский, В.О. Письма. Дневники. Афоризмы и мысли об истории / В.О. Ключевский. – Москва: Наука, – 1968. – 525 с.

⁴ Hacıyev, R.S. Qloballaşmanın mahiyyətində dair // – Bakı: Fəlsəfə. AMEA Fəlsəfə, Sosiologiya və Hüquq İnstitutu, – 2009. №1-2(13), – s. 73-80.

⁵ Hacıyev, R.S. Tarixi prosesin inkişaf dinamikası və ya qloballaşmaya aparən intellektual təkamül yolu / R.S. Hacıyev. – Bakı: Xəzər Universiteti, – 2015. – 352 s.; Гаджиев, Р.С. Философский анализ исторического процесса: в поисках закономерности // – Элиста: Научный журнал Вестник Калмыцкого Университета, – 2016. №3(31), – с. 86-92.; Hacıyev, R.S. On a regularity of the intellectual evolution of mankind // – Sofia: Balkan Journal of Philosophy, – 2020. №2(12), – pp. 99-110.

evolution was formed. The progress of our research shows that there hasn't been mutual opinion or certainty among specialists on the solution of these issues.

The same thoughts, i.e., the difficulties before specialists about cognition of historical development of sociocultural systems may be included in the issues of when and how the ethnoses – other active subjects of social evolution appeared. It's not clear yet which period of historical process the ethnoses appeared in. In this issue, severe disagreement in thoughts put forward attracts attention.

The issue of the origin of first states in historical process has still been actual. Philosophers and specialists have shown various reasons of the origin of the state, however, there still are contradictory moments on the process of research of this issue and the problem has still been waiting for its utter solution. In his article well-known American social-anthropologist R.L.Carneiro says: “*No theory researching the issue of establishment of states may be considered satisfactory to this day. All those theories have their disadvantages in this context or other*”.⁶ The issue of how the first peoples were formed also is included in the problems that have still been actual.

The same thoughts may be applied to the problem of the origin of first civilisations. Philosopher and specialists' attempts on the issue of emergence of civilisations by externalist approach and especially geographical environment factor are not satisfactory in this respect.

All the above-mentioned factors reveal the relevance and importance of the dissertation and clarify the reasons why it is the current topic of research.

Primitive communities and tribes were the first active sociocultural subjects in the social evolution of mankind. The issue of emergence of primitive communities and tribes was the subject of research for well-known Western scientists and thinkers such as L.H.Morgan, J.F.McLennan, F.Engels, E.Taylor, J. Frazer in 19th

⁶ Карнейро, Р.Л. Теория происхождения государства / Раннее государство, его альтернативы и аналоги, – Волгоград: Учитель, – 2006. – с. 55.

century.⁷ In 20th century, this topic was the important point in the scientific works of famous scientists such as B.Malinowski, A.R.Radcliffe-Brown, C.Lévi-Strauss, G.P.Murdock. Among the Soviet era scientists who are engaged in the solution of these issues, P. P. Efimenko's name must specially be emphasised because namely his research played a crucial role in substantiating the well-known matriarchy theory. Other well-known soviet scientists such as A.M.Zolotaryov, N.A.Butinov, P.Í.Boriskovskiy, V.P.Alekseyev conducted very precious scientific research on the issues of the problem of the origin of primitive communities and tribes and the differentiation of these sociocultural systems by their essence and content.⁸ In 21st century, the interests to investigate the issues we've touched on has slightly decreased. O.Y. Artemova's monograph as well as the articles by N.Yoffee, V.V.Ilyushina's, Q.Q. Filippov's, S.N.Popov's are the examples for recent research.⁹

⁷ Морган, Л. Древнее общество или Исследование линий человеческого прогресса от дикости через варварство к цивилизации / Л. Морган. – Ленинград: Издательство народов севера, – 1935. – 350 с.; McLennan, J.F. Studies in Ansient History / J.F. McLennan. London: Makmillan, – 1886. – 388 p.; Энгельс, Ф. Происхождение семьи, частной собственности и государства / Ф.Энгельс. – Москва: Политиздат, – 1989. – 224 с.; Тайлор, Э.Б. Первобытная культура / Э.Б. Тайлор. – Москва: Политиздат, – 1989. – 573 с.; Фрэзер, Дж. Золотая ветвь. Новые плоды, / Дж. Фрэзер. – Москва: Академический Проект, – 2014. – 410 с.

⁸ Ефименко, П.П. Первобытное общество / П.П. Ефименко. – Ленинград: Соцэкгиз, – 1938. – 636 с.; Золотарев, А.М. Родовой строй и первобытная мифология / А.М. Золотарев. – Москва: Наука, – 1964. – 328 с.; Бутинов, Н.А. Первобытнообщинный строй (основные этапы и локальные варианты) / Проблемы истории докапиталистических обществ, – Москва: Наука, – 1968. – с. 80-155.; Борисковский, П.И. Древнейшее прошлое человечества / П.И. Борисковский. – Москва: Наука, – 1980. – 240 с.; Алексеев, В.П. Становление человечества / В.П. Алексеев. – Москва: Политиздат, –1984. – 462 с.

⁹ Артемова, О.Ю. Колено Исава: Охотники, собиратели, рыболовы (опыт изучения альтернативных социальных систем) / О.Ю. Артемова. – М.: Смысл, –2009. – 560 с.; Yoffee, N. Too Many Chiefs? (Or, Safe Texts for the '90s) / Archaeological Theory: Who Sets the Agenda? Cambridge University Press, – 1993. – pp. 60–78.; Илюшина, В.В. Проблема реконструкции социальной организации древних обществ (историографические аспекты) // – Тюмень (Россия): Вестник археологии, антропологии и этнографии. –

The issues of historical formation and development of the institution of marriage have been the centre of attention for scientists and thinkers since 19th century. In this direction, J. J. Bachofen's "Mother Right" ("Mutterrecht") as well as J. F. McLennan's and F. Engels's thoughts mentioned above hugely stimulated the further research.¹⁰ As examples for the scientific research conducted in this direction at the end of 19th century, french C.N. Starke's, Finnish sociologist E. Westermarck's and Russian researcher A.N. Maksimov's works can be shown.¹¹ Among research on this issue in the Soviet era, we can note A.S. Tokarev's article and S.Y. Wolfson's monograph.¹² At the same time, the detailed research of formation and developmental dynamics of family and the institution of marriage was conducted in Y.I. Semenov's monograph.¹³ Namely on the basis of his above-mentioned research, the issues of formation and developmental dynamics of the family and marriage institution have been analyzed in the dissertation. The conducted analyses show that neither the issue of the origin of families nor the developmental dynamics of the historical types of

2008. № 8, – с. 121-126.; Филиппов, Г.Г. Социальная организация в докапиталистическую эпоху // Управленческое консультирование. Актуальные проблемы государственного и муниципального управления. – 2008. №3 (31), – с. 173-202.; Попов, С.Н. Самоуправление в догосударственных обществах // – Челябинск: Вестник Челябинского государственного университета. – 2007. №17, – с. 63-70.

¹⁰ Бахофен, И.Я. Матриархат / И.Я. Бахофен. – Москва: CHAOS/PRESSS, – 2018. – 442 с.

¹¹ Старке, К.Н. Первобытная семья, ее возникновение и развитие / К.Н. Старке. – С.-Петербург: Издание Л.Ф. Пантелеева, – 1901. – 385 с.; Вестермарк, Э. История брака / Э. Вестермарк. – Москва: Д.П. Ефимов, – 1896. – 237 с.; Максимов, А.Н. Избранные труды / А.Н. Максимов. – Москва: Восточная литература, – 2001. – 544 с.

¹² Токарев С.А. О системе родства у австралийцев (к вопросу о происхождении семьи) // Этнография. 1929, №1, с. 23-53; Вольфсон С.Я. Семья и брак в их историческом развитии, М.: Соцэкгиз, 1937, 244 с.

¹³ Семенов, Ю.И. Происхождение брака и семьи / Ю.И. Семенов. – Москва: Мысль, – 1974. – 309 с.

marriage has found its unambiguous solution yet. And professor O.Y.Artemova's article is one of few recent research on the topic.¹⁴

The formation and development issues of ethnos and tribes have been the subject of extensive research of well-known scientists and thinkers. It must be specifically mentioned that the differentiation issue of the concepts “ethnos” and “tribe” has not found its clear or unambiguous solution either in the world or post-Soviet area since 19th century. Famous specialist V.A.Schnirelman's special research on the mentioned issue as well as V.A.Popov's article inform about it in detail.¹⁵

In this direction, i.e., in order to clarify the content of the concepts “ethnos” and “tribe”, a few methodologically important articles were published by the author.¹⁶ As an example to the recent research concerning to the investigation of these issues we can show Y.Y.Beryozkin's works.¹⁷

¹⁴ Артемова, О.Ю. Отечественная теория «первобытности» и социальная организация австралийских аборигенов // – Москва: Этнографическое обозрение, – 2004. №1, – с. 114-133.

¹⁵ Шнирельман, В.А. Проблема доклассового и раннеклассового этноса в зарубежной этнографии // Этнос в доклассовом и раннеклассовом обществе, – Москва: Наука, – 1982. – с. 207-253.; Попов, В.А. Концепт «племя», или «этничность» и «потестарность» в одном флаконе // – С.-Петербург: Studia Slavica et Balcanica Petropolitana. – 2015. № 2 (18), – с. 13-20.

¹⁶ Hacıyev, R.S. Etnos anlayışına dair // – Bakı: Azərbaycan Arxeologiyası və Etnoqrafiyası . AMEA Arxeologiya və Etnoqrafiya İnstitutu, – 2011. № 1, – с. 206-212.; Гаджиев Р.С. К типологической классификации основных этнических общностей // – Саратов: Известия Саратовского ун-та. Новая сер. Сер. Философия. Психология. Педагогика. – т. 13. – 2013. Выпуск 3, – с. 11-15.; Гаджиев Р.С. К содержанию понятия этнос (социально-философский анализ) // – Новосибирск: Научный журнал «Серия Философия», Новосибирский Государственный Университет, – 2015. №1, – с. 54-60.

¹⁷ Березкин, Ю.Е. Археология, этнография и политогенез / Ранние формы политических систем. – С.-Петербург: Музей антропологии и этнографии РАН, – 2012. – с. 135-158.; Березкин, Ю.Е. Между общиной и государством. Среднемасштабные общества Нуклеарной Америки и Передней Азии в исторической динамике / – С.-Петербург: Музей антропологии и этнографии РАН, – 2013. – 256 с.

Among sociocultural systems that act as active subjects of historical process states are the oldest and most researched ones in terms of their formation and studying their developmental issues. Scientists and thinkers have made many different theories on the way of solution of the issue of the origin of the state. Given the scope of the dissertation, mostly well-known theories will be looked through because the number of conceptions reflecting the origin of the state are many.¹⁸

The content of the notion of “state” as well as the issues of the origin of this political system were first explored professionally in the works of the great Greek philosophers Plato and his student Aristotle.¹⁹ According to Plato, states were formed because people tended to coexistence.²⁰ And Aristotle, developing his teacher's thoughts, comes to the conclusion that states are formed on the basis of the reunification of families. Both Plato's and Aristotle's scientific activities in this direction were based on the desire to create an ideal state structure.

The great representative of the early Christian era A. Augustinus, based on the ideas of Greek philosophers about the origin of the state, said that the existence of the state was determined

¹⁸ Алябьева, Т.К. Теория и общественная практика происхождения государства (курс лекций) / Т.К. Алябьева. – Москва: Изд. МГОУ, – 2012. – 556 с.

¹⁹ Платон Государство / – Соч. в 3 томах. – Москва: Мысль, – т.3. – 1971. Часть 1. – с. 89-454.; Платон Законы / – Соч. в 3 томах. – Москва: Мысль, – т.3. – 1972. Часть 2. – с. 83-478.; Платон Письма / – Соч. в 3 томах. – Москва: Мысль, – т.3. – 1972. Часть 2. – с. 505-567.; Аристотель Большая этика [в 4 томах] / Аристотель. – Москва: Мысль, – т.4. – с. 295-374. – 1983. – 830 с.; Аристотель Никомахова Этика [в 4 томах] / Аристотель. – Москва: Мысль, – т.4. – с. 53-293. – 1983. – 830 с.; Аристотель Политика [в 4 томах] / Аристотель. – Москва: Мысль, – т.4. – с. 375-644. – 1983. – 830 с.; Давыдов, Ю.Н. Архетип социальной теории или социологии политики: Аристотелевская типология общественных классов и их политических комбинаций // – Москва: Полис. Политические исследования. – 1993. № 4, – с. 102-114.

²⁰ Платон Государство / – Соч. в 3 томах. – Москва: Мысль, – т.3. – 1971. Часть 1. – с. 145.

by God's will, although it was formed by people.²¹ And According T.Aquinas who mainly continued the essence of this theological conception, even though the origin of the state is determined by God's will, one of the main factors in this issue is people's tendency to coexistence.²²

In the Middle Ages, the issue of the origin of the state lives its new development stage with the thoughts of one of the most famous representatives of Islamic science and one of the first founders of the science of sociology Ibn Khaldun. Ibn Khaldun, perceiving the origin of the state not by the religious factor but as the transition from nomadic lifestyle to a sedentary one, understood this process as “asabiyyah”, i.e., occupation of one tribe by another at the expense of the solidarity based on consanguinity of a social group and on this ground the process of the origin of urban culture.²³ Based on this, Ibn Khaldun defined 3 stages of the origin of the state: first, the development of tribes of nomadic lifestyle; second, origin of the state from tribes on the basis of asabiyyah and third, the collapse of states.²⁴ According to the thinker, social development is characterized by the repetition of this process. So, in the great thinker's points of view, social development is presented as the formation and collapse of states and with this, the conception of sociocultural changes occurred in historical process which are of periodic character is substantiated. Ibn Khaldun had presented the urban culture as civilization for the first time in science and as a

²¹ Августин, Блаженный. О граде Божьем / Б. Августин. – Минск: Харвест, – Москва: АСТ, – 2000. – 1296 с.; Епифанова, Т.В. Человек, общество и государство в политическом учении Августина Блаженного / Т.В. Епифанова. – Москва: Международный юридический институт, – 2012. – 180 с.

²² Аквинский, Ф. «О правлении государей» / Политические структуры эпохи феодализма в Западной Европе (VI-XVII вв.), – Ленинград: Наука, –1990. – с. 217-244.; Щелоков, Д.В. Обзор основных теорий о возникновении государства // –Москва: Вестник Университета, – 2015. №1, – с. 259-266.

²³ Зикиров, Х.Х. Социально-политическая философия Ибн Халдуна / автореферат дис. на соискание кан. философских наук / – Душанбе, 2009. – 27 с. URL: <https://new-disser.ru/ avtoreferats/01004642127.pdf> (от 19.06.2018)

²⁴ Араби, Б. Ибн-Хальдун – основоположник арабской социологии // – Москва: Социологические исследования, – 1990. Т. 11, – с. 107-109.

result, characterized the historical process as civilizations substituting one another a long before C.Viko and the representatives of the theory of local cultures. A researcher I.L.Alekseyev notes: “*Ibn Khaldun, according to the thoughts of many specialists, is a great Islamic thinker who expressed New Era Philosophers ideas long before*”.²⁵

According to a famous thinker of the Renaissance N. Machiavelli, the origin of the state is determined not by the will of divine power but the existence of the relations of verdict and obedience among people.²⁶ Thus, for the first time in European science, N.Machiavelli looks through the solution of the issue of the origin of the state not on the theological basis but social. In his work “The ruler” which was dedicated to this topic, N.Machiavelli actually payed attention not on the issues as how the states were formed but how they were ruled.²⁷

The problems of the formation and development of states were explored by the philosophers of New Age philosophy in more detail. The study named “social contract theory” was the most famous among the thinkers of this age. Famous representatives of this theory such as T.Hobbes, J.Locke, Ch.Montesquieu, J.J.Rousseau can be mentioned. According to T. Hobbes, despite being equal for their physical and mental capabilities from birth, people get into conflict with one another in the pursuit of providing personal passion and interests and commit wars (in Hobbes's words, a war of “every man against every man”). And the only way out of this situation, in the great thinker's opinion, is the origin of the

²⁵ Алексеев, И.Л. Династическая автократия и конкурентный трайбализм в средневековом мусульманском обществе: взгляд Ибн Халдуна // – Москва: Вестник РГГУ. Серия: Политология. История. Международные отношения. Зарубежное регионоведение. Востоковедение. – 2016. № 1 (3), – с. 91-101.

²⁶ Щелоков, Д.В. Обзор основных теорий о возникновении государства // – Москва: Вестник Университета, – 2015. №1, – с. 260.

²⁷ Макьявелли, Н. Государь / Н. Макьявелли. – Москва: Хранитель. АСТ, – 2007. – 461 с.

state.²⁸ But according to J.Locke, the reason of the origin of the state is not the “every man against every man” factor but people's intention to protect their properties.²⁹ Ch. Montesquieu believed that even though people’s aspiration for coexistence and conducting wars in order to meet their interests were important reasons for the origin of the state, climate factor played the important role in this issue.³⁰ In J.J. Rousseau’s point of view, the human intelligence was a very important factor for the origin of the state. He believed that people who were in the natural habitat based on the mutual interaction and development of sensual experience and intelligence (i.e., individuals having equal rights and opportunities from birth) became subjected to the social stratification as a result of the emergence of agriculture and craftsmanship, i.e., the rich and the poor occurred, as a result, conflict among them arose. In the direction of protecting the properties which appeared on the basis of stratification and preventing the wars occurred by this, people succeeded to found states.³¹

In the second half of the 19th century, a theory about the origin of the state in the result of aggression appeared in Europe. The author of this theory was Austrian scientist L.Gumplowicz. According to L.Gumplowicz, the occupation activities of nomadic tribes over the tribes living in a sedentary life stands on the basis of the origin of the state.³² There are famous scientists such as K.Kautsky and F. Oppenheimer among the followers of this theory.

Another well-known theory explaining the origin of the state is related to the name of the German scientist K.Wittfogel. In his work “Oriental despotism” which he wrote in 1957, K.Wittfogel

²⁸ Гоббс, Т. Левиафан или материя, форма и власть государства церковного и гражданского [в 2 томах] / Т. Гоббс. – Москва: Мысль, – т. 2. – 1964. – с. 149-156.

²⁹ Локк, Дж. [сочинения в 3 томах] / составитель А.Л. Субботин. – Москва: Мысль, – т.3. – 1988. – с. 334.

³⁰ Монтескье, Ш. Избранные произведения / Ш. Монтескье. – Москва: Политиздат, – 1995. – с. 166-168.

³¹ Руссо, Ж.-Ж. Трактаты / Ж.-Ж. Руссо. – Москва: Академия, – 1969. – с. 80-84.

³² Перцев, Д.М. К вопросу о теориях политогенеза // – Томск: Вестник Томского государственного университета, – 2016. № 407, – с. 116.

succeeds to make the hydraulic or irrigation theory of the origin of the state. He believed that the origin of first states in the history happened owing to the agriculture based on irrigation. A famous scientist who was Marxist by outlook believed that strata of rich and poor and the classes of rulers and the ruled emerged only in the result of agriculture based on irrigation which led to the origin of first states.³³ However, the course of our research show that this theory is insufficient, too, because the origin of first states occurred also in different geographical conditions (ex: the states originated during the Mycenaean civilization). K.Wittfogel's famous theory affected one of the leading representatives of the Neoevolutionism in 20th century J.Steward's views. J. Steward talked about the parallelism factor in the historical development of sociocultural systems and, like most specialists, thought that the synchronous origin of first states is based on the influence of natural environment on social processes.³⁴ But the course of our research based on specific scientific facts show that it is not possible to explain the synchronous origin of states based on externalist or natural factors without contradiction.

Famous representatives of further developmental stage of neoevolutionism such as M.Salinz and E.Servis developed the thoughts of L.Uayt and especially J. Steward regarding social evolution. Just like J.Steward, they also believed that the features of parallelism having seemed on sociocultural development was based on the influence of nature.³⁵ Especially E. Servis's thoughts evokes interest in the context we are researching. E.Servis believed that the leadership factor plays the leading role in the origin of states.³⁶ His opponent – a famous American social-anthropologist M.Frid

³³ Постников, В.Г. Эволюция концепций государства (окончание) // – Москва: Право и образование, – 2003. № 3, – с. 215-237.

³⁴ Steward, J. Theory of Culture Change / J. Steward. Urbana: University of Illinois Press, – 1955. – pp. 14-21.

³⁵ Нагих, С.И. Происхождение государства в свете теории социальной эволюции // – Ростов-на-Дону: Наука и образование: хозяйство и экономика; предпринимательство; право и управление, – 2014. № 1 (44), – с. 56.

³⁶ Service, E. Origins of the State and Civilization: The Process of Cultural Evolution / E. Servis. New York: Norton, – 1975. – p. 294.

considered that the main reason of the origin of the state is the completion of the social stratification and the factor of the emergence of classes.³⁷

The above-mentioned comments mostly reflect the leading theories about the origin of the state. Considering the content of the other existent theories we can say that generally, the issue of the origin of first states has still been being characterized with a disagreement among specialists (this fact is clearly shown in the professor V.V.Gutorov's article) and a perfect theory which would satisfy all the sides has not been made yet. As examples of recent research on this matter we can show N.B.Kochakova's, L.Y.Grinin's and D.M.Bondarenko's works.³⁸

After the problem of the origin of the state, the issues making the philosophers and thinkers think concerning the emergence of sociocultural systems were the appearance of first civilizations and learning their developmental features. Due to the fact that the civilization was taken into account namely as a sociocultural system only beginning from the New Age and the ideas of not one but a number of civilizations existed in the world took their place in the scientific circulation only starting from the 19th century, the points of view dedicated to the emergence issue and the developmental features of the civilization has respectively become actual as a

³⁷ Нагих, С.И. Происхождение государства в свете теории социальной эволюции // – Ростов-на-Дону: Наука и образование: хозяйство и экономика; предпринимательство; право и управление, – 2014. № 1 (44), – с. 57.

³⁸ Гуторов, В.А. К вопросу о происхождении государства: парадоксы и аномалии современных интерпретаций // – Москва: Полис. Политические исследования, – 2014. № 3, – с. 91-110.; Кочакова, Н.Б. Размышления по поводу раннего государства // Ранние формы политической организации: от первобытности до государственности, – Москва: Восточная литература РАН, – 1995. – с. 153-165.; Гринин, Л.Е. Ранние государства и их аналоги в политогенезе: типологии и сопоставительный анализ / Ранние формы политических систем. – С.-Петербург: Музей антропологии и этнографии РАН, – 2012. – с. 9-99.; Бондаренко, Д.М. Родственный и территориальный принципы организации общества и феномен государства // Ранние формы политических систем. – С.-Петербург: Музей антропологии и этнографии РАН, –2012. – с. 99-135.

problem of recent period. First research dedicated to the history and comparative analysis of first civilisations find their reflection on the works of the French historian F. Guizot in the first half of the 19th century. At that time, other research conducted in this direction, in France again, on the works of V.Kuze and his followers Ş.Renuvye, J.Mişlen and especially E.Kine. E.Kine believed that the emergence of civilisations was possible as a result of the influence of religion.³⁹ French researcher T.S.Jufrua also talked from the same position.⁴⁰ The only negative feature of views of the aforementioned scientists was the position of considering the European civilisation significantly superior to others. They conducted the comparative analysis of civilizations hierarchically and acted, in fact, from the eurocentric (Europe-centric) position in their thoughts.⁴¹ As, the history of other civilizations was understood as kind of beginning stages of social development for Europe which was accepted as the only true civilization. In other words, the topics such as keeping the civilizations at the same level, getting benefits from mutual relationships and their dialogue were far for aforementioned scientists' thoughts.⁴² Unlike the French scientists, Q.Rükkert, a German thinker, was the first to investigate civilisations equally and talk about their dialogue. Q.Rükkert, having benefited from his predecessor – well-known German thinker J.G.Herder's “Ideas for the philosophy of the history of mankind”, gave importance to the reciprocal relationships among civilizations, considering them free-existing “cultural types” which were characterised by their peculiarity.⁴³ Distinguishing 5 cultural types (German-Christian, Eastern Christian, Arabic, Indian and Chinese), Q.Rükkert, as many

³⁹ Кузык, Б.Н. Цивилизации: теория, история, диалог, будущее [в 2 томах] / Б.Н. Кузык, Ю.В. Яковец. – Москва: Институт экономических стратегий, – т.1. – 2006. – с. 33.

⁴⁰ Ионов, И.Н. Понятие и теория локальных цивилизаций: проблема историографического приоритета / Цивилизации. – Москва: МАЛП, – 1997. Вып.4, – с. 140.

⁴¹ Ibid.: – pp. 140-142.

⁴² Ibid.: – pp.144.

⁴³ Ibid.: – pp. 145-146.

others, believed that the religion factor played the leading role in the origin of civilizations.⁴⁴ We can say that namely Rökkert, for the first time in the theory of civilizations, succeeded to mention that the cultural types were equally important. At the same time (the middle of the 19th century), English thinker H.T.Buckle made his theory of civilizations. According to him, 2 factors affect on the emergence of civilizations: first, natural environment and its influence of people, and second, the factors of how much people understand and counteract the nature.⁴⁵ If to pay attention, it is clear that A.Toynbee's ideas in his conception of Challenge and Response is reflected on H.T.Buckle's approach. Developing Q.Rökkert's concept of “cultural type”, Russian thinker N.Danilevsky, in his work “Russia and Europe”, was able to justify the position that there were 12 civilisations and the feature of originality was typical for all of them.⁴⁶

Theory of civilisations lived their new developmental stage in the creativity of O.Spengler, A.Toynbee, P.Sorokin's in the 20th century.⁴⁷ Further development of the theory of civilisations found its reflection in the works of famous specialists such as N.Elias, S.Eisenstadt, C.Quigley, D.Wilkinson, E.Servis.⁴⁸ Summarising all

⁴⁴ Ионов, И.Н. Понятие и теория локальных цивилизаций: проблема историографического приоритета / Цивилизации. – Москва: МАЛП, – 1997. Вып.4, – с. 146-147.

⁴⁵ Кузык, Б.Н. Цивилизации: теория, история, диалог, будущее [в 2 томах] / Б.Н. Кузык, Ю.В. Яковец. – Москва: Институт экономических стратегий, – т.1. – 2006. – с. 36.

⁴⁶ Ibid.: – р. 42.

⁴⁷ Шпенглер, О. Закат Европы / О. Шпенглер. – Новосибирск: Наука, – 1993. – 592 с.; Тойнби, А. Постижение истории: сборник / А. Тойнби. – Москва: Айрис-пресс, – 2003. – 640 с.; Сорокин, П. Общие принципы цивилизационной теории и ее критика / Сравнительное изучение цивилизаций, – Москва: Аспект Пресс, – 1999. – с. 47-54.

⁴⁸ Eisenstadt, S. Sociological Approach to the Comparative Study of Civilizations / S. Eisenstadt. – Jerusalem: The Hebrew University. – 1982. – 298 p.; Elias, N. The Civilizing Process // Sociogenetic and Psychigenetic Investigations, – L.; N.Y., – 1978. V. 2, – pp. 229-235.; Quigley, C. The Evolution of Civilizations: An Introduction to Historical Analysis / C. Quigley. New York: Macmillan Publishing Company. – 1961. – 281 p.; Wilkinson, D. Spatio-Temporal Boundaries of African

these, we can say that the issue of the origin of civilisations were defined mostly on externalist basis, i.e., based on the influence of external factors (ecological, economical, religious, technological and etc.) in the views of above-mentioned and other thinkers, however, so far, none of the theories put forward have clarified the issue of why the first civilisations originated synchronously in the different parts of the world beginning precisely from the 4th century B.C.⁴⁹ As examples for the modern researchers of the theory of civilisations we can mention S.Huntington, W.McNeill as well as Russian scientists B.S.Yerasov, Y.V.Yakovets, I.N.Ionov, B.N.Kuzyk in the first instance.

Our comments on the investigation of the research dedicated to the issues of the historical origin and development of sociocultural systems reveal the fact that so far, scientists and thinkers have not yet come to a common position on the solution of the problems we have taken into consideration. Therefore, there has been implemented a comprehensive and wide research work in the current dissertation on the new methodological basis in order to clarify all the above-mentioned issues and get satisfactory results. As a result, implementing the research of social events (for example, the issues of the reason of the origin of primitive communities, tribes, ethnoses, clans, states and other this kind of communities) of global significance (which manifested from early ages of human story to the modern stage and have not found their real solution yet) on the basis of the hypothesis of the age periodization of the intellectual evolution of mankind, it has become possible to study the developmental dynamics of sociocultural systems, i.e., non-contradictory

Civilizations Reconsidered // Comparative Civilizations Review. – 1995. № 29, – pp. 52-90. Service, E. Origins of the State and Civilization: The Process of Cultural Evolution / E. Servis. NewYork: Norton, –1975. – 361 p.

⁴⁹ Павленко, Ю.В. Раннеклассовые общества (генезис и пути развития) / Ю.В. Павленко. – Киев: Наук. Думка, – 1989. – с. 34-52.; Жестоканов, С.М. К вопросу о типологии древних цивилизаций // – Псков: Метаморфозы истории, – 1997. № 11, – с. 42-57.

explanation of the reason why they originated consecutively and in a phased manner starting from definite ages of the historical process.

The object of the research is the study of the problems of historical formation and development of sociocultural systems that are accepted as active subjects in the historical process.

The subject of the research is the study of the problems of the formation and development of sociocultural systems in the context of the hypothesis of age periodisation of the intellectual evolution of mankind.

The aim and the tasks of the research. The basic purpose of the research work is to study the problems of the reason of the formation and developmental dynamics of different sociocultural systems that act like active subjects of the historical process, in the context of the intellectual evolution of mankind, by a new methodological prism. In this regard, the following tasks to be implemented stand before the dissertation:

- to clarify the content of the concept of “sociocultural system”, which is widely used in the socio-humanitarian sciences;
- to carry out classification and differentiation of components included in the concept of “sociocultural system”;
- to study the issues of the emergence of early primitive communities and dual ideas in social evolution;
- to clarify the issues of the time and method of the origin of the tribe on the basis of the hypothesis of age periodization of intellectual evolution;
- to study the causes and methods of the origin of the marriage and the institution of family on the basis of the hypothesis of age periodization of intellectual evolution;
- to investigate when and why ethnoses and tribes originated in the historical process;
- to clarify the problem of why first states originated in the second half of the 4th millennium B.C.;
- to answer the question of why states and civilizations appeared synchronously in different regions of the world;

- to study the features of the development of sociocultural systems, as well as their mutual relations and dialogue at the present stage of historical development;
- to analyze the developmental dynamics of sociocultural systems in the context of the hypothesis of age periodization of the intellectual evolution of mankind.

The methodological bases and the methods of the research. The dissertation covers the issues whose topic includes the subject of a number of humanitarian sciences and for this reason, besides social philosophy which is the theoretical basis of the research, it is also connected with sciences such as history, ethnography, anthropology, archeology as well as age psychology and so accomplished on the basis of the philosophical analysis of recent thoughts put forward in aforementioned fields.

The methodological basis of the dissertation is, firstly, the age periodization of intellectual evolution of mankind put forward by the claimant which was substantiated on the basis of the specific scientific facts in his previous research papers.⁵⁰ Besides this, a system approach has been used in the research work. In the system approach, the object of the research is being looked through as a unity of reciprocal relations of the elements (or components) forming the system. The feature of the system approach is that besides internal relations among the elements, the relations of the system with the external world are also being looked through in here.

Another leading research method used in the dissertation is the historical (or historical-genetic) method. The method studies the researched object in its developmental process. While applying this

⁵⁰ Гаджиев, Р.С. Проблема смысла жизни / Р.С. Гаджиев. – Баку: Текнур, – 2007. – с. 119-131.; Hacıyev, R.S. Tarixi prosesin inkişaf dinamikası və ya qloballaşmaya aparın intellektual təkamül yolu / R.S. Hacıyev. – Bakı: Xəzər Universiteti, – 2015. – 352 s.; Гаджиев, Р.С. Философский анализ исторического процесса: в поисках закономерности // – Элиста: Научный журнал Вестник Калмыцкого Университета, – 2016. №3(31), – с. 86-92.; Hacıyev, R.S. On a regularity of the intellectual evolution of mankind // – Sofia: Balkan Journal of Philosophy, – 2020. №2(12), – pp. 99-110.

method its past is being looked through in order to understand its today and future, at the same time, the inheritance principle among historical periods is being taken into account as well.

Another logical method applied is called the comparative method. This method is very important for learning the developing systems. The basis of the comparative method is analogy. The application of the comparative method arises from the features of reiteration of sociocultural processes in terms of similarity and essence. The comparative method is a logical method which is mostly used in social and humanitarian sciences.

Besides the aforementioned leading methods, the dissertation has been made by applying general-logical methods such as analysis, synthesis, generalization, induction and deduction.

The main provisions for the defense:

1. The issue of differentiation of social systems and cultural systems finds a real solution through the identification of such an essential feature that is included in the content of the concept of "social system", as a management factor;
2. The phased and definite sequence of the historical development of socio-cultural systems stems from the intellectual evolution of mankind;
3. The issue of the synchronous emergence of socio-cultural systems is solved without contradictions by means of the hypothesis of age periodization of the intellectual evolution of mankind.

The scientific novelty of the research. Due to the fact that the researched problem has been studied as a dissertation topic for the first time, the issue of the research of the developmental dynamics of sociocultural systems (which act like active subjects of the historical process) in the context of the intellectual evolution of mankind may be evaluated as the first attempt made in philosophy. It must be mentioned that firstly, the essence and the context of the concept of "sociocultural system" is being clarified in the dissertation, and namely this research work studies such methodological issues comprehensively for the first time. Besides this, the scientific novelty of the research finds its reflection in the provisions below:

– a complete classification and differentiation of the components included in the content of the concept of “sociocultural system” is being made;

– the issue of the emergence of the early primitive community is being clarified and the position of the coincidence of this process with the occurrence of the neoanthropus is being justified.

– an analysis of the issue of the reason of the emergence of dual ideas in primitive communities from a new methodological plane;

– the essence of patrilineal and matrilineal genus types is being studied and the issue of which sequence they emerged in the historical process is being clarified;

– the position of the emergence of the classical genus starting from Neolithic is being justified;

– the issues of why and how the family institution emerged is being clarified, also, the emergence of different types of the marriage in definite succession in the social evolution is being commented by a new methodological prism.

– the position of why the ethnos and the tribe emerged in Neolithic is being justified;

– the important role of the personality factor in the emergence process of potestary systems in history is being defined and it is justified that the origin of first states becomes possible only by the emergence of this factor;

– the issues of why first states and civilizations originated from the second half of the 4th millennium are being studied and specific results are being gotten;

– an analysis of the dynamics of the formation of sociocultural systems in the context of the hypothesis of age periodization of the intellectual evolution of mankind is being given.

The scientific and practical importance of the dissertation.

The scientific importance of the dissertation is firstly defined by a new methodological basis of the problems of the origin and development of sociocultural systems acting like active subjects of the historical process, i.e., on the basis of the hypothesis of age periodization of the intellectual evolution of mankind. On this basis, the developmental dynamics of sociocultural systems of different

types emerged in a phased manner in the historical process is being looked through. The issues of why primitive communities, tribes, ethnoses, clans, states and civilizations originated in different periods of the historical process are being clarified thanks to the application of the new methodology.

The practical importance of the dissertation is defined by developing new dissertation topics on the fields reflecting the study of the social developmental processes of social philosophy, learning new problems on the philosophy of history, making and teaching new textbooks on history, and also, its use as a theoretical-methodological basis in the scientific research conducted in the fields of archeology and ethnography.

The approbation of the research work. In a number of authoritative international scientific events held in Athens, Istanbul, Kazan, Ufa and other foreign cities the claimant gave lectures about the hypothesis of age periodization of the intellectual evolution of mankind that forms the basis of the research work and the main provisions of the scientific hypothesis as well as important moments reflecting the content of the dissertation were enlightened in the discussions which were conducted there. Positive feedbacks have been gotten by famous scientists of Russia on the importance of the hypothesis put forward by the claimant. And concerning basic moments of the content of the dissertation, lectures were given in several seminars held in the Institute of Philosophy and Sociology as well as in Uludag University situated in Bursa, Turkey. About 30 articles and theses on the content of the dissertation have been brought out in the magazines published with the recommendation of SAC (Supreme Attestation Commission) in our country and abroad as well as the conference materials of international significance.

The name of the organization where the dissertation has been accomplished. The dissertation has been made in the Institute of Philosophy and Sociology, Azerbaijan National Academy of Sciences (ANAS).

The volume of the structural sections of dissertation separately and the general volume with the sign: The volume of the dissertation work consists of – 562932 signs (introduction –

35336 signs, chapter I – 43408 signs, chapter II – 140313 signs, chapter III – 120393, chapter IV – 82447, chapter V – 62234, conclusions - 14009 signs, the list of references- 61620) and excluding the list of references – 501312 signs.

THE MAIN CONTENT OF THE DISSERTATION

In the “**Introduction**” of the research work, the relevance of the topic is being substantiated, the developmental extent of the problem is being studied, the scientific novelty, methodological bases, scientific-theoretical and practical importance is being defined, approbation and the structure is looked through.

The first chapter of the dissertation named “**Sociocultural systems and their typological classification: methodological aspect**” consists of 2 subchapter. The first subchapter called “**“The sociocultural” term and the content of the concept of “sociocultural system”**” has been dedicated to the study of the issues of social philosophy which carry an important methodological significance. In this subchapter, the clarification of the essence and content of the “sociocultural” term and the “sociocultural system” concept as well as the concepts of “social system” and “cultural system” has been implemented. As a result of our research it has been defined that the content of the above-mentioned concepts have not been completely clarified in the research works of different levels yet.⁵¹ With the purpose of solving the problems of methodological significance, the thoughts of world-famous sociologists on the studied issues have been analysed once more.

Concerning the solution of the raised issues, firstly, the research of P. Sorokin on the the content of the above-mentioned concepts have been fundamentally reviewed in the first subchapter.

⁵¹ Гаджиев, Р.С. К типологической классификации основных этнических общностей // – Саратов: Известия Саратовского ун-та. Новая сер. Сер. Философия. Психология. Педагогика. – т. 13. – 2013. Выпуск 3, – с. 11-15.; Гаджиев, Р.С. О содержании социокультурных систем // – Москва: Вопросы философии, – 2018. №11, – с. 16-24.

As a result, it has been determined that P. Sorokin understands the notion of “sociocultural” as mutual relations of two or more individuals which carry importance (or which makes sense).⁵² Further, it has been clarified that P. Sorokin distinguishes two main sides in the content of the notion of “sociocultural system”: social system and cultural system. The same approach can be seen in the thoughts of American sociologist T.Parsons, Russian specialist N.I.Lapin and etc.⁵³ In all cases, the social system means interrelated subjects or interaction and the cultural system means meanings, values, norms and their carriers. Based on a detailed investigation of these issues, we have proposed the following definition of the sociocultural system: “**sociocultural system** is a notion that involves integrative relations and interdependence of the social and cultural systems”.⁵⁴

The second subchapter named “**the typological classification of sociocultural systems**” has been dedicated to the issues of typological classification of sociocultural systems by their type. The main purpose of making this subchapter is to clarify the problem (which is of methodological importance) of whether the sociocultural systems are social or cultural by essence. The point is that, generally, the case of using the concepts such as ethnos and the tribe, people and the nation in the same meaning in philosophy, especially in social philosophy as well as the scientific fields such as history and ethnography is widespread.⁵⁵ This case has been appearing in

⁵² Сорокин, П. А. Человек. Цивилизация. Общество / П.А. Сорокин. – Москва: Политиздат, – 1992. – с. 191.

⁵³ Парсонс, Т. О социальных системах / Т. Парсонс. – Москва: Академический Проект, – 2002. – с. 691; Лапин, Н.И. Социокультурный подход и социетально-функциональные структуры // – Москва: Социологические исследования, – 2000. №7, – с. 3-4.

⁵⁴ Гаджиев, Р.С. О содержании социокультурных систем // – Москва: Вопросы философии, – 2018. №11, – с. 19.

⁵⁵ Наси́ев, R.S. Etnos anlayışına dair // – Bakı: Azərbaycan Arxeologiyası və Etnoqrafiyası. AMEA Arxeologiya və Etnoqrafiya İnstitutu, – 2011. № 1, – s. 206-212.; Наси́ев, R.S. Sosiomədəni sistemlərin tipoloji təsnifatına dair // – Bakı: AMEA Arxeologiya və Etnoqrafiya İnstitutu, “Azərbaycan Arxeologiyası və

scientific research works of various levels, textbooks regarding history, sociology and culturology as well as public opinion since Soviet period. On the other hand, as the dissertation is dedicated to the emergence and the developmental dynamics of sociocultural systems, i.e., tribes, clans, ethnos, nations, states and other social unities which act like active subjects of the historical process,, the issue of clarification of the essence and the content of these notions carries a methodological importance.

The course of the study shows that many well-known scientists and researchers including P.Sorokin have not been able to conduct the differentiation of above-mentioned notions and thus opened the way for them to be used in same meanings. Considering this, first and foremost, the differentiation between social systems and cultural ones has been implemented in the second subchapter. As a result of our research it has been identified that there is an important feature which differentiates between social and cultural systems and it is determined by whether there is a governance factor in the content of these notions or not.⁵⁶ In other words, it was found that the problem of using different terms in the same sense, which has found its place in science for many years, finds its solution when such a feature as a governance apparatus that is absent in the content of cultural systems is found in the content of social systems. Based on the consideration of the governance factor, it has been determined that the social communities like tribes, clans and states can be classified as social systems and the notions like ethnos, nations and civilisations as cultural.

Etnoqrafiyası” jurnalı, – 2011. № 1, – s. 199.; Hacıyev, R.S. “Xalq” anlayışına dair (sosial-fəlsəfi təhlil) // – Bakı: Azərbaycan Arxeologiyası və Etnoqrafiyası. AMEA Arxeologiya və Etnoqrafiya İnstitutu, – 2012. № 1, – s. 153-159.; Hacıyev, R.S. “Millət” anlayışına dair (sosial-fəlsəfi təhlil) // – Bakı: Azərbaycan Arxeologiyası və Etnoqrafiyası. AMEA Arxeologiya və Etnoqrafiya İnstitutu, – 2013. № 1, – s. 147-153.

⁵⁶ Гаджиев, Р.С. О содержании социокультурных систем // – Москва: Вопросы философии, – 2018. №11, – с. 20.

Our research has also clarified that it is not always possible to distinguish all the types of the sociocultural system as social or cultural. To put it differently, sociocultural systems have such types that they can be classified as both social and cultural systems, based on the content of the researched issue. As a specific example, it has been shown that depending on the context of the research, the concept of “nation” can be defined as both social and cultural systems.

The second chapter of the dissertation called “**The early period of the formation and historical development of sociocultural systems**” consists of 3 subchapter. The first subchapter named “**The formation issues of the early primitive community and the genus**” occupies the issues of study of the problems (whose solution is difficult) such as the formation of the early primitive community and the genus, the formation of dual sociocultural systems and the matrilineal genus type as well as whether the matriarchy existed in the historical process or not.⁵⁷

In the first subchapter, firstly, it has been noted that the formation of the early genus is directly related to the problem of the formation of mankind and on this basis, also based on the content of the previous research work of the author, it has been shown that the process of the formation of primitive communities in the early period of mankind became possible as a result of the interbreeding of Neanderthals and immigrants (i.e., early *Homines Sapientes*).⁵⁸

In order to differentiate the communities created by the Neanthropes who emerged as a result of interbreeding, the claimant distinguished two concepts methodologically. So, it is suggested to

⁵⁷ Hacıyev, R.S. Qəbilənin təşəkkülü haqqında // – Bakı: Elmi əsərlər. AMEA Tarix İnstitutu, – 2014. 51 cild, – s. 3-13.; Hacıyev, R.S. Erkən ibtidai icmanın təşəkkülü məsələsinə dair (sosial-fəlsəfi təhlil) // “Elm tarixi və elmsünaslıq: fənlərərası tədqiqatlar” mövzusunda I Beynəlxalq elmi konfransın materialları, – Bakı: Nurlan, – 29-30 noyabr, – 2018, – s. 513-521.

⁵⁸ Hacıyev, R.S. Tarixi prosesin inkişaf dinamikası və ya qloballaşmaya aparan intellektual təkamül yolu / R.S. Hacıyev. – Bakı: Xəzər Universiteti, – 2015. – s. 37-38.

accept the societies built by Neanderthals and early Homines Sapientes as primary primitive communities and the sociocultural systems built by Neanthropes who emerged as a result of the interbreeding of the Neanderthals and Homines Sapientes as early primitive communities. Further, in the first subchapter, the issue of why the principle of exogamy appeared in the primitive communities was reviewed and it was shown that the claimant's scenario of the interbreeding regarding the emergence of Neanthropus allowed to explain this problem without any contradiction.

Another important research point of the first subchapter is about the differentiation between primary communities and genus by essence. Based on a critical analysis of the research of a number of well-known scientists, it has been shown that these notions are different by essence. It has been defined that, by the social structure, initial primitive communities were the first sociocultural system Neanthropus were able to build. It has been shown that the other sociocultural systems as well as genus appeared in the further stages of the historical process derived from initial primitive communities. Generally, while primitive communities provided agricultural activity, i.e., the existence of economy starting from the Upper Paleolithic, the emergence of the genus, being an event of next era (presumably from Mesolithic), mainly provided the regeneration of primitive communities, i.e., their biological existence and served the protection of exogamy by means of taboos (i.e., restrictions) and the regulation of intercommunal sexual intercourse. Simply, while exogamy was protected instinctively in early periods, starting from Mesolithic, the cult of ancestors were formed on the basis of the emergence of the concepts of new place and time and so, the occurrence of the early genus became possible and as a result, intercommunal sexual intercourse were regulated consciously. Regarding this issue, famous ethnographer V.P.Kabo's laconic thoughts make sense: *“Only after objective blood relations have passed through the collective consciousness and formed as a social*

institution, the exogamous group becomes a genus".⁵⁹ Saying social institute in here, V.Kabo means the phenomenon of the cult of ancestors.

One of the problems to be addressed was the question of which type of sociocultural system arose earlier - the patrilineal genus or the matrilineal one. As a result of the conducted research it was found out that matrilineal genus had appeared earlier and it had served to define which social group member belonged to which community. It has been assumed that starting from the beginning of the Mesolithic, the issue of which totem or genus people belong by means of the mother was already implemented consciously. Basically, one of the important features of this subchapter is that the developmental issues of the primary primitive community and the genus has been researched by historical sequence for the first time in the science, i.e., the explanation of the problems raised has been given in a diachronic context.

In the second subchapter called "**The developmental features of the early periods of the sociocultural systems**", the developmental features of the early period of mankind has been looked through, basically, on the basis of archaeological, and partially, ethnographic materials. In this subchapter, the specific features of the lifestyle of the early primitive communities that lived in Upper Palaeolithic, also, the types of residential areas, the features aroused in the techniques of the manufacture of the stone and other similar issues have been enlightened based on the analysis of specific scientific sources.

As a result of the wide analysis of research of well-known specialists of archaeology, it has been emphasised that there is a real basis to talk about fundamental changes in the lifestyle and agricultural activities of the early primitive communities starting from the end of the Solutrean (20-17 thousand years ago). In this context, we should note that archaeologists have always faced

⁵⁹ Кабо, В.П. Первобытная доземледельческая община / В.П. Кабо. – Москва: Наука, – 1986. – с. 11.

hardship in explaining the quality changes on the range of the hunted animals, the type of labour tools, the content and form of the paintings reflected in the examples of art and generally, the lifestyle. For example, Academician P.P.Efimenko said: “Besides the changes occurred in the character of hunting starting from the end of the Solutrean, the people of Orignac-Solutrean epoch who preferred the sedentary life in several areas of Europe and Asia switched to a more mobile lifestyle starting from the Magdalenian”.⁶⁰ P.P.Efimenko, besides having faced hardship in explaining these changes, also mentioned that these innovations occurred in people’s lifestyle also appeared parallelly in different regions of Eurasia.⁶¹

According to our conclusion based on the conducted analyses in the subchapter, the global changes occurred in people’s lifestyle emerged by the internal factor and intellectual development. Namely on the basis of considering the intellectual development, the explanation of the synchronicity in occurred events in the second half of the Upper Palaeolithic became possible. Thanks to the conducted analyses it has been shown that without taking into account the changes in the intellectual evolution of mankind occurred on the basis of immanent regularity, i.e., only by external factors, it is impossible to give the non-conflicting explanation of the problems on the comment of people’s lifestyle and agricultural activity occurred in the Upper Palaeolithic as well as the further stages of the historical process.

The third subchapter called “**The global changes that occurred in the development of the sociocultural systems at the final stage of the era of the early primitive community and the factors that cause them**” has been dedicated to the research issues of the global changes happened in people’s agricultural activities, worldview and basically, their lifestyle in the transition of sociocultural development to the Mesolithic stage. The specialists, first of all, archaeologists and ethnographers have been trying to

⁶⁰ Ефименко, П.П. Первобытное общество / П.П. Ефименко. – Ленинград: Соцэкгиз, – 1938. – с. 518

⁶¹ Ibid: – p. 512.

explain the global changes happened in people's agricultural activities, worldview and basically, their lifestyle in the transition of sociocultural development to the Mesolithic stage by the crucial influence of the external factors. Ecological (natural environment), demographic, social and other external factors have specifically been being shown among them.⁶²

The conducted research opened way to some appropriate questions – why does the technical capabilities of labour tools reaching the qualitatively higher developmental level in a short period, emergence of new style hunting tools and equipments, and mainly, the desire of engaging in hunting individually date back to approximately 13-9 millennia B.C. and further periods? It is interesting that the global changes taken place appeared in different parts of the world synchronously, however, the reason why the factor of parallelity appeared has not been clarified yet.⁶³ If all the innovations took place only in the single part of the world, then it would be possible to explain the revolutionary events taken place in that period by means of ecological, social, economical, demographical and other external factors or their complex influence. But the complex side of the issue which is hard to understand is that those processes took place in different parts of the world (the Near Asia, South East Asia, Northern Africa, Mesoamerica) synchronously, without depending on one another. The fact that these processes took place in parallel especially reflects itself clearly in the examples of art. The research of A.A. Formozov – a famous specialist on this field show that in Mesolithic, the hunter characters with arrows appeared on the Gobustan rock paintings were also reflected

⁶² Шнирельман, В.А. Возникновение производящего хозяйства / В.А. Шнирельман. – Москва: Наука, – 1989. – с. 28.; Бадер, Н.О. Мезолит / Каменный век на территории СССР, – Москва: Наука, – 1970. – с. 90.; Бадер, Н.О. Древнейшие земледельцы Северной Месопотамии / Н. Бадер. – Москва: Наука, – 1989. – с. 253.

⁶³ Борисковский, П.И. Древний каменный век Южной и Юго-Восточной Азии / П.И. Борисковский. – Москва: Наука, – 1972. – с. 159.; История первобытного общества. Эпоха первобытной родовой общины / Под ред. академика Ю.В. Бромлея. – Москва: Наука, – 1986. – с. 132.

in rocks, stones and clay pots of different parts of the world independently from one another.⁶⁴ Meanwhile, Formozov also pays attention on the geographical difference of the areas where the paintings were found (Gobustan, south of Sweden, Africa, India, Asia Minor (Anatolia) and etc.). It is interesting that Formozov explained these events of convergent character (i.e., the manifestation of same features independently) by the principle of the unity of human psyche.⁶⁵

Starting from the Upper Palaeolithic, the hunting of individual character instead of collective hunting finds a wide place. The validity of this judgement finds its confirmation by the fact that the arrow and bow were widespread. On the other hand, fishery starts forming the important part of the agricultural activity of primary communities namely in the Mesolithic. And this fact itself also informs us about the fact that the hunting activity more of individual character carries importance in the collective agricultural system. Our research show that the spread of individual hunting in a large scale is not limited only with the regions which broke free from the glaciation. By the analysis of the academic monograph, it is possible to find out that the same situation also appeared clearly in different climate zones of the world.⁶⁶ Then it is asked: Why did the community members having been engaged in collective hunting for tens, even hundreds of thousands of years immediately inclined to the individual hunting in a short period of time? Our research have clearly shown that in mild climate zones (especially in Near Asia as well as South East Asia and Mesoamerica) there were enough hunting animals for people to get food collectively. Besides this, there were both cereals and different types of local flora used as a source of food in the tropical and subtropical areas. Specifically, the research conducted for Near Asia and South East Asia regions give a

⁶⁴ Формозов, А.А. Искусство эпохи мезолита и неолита / Каменный век на территории СССР, – Москва: Наука, – 1970. – с. 203.

⁶⁵ Ibid: – р. 203.

⁶⁶ История первобытного общества. Эпоха первобытной родовой общины / Под ред. академика Ю.В. Бромлея. – Москва: Наука, – 1986. – с. 151-156.

complete basis to say so.⁶⁷ But somehow, starting from the 10th millennium B.C., a tendency of domestication of those plants as well as the animals began in different parts of the world [ex: China and Japan], even synchronously.⁶⁸ Which external factor can explain this? We should note that the science has not succeeded to answer this and other above-mentioned analogical questions in a satisfactory level yet.

On the basis of the critical analysis of the specific scientific research throughout the subchapter, we have come to the conclusion that, starting from the Mesolithic, people's engagement in hunting and fishery individually, making first efforts towards producing food, burial of dead people collectively, i.e., in the cemetery, the emergence of the cult of ancestors, the manifestation of the images of hunting men on the rock paintings in different parts of the world synchronously, appearance of perspective compositions in the fine art, as well as other similarly new events and their generally polycentric character were not fortuitous and these facts can find their non-contradictory explanation on the basis of the supposition of mankind being "8-9" years old in the process of intellectual evolution. We believe that breaking free from the subjective and intuitive perception of the place, hunting individually without switching to the visual-abstract thinking or having the ability of free orientation in the residential area would, undoubtedly, be impossible. It is not incidental that being engaged in hunting for tens and hundreds of thousands of years were formed on the basis of collective activity, however, thanks to the emergence of the ability of breaking free from the "now" of the time, people were already able

⁶⁷ Палеолит Ближнего и Среднего Востока / составители И.И. Коробков, В.А. Ранов. – Ленинград: Наука, – 1978. – с. 211, с. 216.; Чеснов, Я.В. Земледельческие культуры как этногенетический источник // Ранняя этническая история народов Восточной Азии, – Москва: Наука, – 1977. – с. 115-120.

⁶⁸ Васильев, С.А. Сибирь и первые американцы / С.А. Васильев, Ю.Е. Березкин, А.Г. Козинцев – С.-Петербург: Филологический факультет, – 2011. – с. 152.

to find the opportunity to hunt individually and be engaged in newly different fields of activities.⁶⁹

The third chapter of the dissertation called “**The development of sociocultural systems in the last primitive community**” consists of 3 subchapters. In the first subchapter called “**The development of sociocultural systems in the Neolithic**”, firstly, attention was paid to the content of the Neolithic revolution in order to study the next developmental stage of sociocultural systems. It has been revealed that the reason why the Neolithic revolution happened was not defined by the transition to the food producing agricultural system and it carries important significance. It has been clarified that the important features characterising the Neolithic revolution manifested itself not only in food producing sociocultural systems but also in the primitive communities that were engaged in the gathering. One of the most important features is about the acquisition of the product. Because, the feature of the acquisition of the product manifested itself in both food producing sociocultural systems and the ones being engaged in gathering. In this regard, as a result of our research, we have managed to define that the reason of the emergence of the Neolithic revolution did not directly depend on the economical basis or what type of agriculture the communities benefitted.

In other words, the qualitative changes taken place in the lifestyle of the primitive communities during the Neolithic revolution showed themselves in both producing sociocultural systems and the ones being engaged in the highly effective gathering regardless of the type of the agricultural systems.⁷⁰ As some examples among the qualitative changes occurred in the lifestyle of the primitive people in Neolithic we can show the social stratification, the production of clay pots, making of different ornaments and generally, the emergence of the craftsmanship, metal processing, conduct of the exchange of

⁶⁹ Hacıyev, R.S. Tarixi prosesin inkişaf dinamikası və ya qloballaşmaya aparan intellektual təkamül yolu / R.S. Hacıyev. – Bakı: Xəzər Universiteti, – 2015. – s. 162-218.

⁷⁰ Ibid: – pp. 244-247.

goods among communities, the formation of the property and etc. As a result of our research, it has also been defined that the aforementioned qualitative changes appeared in the different parts of the world independently from one another. But giving the explanation of the factor of synchronicity by means of external factors or their complex influence is impossible, because, these revolutionary changes which occurred in the lifestyle of the communities of Neolithic appeared in North East Africa, Near and Middle East, Far East Asia and Mesoamerica, i.e., different regions of the world with different climates at the same time. It is not incidental that the Nobel Prize Laureate, naturalist I. Prigozhin couldn't hide his surprise regarding the parallelity of the events going on in the Neolithic: *"I have always been surprised that the bifurcation of the Neolithic occurred at the same time but in different forms – in Middle East, China or America before Columbus"*.⁷¹ In this regard, a logical answer appears: What reasons is it possible to explain the parallelity feature of the ongoing events in the Neolithic with? If the aforementioned changes happened on the socio-economical or climatic bases, then it would be logical to explain the innovations emerged in the lifestyle by the change of the agriculture type or other external factors. But the essence of the issue is that the processes occurred in Neolithic happened in different regions of the world and agricultural systems. So, the reason in here must namely be associated with the consciousness, i.e., the new intellectual innovations arisen in the thinking of primitive people. We believe that becoming "10" years old in the intellectual evolution of mankind in the 7th millennium B.C., the rise of qualitatively new cognitive abilities in people showed itself.⁷² According to the claimant, regardless of the agricultural type, the emergence of the new lifestyle in different parts of the world parallelly, by essence, did not depend

⁷¹ Пригожин, И.Р. Сетевое общество // – Москва: Социологические исследования, – 2008. №1, – с. 27.

⁷² Hacıyev, R.S. Tarixi prosesin inkişaf dinamikası və ya qloballaşmaya aparan intellektual təkamül yolu / R.S. Hacıyev. – Bakı: Xəzər Universiteti, – 2015. – s. 256-262.

on external factors or their complex influence but namely internal, i.e., spiritual factor. And this internal factor is defined by the hypothesis of age periodization of the intellectual evolution of mankind.⁷³

Thus, explaining the social events of global significance which occurred in the Neolithic namely by internal factors, i.e., on the basis of the specific age period in the intellectual evolution of mankind, would be more logical than by means of external factors. Since explaining the processes of the same type occurred in different parts of the world without contradiction is possible namely on this basis. As far as we understand, early “personal” ideas arose in people namely when the human became “10” years old in the process of intellectual development and thus the abovementioned qualitatively new events started to appear. Surely, talking about the formation of the personality for the Neolithic would not be completely right, instead, enlightening only the early manifestation in this direction or the appearance of the first “seeds” or the emergence of the ability of individualism would be more logical.

The second subchapter called **“The historical formation of the marriage and the family and the developmental dynamics of their forms of appearance”** has been dedicated to the historical formation of the marriage and the family institutions and the developmental problems of their forms of appearance.⁷⁴ Firstly, it has been shown that there initially was a group-like marriage systems the primitive communities in the early stage of the historical process (basically Upper Palaeolithic is considered). In such a marriage system, the sexual intercourse was allowed only between men and women of two early primitive communities in a pre-determined manner and the principle of exogamy (i.e., the prohibition on the intracommunal sexual intercourse) was strictly followed.

⁷³ Hacıyev, R.S. On a regularity of the intellectual evolution of mankind // – Sofia: Balkan Journal of Philosophy, – 2020. №2(12), – pp. 99-110.

⁷⁴ Hacıyev, R.S. Nikahın və ailənin mənşəyi haqqında (sosial-fəlsəfi təhlil) // YUNESKO-nun təsis etdiyi “Ümumdünya fəlsəfə günü”nə həsr olunmuş Beynəlxalq elmi-nəzəri konfransın materialları, – Bakı: Təknur, – 2011. – s. 109-120.

Furthermore, the issue of the formation of the dual or double family from the group-like marriage has been clarified. It has been shown that the formation of the double family within the marriage starting from the Mesolithic was possible not on the share exchange or other socioeconomical bases but on the basis of the emergence of the ability of individualism in primitive people. It has been substantiated that the formation of the dual family would never be actualised in the absence of the individualism factor.

It has been shown that the complete establishment of the dual family in the life of the society didn't mean the dissolution of the group-like marriage. On the contrary, Semenov shows that the dual marriage was namely regulated by the group-like marriage.⁷⁵ Actually this situation is understandable, because the principle of exogamy was always kept. And the one who kept this principle was every community itself. If to consider that nobody was independent in the primitive community period and every individual totally obeyed the restrictions of the collective, then it is not hard to understand that the dual family was formed by the intergroup marriage "contract", too. The dependence of the each individual building a marriage from the community they belonged on the economical, spiritual and other bases didn't provide the continuance of the marriage and for this reason it led the marriage to fall apart by the mutual agreement of the sides.

Afterwards, there has been made an attempt to respond to a question that arised logically – how did it happen that the dual family which was characterised by the independency of both sides became a monogamous one which was controlled by one of the sides, i.e., the man? Indeed, how did it happen that the "husband" and the "wife" (double family system) having equal "rights", afterwards, became prone to intrafamily inequality (monogamous family) as the result of the development of the family institution? After all, the principle of

⁷⁵ Семенов, Ю.И. Происхождение брака и семьи / Ю.И. Семенов. – Москва: Мысль, – 1974. – с. 235.

collectivism provided everyone to be of equal opportunities for millennia. There weren't any economical, social or other bases for either sides to have a specific advantage in either double families or the big family systems coming afterwards.

Simply, the replacement of the formerly existed mother filiation (matrilineal genus) with the father filiation (patrilineal genus) found a place within the primitive community. But what does this process have to do with men's economic superiority? As ethnographic materials show, the spread of private property has found a place both in the paternal clan and in the maternal genus.⁷⁶

The arisen question, in our opinion, is able to find its answer according to the hypothesis of age periodization of the intellectual evolution of mankind put forward by us. The fact that men became the leading power in the public life, in our opinion, was connected with the definite age periods in the intellectual development of mankind. As far as the individualism ability in people didn't arise (before Mesolithic), the members of the collective were subjected to obey the decisions of the community. But as a result of the fact that firstly individual (in Mesolithic and Neolithic), then personal (starting from the first civilisations) qualities arouse in people, the formation of the monogamous family from the dual family institute became possible. Why? Because men, taking advantage of intellectual development and being able to act by their interests on this basis, relying on their activity and physical abilities, mastering the ability of independent decision-making and taking advantage of the rising possibilities of the production on this basis, succeeded in subjugating women to their own wills. Once more, we would like to repeat that in case of the absence of individual interests and worldview, the advantages of the men wouldn't appear (because the collective consciousness wouldn't allow it). Because, there had only been primitive communities before and the collective (i.e., on the

⁷⁶ Алексеев, В.П. История первобытного общества: Учебник для вузов / В.П. Алексеев, А.И. Першиц. – Москва: Высшая школа, – 1990. – с. 294-295.

basis of collective presence of men and women) agricultural activity was being conducted on the basis of the principle of collectivism and everyone's equal "rights" were being provided. And the correctness of our opinion is able to find its confirmation on the basis of ethnographical materials. J.de Liv who investigated the lifestyle of Mbuti (or Bambuti) pygmies who that lived in the patrilineal system found out that there was talked about collective hunting of men and women, i.e., the collective agriculture activity in the cosmogonic and ethnographical myths of aborigines.⁷⁷ According to J.de Liv, women's reputation was extremely high in the community life of that period. But later, as a result of the emergence of the arrow and the bow, the rise of the effectiveness of the activity of individual hunting opened way for men to become higher than women in the community life. Because individual hunting activity required mostly physical power. Eventually, the diminution of women's role in the agricultural activity affected their social situation and it led to the formation of the patriarchal relations in the community.⁷⁸ Giving a correction to J.de Liv's opinion, i.e., contrarily to him, we can say that namely as a result of the emergence of the individual consciousness and on this basis, individual initiative, the invention of the bow and the arrow became possible and thus men took advantage of their physical abilities more. If it is possible to say so, the emergence of the individual worldview starting from the end of the Upper Palaeolithic resulted in the independent thinking and moving in people and mostly men took advantage of them. Men, who had physical power and the ability of acting independently, firstly became the leading power of the primitive community taking the baton in the agricultural activities and generally social life, then gradually succeeded to eliminate the primitive community defeating the principle of collectivism with the emergence of the personality factor and thus, created the monogamous family, personal property and state.

⁷⁷ Файнберг, Л.А. Возникновение и развитие родового строя / Первобытное общество, – Москва: Наука, – 1975. – с. 66.

⁷⁸ Ibid: – p. 67.

In the third subchapter called “**The problems of historical formation of the ethnos and the tribe**” there have been made efforts to find answers to the issues of which period of the historical process the first ethnos and tribe emerged in. Firstly, it has been defined that the ability of self-identification in people as a part of a certain sociocultural system must arise for the formation of both ethnos and the tribe. And defining when this ability emerged has been possible by means of the hypothesis of age periodization of the intellectual evolution of mankind. It has been shown that it is impossible to present a non-contradictory solution of the issue of when the ethnos and the tribe were formed only based on the researches conducted in archaeological, ethnographical or other natural sciences related to these problems. Namely for this reason, some scientists (ex., academician V.P. Alekseyev) even put some wrong ideas such as the ethnos had emerged in the Lower Palaeolithic.

The subchapter also touches upon the issue of the differentiation of the concepts of “ethnos” and “tribe”. The fact that these concepts have different contents has been defined by the concrete scientific facts. It has been shown that in essence, the ethnos is a cultural system and the tribe is a social-potestarian one.⁷⁹ It has been revealed that the basically important feature that differs the tribe from the ethnos is defined by the fact that there is a leader in the tribe. On the basis of such a methodological work, the issue of which period of the historical process the ethnos and the tribe emerged in has been clarified.

During the course of the previous subchapter it was determined that there only was syncretic-formed collective consciousness in people’s thinking before Mesolithic. Starting from the Mesolithic, the issue of the collective self-awareness within the collective consciousness arouse. And the definition of the emergence

⁷⁹ Гаджиев, Р.С. К содержанию понятия этнос (социально-философский анализ) // – Новосибирск: Научный журнал «Серия Философия», Новосибирский Государственный Университет, – 2015. №1, – с. 54-60.

of collective burial grounds on the basis of archaeological research actually informs the emergence of the factor of collective self-awareness in people. The only reason that made the collective self-awareness actual was the factor of the emergence of the perceptions of place and time in people in the Mesolithic based on the regularity of the intellectual evolution of mankind. It also opened way for the occurrence of the event of individual self-awareness in people. Besides this, starting from the Neolithic, firstly the leader of the classical genus and then the leader of the tribe appeared based on the individual self-awareness. We can express these processes as follows: First, the ideas of emergence from the single ancestor, i.e., totem animal arouse (based on the research of specialists we can come to a conclusion that this process firstly appeared in the Mesolithic). As a confirmation of this opinion, the archaeological research show that the phenomenon of the cult of ancestors appeared only starting from the Mesolithic. Owing to the emergence of the ability of individual self-awareness, the matrilineal or patrilineal-typed genus without a leader were replaced by the patrilineal genus with a leader (i.e., classical genus) starting from the Neolithic. Based on the above-mentioned judgements, it is understood that the formation of the true, i.e., classical tribe would not be possible, either, before the Neolithic. It is known that the leaders of newly-formed tribes were elected among the leaders of strong genus that formed them.

By the same logic, the issue of the emergence of the ethnos has also been clarified. It has been shown that the occurrence of the event of the ethnical self-awareness acts as the main condition for the emergence of the ethnos. And in order for the self-awareness to emerge, the ability of perceiving of belonging to any unities had to arise in people. In other words, due to the fact that the self-awareness process of any form (i.e., on both collective and individual bases) had not occurred (because possessing the perception of new place and the ability of visual-abstract thinking is a must for this), the formation of the ethnos was impossible before the Neolithic. Thus, the issue of which period of the historical process the ethnos and the tribe emerged in has been clarified based on the analyses conducted

in the subchapter. It has been substantiated that the emergence of first ethnose (in Schnirelmann's words, "protoethnose") and tribe became possible starting from the Neolithic.

The fourth chapter called **"The formation of sociocultural systems emerged in the period of written history and their developmental problems in the condition of globalisation"** consists of three subchapters. The main research problem of the first subchapter called **"The issues of formation of first states and peoples"** is to clarify why first states and peoples formed in the historical process were formed synchronously namely starting from the end of the 4th millennium B.C. In order to solve the issues raised, first, the significant features of the concept of "state" have been looked through. It has been defined that actually not all of the three important features revealed by specialists (first of them is the existence of a certain area; second, levying taxes from the population; third, the existence of the administrative or repressive apparatus) are reflected on the activity of the emerged states. Three historical forms of states have been determined in the process of the research of this issue: 1. Early states; 2. Developed states; 3. Mature states. Furthermore, the issues of social evolution being of multilateral character and its reflection as different appearance forms of social systems which were an alternative to the state have been researched. In this context, a new concept – the leadership system (i.e. "chiefdom") has been added to the science. The important features included in the content of the leadership system have been comprehensively looked through. Based on the conducted methodological work, attention was paid to the formation features of first states formed in the historical process. Simultaneously, an attempt has been made to clarify 4 significant points in the formation process of first states: 1) The idea that the first states appeared only in large river basins does not substantiate itself (we came to this conclusion based on recent archaeological materials); 2) Formation of first states in Mesopotamia held 3 millennia of developmental path of the Neolithic. In contrast, only a millennium was required for these processes to occur in ancient Egypt; 3) Why was the appearance of first state leaders possible only from the end of the 4th

millennium?; 4) Why did the above-mentioned 3 three important processes that have still been waiting for response, also, the formation of first states happen in different parts of the world synchronously?

In order to research the issue of the formation of first state leaders starting from the end of the 4th millennium, we have used the opportunities of the glyptic art (saying glyptic, we mean objects obtained from carving on a piece of stone). Stone seals made in both Neolithic and later periods are of interest in this regard. While stone seals made from the Neolithic period depicted plants and animals, from the second half of the 4th millennium, anthropomorphic descriptions were preferred in their content. Well-known expert Y.V.Antonova says the following: "*The glyptics of this period reflect the changed social situation, i.e., the establishment of the state and the growing role of the ruler*".⁸⁰ The revealing of these and other points leads to the conclusion that the ruler factor played an important role in the formation of the first states. As a result, it was recommended to add one more characteristic (the factor of the emergence of the ruler) to the required three (existence of a territory; levying taxes from the population and the existence of an administrative or repressive apparatus) for the establishment of the first states. Based on the analysis conducted in the subchapter, the following conclusions were reached: in the 4th millennium, with mankind becoming "11" years old in its intellectual evolution, the first manifestations of the personality factor appeared, and as a result, the first rulers appeared on the stage of history (their names appeared in epics; e.g., the Epic of Gilgamesh) and thus, the emergence of first states synchronously in the 4th millennium became possible.

Onwards, the subchapter examines the formation of the first peoples. It has been shown that the ideological work conducted by the rulers played an important role in the formation of the first

⁸⁰ Антонова, Е.В. Представления обитателей Двуречья о назначении людей и глиптика конца IV – первой половины III тысячелетия до н.э. // – Москва: Древние цивилизации: от Египта до Китая, Вестник Древней Истории, – 1997. – с. 498-499.

peoples. In particular, the policy of forming a common mythological worldview through religious ideology and the policy of consolidating the people on this basis was implemented by the ruler.⁸¹ On this ideological basis, the process of self-identification of the people took place.⁸² It has been established that the ethnic composition of the first states was different, but due to the ideological work of the ruler, it was possible to form a single state language. Thus, the occurrence of the first peoples on the basis of the emergence of the ruler and the formation of states became possible around at the end of the 4th millennium BC.

The purpose of the second subchapter called **“The problem of the emergence of first civilisations”** is to explain why first civilisations emerged in different parts of the world synchronously in the 4th millennium B.C.⁸³ It has been defined that most experts have linked the formation of the first civilizations to the Neolithic revolution. The Neolithic revolution here refers primarily to the transition of people from hunting and gathering to food production. Experts believe that the Neolithic revolution became possible due to climate change.⁸⁴ However, as a result of our research, it has been determined that the occurrence of the Neolithic revolution was not due to climatic factors. It has been established that it is impossible to answer the question of why the first civilizations appeared in different regions of the world, independently and in parallel, by climatic or any other external factors. In this regard, attention was paid to the research of Professor G. Barker from the University of Cambridge, England. Based on extensive sources, facts, analysis and

⁸¹ Кларк, Г. Доисторический мир / Г. Кларк. – Москва: ЗАО Центрполиграф, – 2011. – с. 132.

⁸² Кривец, Е.А. Основополагающие основания египетской нации // – Томск: Вестник Томского государственного университета. История. – 2014. № 3 (29), – с. 84.

⁸³ Nacıyev, R.S. İlk sivilizasiyaların təşəkkülü məsələsinə dair (sosial-fəlsəfi təhlil) // – Bakı: İlahiyyat fakültəsinin elmi məcmuəsi, Bakı Dövlət Universiteti. – 2018. № 29, – s. 97-107.

⁸⁴ Гринин, Л.Е. Технологический аспект социальной эволюции / Эволюция Земли, жизни, общества, разума. – Волгоград: Учитель, – 2013. – с. 113-114.

the latest achievements of science, G. Barker came to the conclusion that the most important factor in the formation of agriculture and animal husbandry on the border of the Pleistocene and the Holocene was the human intellect.⁸⁵

Extensive research and analysis conducted in the subchapter have revealed the fact that the same types of processes were able to take place in different conditions, with different characteristics and in parallel, for only one reason. This reason is determined by the factor of reaching the age of "11" in the intellectual development of mankind in the 4th millennium. The important role of the intellectual factor in the formation of the first civilizations was reflected in the thoughts of the great German historian E.Mayer.⁸⁶

It has been established that the first figures of history, i.e. rulers, played an important role in the formation of the first civilizations. It has been noted that thanks to their activities, it was possible to form a single language, mythology and ideology. As a result, common values were formed within the society, and on this basis, an opportunity for civilizational identification was created.

The semi-chapter examines the process of the formation of systematic writing, which is an important indicator of civilization. It has been shown that this process became possible due to the emergence of a new intellectual ability in the human mind - theoretical-abstract thinking. It was through the emergence of abstract thinking or reflection that the first personalities of history emerged, systematic writing was discovered, and the first scientific knowledge was acquired. At the same time, issues such as the

⁸⁵ Медовичев, А.Е. Баркер Г. Сельскохозяйственная революция в доисторическую эпоху: почему охотники-собиратели стали земледельцами-скотоводами? // – Москва: Социальные и гуманитарные науки. Отечественная и зарубежная литература. Серия 5: История. Реферативный журнал. –2012. №4, – с. 21-33.

⁸⁶ Климов, О.Ю. Дискуссии о путях и факторах модернизации древних обществ: Эдуард Мейер о роли индивидуальности в древней истории // – С.-Петербург: Мнемон: исследования и публикации по истории античного мира. – 2012. № 11, – с. 386.

emergence of epics during the first civilizations, the emergence of the first mounds dedicated to rulers and leaders, the formation of metallurgy have been extensively studied with reference to scientific sources. The research and analysis conducted in the first half of the chapter have led us to the conclusion that the emergence of the first civilizations in different parts of the world independently and in parallel in the 4th millennium B.C. can be unequivocally explained by the spiritual factor (it is K.Jasper's term), in our words, the fact that mankind has reached the age of "11" in the process of intellectual evolution.

The third half of the chapter "**Sociocultural systems in the era of globalization: the impact of globalism and the problems of dialogue**" examines the development of sociocultural systems in the context of globalization at the present stage of the historical process and the problems of their dialogue. In order to investigate the issues raised, the content of the term globalisation has first been clarified. It has been noted that globalisation, which is a natural historical process of our time, should be distinguished from the policy of neoliberal globalism aimed at the artificial cultural unification of the peoples of the world.⁸⁷

The current policy of neoliberal globalism, which is continuously carried out in the world, serves the intention of other cultures, i.e. ethnoses, peoples and nations, to think and live in accordance with the Western mentality and lifestyle. It is no coincidence that some experts also refer to globalism (from our point of view, in most studies, globalism is mistakenly presented as globalization) as westernisation and with this, they mostly mean America's global ideological influence aimed at the unification of other cultures.⁸⁸ The convergent and divergent processes created by

⁸⁷ Гаджиев, Р.С. О глобализации и глобализме // – Минск: Философия и социальные науки. Белорусский Государственный Университет, – 2014. №2, – с. 43-47.; Hajiyev, R.S. On globalization and globalism // "Dialogue and universalism": Journal of the international society for universal dialogue. Warszawa, – 2014. №3, –pp. 174-177.

⁸⁸ Гранин, Ю.Д. «Глобализация или вестернизация»? // – Москва: Свободная мысль. – 2013. № 1 (1637), – с. 51-64.; Иноземцев, В.Л. Вестернизация как

globalism lead to the ethnic fragmentation of societies in the socio-cultural sphere (i.e., the ethnic division of socium), "*strengthens the divergence from specificity, westernises society regardless of geographical and economic situation, political structure and national mentality*".⁸⁹

The solution of the problems posed as a result of the influence of globalism significantly depends on how to implement the intercultural dialogue.⁹⁰ It is gratifying that the Republic of Azerbaijan has been contributing to the establishment of intercultural dialogue and continuing to play a leading role in the world in this direction. On the other hand, the protection of cultural, ethnic and confessional diversity in the world under the unifying influence of globalism is largely dependent on the multiculturalism policy carried out by states. In this regard, the policy of multiculturalism implemented in Azerbaijan also serves as an example for the world.⁹¹ The implementation of the policy of multiculturalism in Azerbaijan is based on the centuries-old traditions of tolerance of our people. In this context, the speech of the President of the Republic of Azerbaijan İlham Aliyev about the opening of the IV Baku International Humanitarian Forum reads as follows: "*In Azerbaijan, all peoples live in friendship, kindness, as a family. There has never been a religious or national conflict in Azerbaijan, and this is our great wealth... There have been multicultural societies in Azerbaijan for centuries. Friendship and solidarity between peoples are a clear example of this*".⁹² The basis of the multiculturalism policy in

глобализация и «глобализация» как американизация // – Москва: Вопросы философии. – 2004. № 4, – с. 58-69.; Аббасов, А.Ф. Демократия: наличная и должная / А.Ф. Аббасов. – Баку: Адилоглы, – 2005. – с. 66.

⁸⁹ Mehdiyev, R.Ə. Azərbaycan: qloballaşma dövrünün tələbləri / R.Ə. Mehdiyev. – Bakı: XXI - Yeni Nəşrlər Evi, – 2005. – s. 129.

⁹⁰ Xəlilov, S.S. Sivilizasiyalararası dialoq / S.S. Xəlilov. – Bakı: Adiloğlu, – 2009. – 252 s.

⁹¹ Мамедзаде, И.Р. О философии мультикультурализма // – Москва: Вопросы философии, – 2016. № 10, – с. 203-208.

⁹² Əliyev, İ. İlham Əliyevin IV Bakı Beynəlxalq Humanitar Forumunun rəsmi açılış mərasimində nitqi, 02 oktyabr 2014-cü il // URL: <https://president.az/articles/13008> (date viewed: 22.04.2021)

Azerbaijan was laid by the nationwide leader Heydar Aliyev.⁹³ This political course is currently being successfully pursued by President İlham Aliyev. The successful implementation of the policy of multiculturalism pursued by our state is also connected with the political activity of the First Vice-President of the Republic of Azerbaijan, President of the Heydar Aliyev Foundation Mehriban Aliyeva. An example of this tireless work is Mehriban Aliyeva's speech at the official opening ceremony of the First European Games on June 12, 2015: “Azerbaijan is a country with a rich history, culture, customs and traditions. Multiculturalism and tolerance, friendship and hospitality, harmony and solidarity are an integral part of the Azerbaijani way of life”.⁹⁴

In the context of globalization, it is possible to identify two main scenarios for the future development of socio-cultural systems: subjective integration and natural integration. The first line or the subjective integration is a neoliberal policy, i.e., globalism, pursued by Western civilization, which tends towards the homogenization of cultures. The second direction, i.e. natural integration, is based on relationships that accept the specificity of sociocultural systems. The second direction is the protection and implementation of the principles of tolerance, cultural diversity and specificity in relations between sociocultural systems. And the immanent basis of natural integration is the fact that all people in the world have a single psyche or intellect.⁹⁵ It is clear that only if the second direction is implemented, the natural development of cultures will be ensured, their originality will be preserved and a constructive dialogue can take place. Of course, much will depend on the peace-loving policies

⁹³ Abdullayev, K. Azərbaycan multikulturalizminin siyasi banisi // Azərbaycan, – 2015, 1 may. – s. 3.

⁹⁴ Əliyeva, M. Mehriban Əliyevanın 12 iyun 2015-ci il Birinci Avropa Oyunlarının rəsmi açılış mərasimində çıxışı // URL: http://azertag.az/xeber/Baki_2015_birinci_Avropa_Oyunlari_nin_tenteneli_achilis_merasimi_olub_Azerbaycan_Prezidenti_Ilham_Aliyev_Oyunlari_achiq_elan_edib_VIDEO-863390 (date viewed: 22.04.2021)

⁹⁵ Гирц, К. Интерпретация культуры / К. Гирц. – Москва: РОССПЕН, – 2004. – с. 76-83.

and tolerance of world leaders.⁹⁶ Such a policy is the demand of the day, because, as Professor A.Abbasov said: "*the world needs global synergism*".⁹⁷

The fifth chapter called "**The dynamics of the formation of sociocultural systems in the context of the periodization of the historical process**" consists of two subchapters. The first subchapter, "**Analysis of Leading Concepts on the Periodization of Historical Processes in the Context of the Historical Formation of Sociocultural Systems**" is about the leading theories of social evolution reflecting the periodization of historical processes, and how they can explain the historical development of sociocultural systems. First of all, the concept of "historical process" and the subject of the historical process are clarified. It is shown that the existing approaches to the historical process should be distinguished from the views dedicated to its periodization. It is further stated that the views, theories and concepts put forward in connection with the periodization of the historical process can be divided into two main directions according to the purpose of the driving force: internalist and externalist. For those who take an internalist position, the internal factor, i.e., the single human spirit, intellect, acts as the driving force of social development in human history. And for those who are of externalist position, the development of the historical process is determined by external factors. In this case, mostly, economic, technical-technological, demographic and natural-ecological factors are accepted as external determinants.

In the subchapter, firstly, the views of thinkers based on the externalist factor are looked through.⁹⁸ In this regard, Marxism,

⁹⁶ Гаджиев Р.С. Роль лидеров в диалоге культур в эпоху глобализации // "Qloballaşma şəraitində kulturoloji innovasiyalar və sosial-mədəni inkişaf" mövzusunda keçirilmiş Beynəlxalq konfransın materialları, – Bakı: Təknur, – 2012, – s. 39-42.

⁹⁷ Abbasov, Ə.F. Dünya qlobal sinergizmə ehtiyaclıdır / Dünya. Cəmiyyət. Fəlsəfə. (məqalələr toplusu). AMEA Fəlsəfə və Siyasi-Hüquqi Tədqiqatlar İnstitutu, – Bakı: Nafta-Press, – 2004. – s. 25.

technological determinism, world-system analysis and other modern theories of social evolution are analysed in detail. It is shown that none of these theories or concepts are able to unequivocally answer the question of why events of global significance occur synchronously in the historical process. It is emphasized that all the leading theories of externalism have a serious flaw - these concepts can not explain the process of transition of primitive people from gathering to food production, that is, the cause of the Neolithic revolution.

The subchapter then looks at the views of thinkers arising from the internalist factor. The concepts of A. Comte, especially G. Hegel and A. Weber, which are important in this direction, are analysed in detail. Based on concrete examples it is shown that internalist theories have not been able to achieve real results in solving this problem, either (because these concepts, which see the main criterion of social development in the development of universal intelligence, have almost been losing their prestige since the second half of the twentieth century). It is noted that the critical views of R. Aaron, the well-known anthropologist J. Steward and especially K. Popper on social evolution and historicism (the views of the famous methodologist on the historical process stem from the position of the lack of a unified human history) has been showing a negative impact on the emergence of universal laws in the historical process.⁹⁹ At the same time, we believe that the internalist theories of universal character about the periodization of the historical process have not lost their relevance yet. In this context, the views of the prominent modern philosopher Y. Habermas are noteworthy: "*The philosophy of*

⁹⁸ Hacıyev, R.S. Tarixi prosesin dövrləşdirilməsinə dair eksternalist istiqamətli nəzəriyyələrin fəlsəfi təhlili // – Bakı: Elmi əsərlər. AMEA Fəlsəfə və Sosiologiya İnstitutu, – 2011. №2(31), – s. 90-95.

⁹⁹ Арон, Р. Введение в философию истории / Р. Арон. – Москва: ПЕР СЭ, – С.-Петербург: Университетская книга, – 2000. – 543 с.; Steward, J. Theory of Culture Change / J. Steward. Urbana: University of Illinois Press, – 1955. – 256 p.; Поппер, К. Ницета историцизма / К. Поппер. – Москва: Прогресс, – 1993. – с. 130-132.; Поппер, К. Открытое общество и его враги [в 2 томах] / К. Поппер. – Москва: Феникс, – т.2. – 1992. – с. 312.

history of the 18th century and the social theories of the 19th century aimed at the reconstruction of human history laid such a foundation that not only did this experience not become obsolete in the 20th century, but also it has become even more relevant".¹⁰⁰

Based on the conducted analysis, the following conclusion has been reached at the end of the subchapter: an unequivocal explanation of the causes of global events (Mesolithic, Neolithic, etc.) that occur gradually and synchronously in the historical process, as well as the transition of human society from one stage of development to another, can be given on the basis of the hypothesis of age periodization of the intellectual evolution of mankind put forward by us. At the same time, this hypothesis makes it possible to find out the reasons for the formation of various types of sociocultural systems that consistently arose in the historical process.

The second half of the chapter called "**Dynamics of the historical formation of sociocultural systems in the context of the hypothesis of age periodization of the intellectual evolution**" analyses the dynamics of the historical formation of sociocultural systems based on the hypothesis of age periodization of the intellectual evolution of mankind put forward by the claimant.

The question of the periodization of social evolution or historical process is of great importance in terms of explaining and understanding the events of global significance that took place in social development and the ones that still are ongoing. A number of well-known scientists have been mentioning this conclusion in their works.¹⁰¹ The main purpose of any periodization in social evolution is to systematise sociocultural events on the basis of certain

¹⁰⁰ Хабермас, Ю. О субъекте истории. Краткие замечания по поводу ложных альтернатив / Философия истории. Антология, – Москва: Аспект Пресс, – 1995. – с. 284.

¹⁰¹ Бентли, Дж. Межкультурные взаимодействия и периодизация Всемирной истории / Время мира. Новосибирск: Сибирский хронограф, – 2001. Вып. 2, – с. 171–203.; Геллнер, Э. Структура человеческой истории / Время мира. – Новосибирск: Сибирский хронограф, – 2001. Вып. 2, – с. 80-90.; Грин, В. 2001. Периодизация в европейской и мировой истории / Время мира. – Новосибирск: Сибирский хронограф, – 2001. Вып. 2, – с. 39–79.

criteria (intellectual, economic, technical-technological, etc.) through a synchronous and diachronic approach, and based on this, it becomes possible to grasp the historical process, define its developmental regularities and reveal the causes of the formation of sociocultural systems. In this context, it is important to pay attention to the issue of distinguishing periodization from classification. Thus, the main purpose of the classification is to systematise the sociocultural systems of the same type based on revealing their similarities and differences (the classification of civilizations by O. Spengler on the basis of characterization of their features in the work "The decline of the West" is one of the most obvious examples of this work).¹⁰² From this point of view, in the theory of local civilizations, in fact, an attempt was made not to periodize the historical process, but to classify cultural supersystems. While research is carried out mainly in the diachronic direction in the periodization, the analyses in the classification are carried out more synchronously. At the same time, both chronology and classification have a common task - both methods of historical cognition allow to reveal the general regularity by studying the special ones, based on which an attempt is made to explain specific historical events or processes, to understand the formation and development of sociocultural systems. Proceeding from this logic, in the previous research work we tried to substantiate the hypothesis of age periodization of the intellectual evolution of mankind, which was first put forward in the doctoral dissertation on philosophy, based on concrete scientific facts.¹⁰³ At the next stage, i.e., in this dissertation, an attempt has been made to study the formation and development dynamics of different types of socio-cultural systems that act as active subjects of the historical process, based on the hypothesis based on general, i.e., scientific facts.

¹⁰² Шпенглер, О. Закат Европы / О. Шпенглер. – Новосибирск: Наука, – 1993. – 592 с.

¹⁰³ Hacıyev, R.S. Tarixi prosesin inkişaf dinamikası və ya qloballaşmaya aparan intellektual təkamül yolu / R.S. Hacıyev. – Bakı: Xəzər Universiteti, – 2015. – 352 s.

Based on our conclusions, we believe that the hypothesis of age periodization of the intellectual evolution of mankind allows us to unequivocally explain the reasons for the emergence of sociocultural systems that were consistently formed in the historical process and acted as its active subjects. Throughout the dissertation, we have tried to verify the validity of this judgment on the basis of concrete scientific facts and their philosophical analysis. The content of the previous subchapter showed that on the basis of the concepts of social development known to science and the periodization they contain, it is impossible to explain the reasons for the emergence of globally significant sociocultural events in the historical process without contradiction. In this regard, in the last subchapter, the conclusions we gained during the course of the dissertation have been reconsidered. As a result, on the basis of our hypothesis, the reasons for the formation of different types of sociocultural systems in the historical process have been highlighted in a more concise way and a chronological order. As a result of our analysis, we have once again clarified that the reasons for the emergence of different types of socio-cultural systems that have consistently emerged in the historical process, when and how they emerged, the characteristics of their developmental dynamics can unequivocally be explained by means of the hypothesis of age periodization of the intellectual evolution of mankind.

The main content and theses of the dissertation are reflected in the following published scientific works of the author on the research topic:

1. İntellektual inkişafın yaş dövrləşdirilməsinə dair // – Bakı: Dirçəliş - XXI əsr jurnalı, – 2005. Noyabr 93, – s. 164-170.
2. Проблема смысла жизни / Р.С.Гаджиев. – Баку: Текнур, – 2007. – 158 с.
3. Homo sapiensin təşəkkülünə dair // – Bakı: Fəlsəfə (elmi-nəzəri jurnal). AMEA Fəlsəfə və Siyasi-Hüquqi Tədqiqatlar İnstitutu, – 2008. №1(10), – s. 65-71.

4. Qloballaşmanın mahiyyətinə dair // –Bakı: Fəlsəfə. AMEA Fəlsəfə, Sosiologiya və Hüquq İnstitutu, – 2009. №1-2(13), – s. 73-80.
5. “Sosiomədəni hadisə” və “sosiomədəni sistem” anlayışları (P.Sorokinin sosioloji baxışları əsasında) // – Bakı: Fəlsəfə (Beynəlxalq elmi-nəzəri jurnal). AMEA Fəlsəfə, Sosiologiya və Hüquq İnstitutu, – 2010. №1(14), – s.60-65.
6. Demografik problemin bəzi aspektləri haqqında // – Bakı: Elmi əsərlər. AMEA Fəlsəfə, Sosiologiya və Hüquq İnstitutu, – 2010. №1(14), – s. 38-43.
7. Qloballaşmanın səciyyəvi xüsusiyyətlərinə fəlsəfi baxış // – Bakı: Qloballaşma və informasiya cəmiyyətinin problemləri (Elmi məqalələr toplusu). AMEA Fəlsəfə, Sosiologiya və Hüquq İnstitutu, – 2011. – s. 93-100.
8. Azərbaycan xalqının milli şüurunun formalaşmasında milli identikləşmənin rolu // – Bakı: Elmi əsərlər. AMEA Fəlsəfə, Sosiologiya və Hüquq İnstitutu, – 2011. №1(16), – s. 52-57.
9. Nikahın və ailənin mənşəyi haqqında (sosial-fəlsəfi təhlil) // YUNESKO-nun təsis etdiyi “Ümumdünya fəlsəfə günü”nə həsr olunmuş Beynəlxalq elmi-nəzəri konfransın materialları, – Bakı: Təknur, – 2011. – s. 109-120.
10. Hacıyev, R.S. Etnos anlayışına dair // – Bakı: Azərbaycan Arxeologiyası və Etnoqrafiyası . AMEA Arxeologiya və Etnoqrafiya İnstitutu, – 2011. № 1, – s. 206-212.
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The defense will be held on 04 November 2021 at 11:00 at the meeting of the Dissertation council ED 1.33 of Supreme Attestation Commission under the President of the Republic of Azerbaijan operating at Azerbaijan National Academy of Sciences, the Institute of Philosophy and Sociology.

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Dissertation is accessible at the Library of Institute of Philosophy and Sociology, Azerbaijan National Academy of Sciences.

Electronic versions of dissertation and its abstract are available on the official website of the Institute of Philosophy and Sociology, Azerbaijan National Academy of Sciences.

Abstract was sent to the required addresses on 04 October 2021

Signed for print: 29.09. 2021
Paper format: A5
Volume: 94,120
Number of hard copies: 20