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ABSTRACT

of the dissertation submitted for the degree
of Doctor of Philosophy in Art Study

**AZERBAIJANI-SPANISH CULTURAL RELATIONS
IN THE CONTEXT OF INTERCULTURAL DIALOGUE**

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GENERAL DESCRIPTION OF WORK

Actuality of the research. In modern times, Azerbaijan which has wide political and economic opportunities, favorable geographical conditions, and strategic position, is always in the spotlight of the world political elite. Our state closely cooperates with international organizations such as the UN, the OSCE, the Organization of the Islamic Conference, the Council of Europe, and the CIS. The signing of the "Contract of the Century" in 1994, the commissioning of the "Baku-Tbilisi-Ceyhan" pipeline in 2006, the victory in "Eurovision", one of the most famous music competitions in the world in 2011 and the holding of this competition in Baku in 2012, the election of the Republic of Azerbaijan (AR) as a non-permanent member of the UN Security Council in 2012-2013, the organization of the European Games in 2015, the 7th Global Forum of the UN Alliance of Civilizations in 2016 and the year of multiculturalism, the launch of the new Baku-Tbilisi-Kars railway in 2017, the holding of the Islamic Solidarity Games, and a number of other international competitions and events in our country are clear evidence of Azerbaijan's continued success. Expanding cultural ties with UNESCO, the Council of Europe, ISESCO, Turksoy, the CIS Council for Cultural Cooperation, GUAM, and other organizations, the Republic of Azerbaijan promotes its culture and contributes to cultural dialogue.

The establishment and development of international relations in modern times is one of the priorities of states and international organizations. To achieve this goal, it is necessary to identify commonalities in the culture and mentality of the peoples living in countries that have established and want to expand interstate relations. Given the influence of a number of nations on the multilayered culture of both the Republic of Azerbaijan and the Kingdom of Spain, and in parallel with the fact that the cultural strata of the Roman Empire and the Arab Caliphate penetrated the culture of these countries, it is necessary to explore common ties between Azerbaijani and Spanish cultures.

At a time when international cultural relations are developing in our

globalized world, one of the priorities of Azerbaijani cultural studies is to identify common ties in the cultures of peoples living in different places. Research on this topic is very important for the cultural scientists in both Azerbaijan and abroad. From this point of view, showing the common ties of Azerbaijani and Spanish cultures, reflecting the Western and Eastern worlds, is one of the urgent issues of Azerbaijani cultural studies. From this point of view, the study of the topic "Azerbaijani-Spanish cultural relations in the context of intercultural dialogue" is important for the development of bilateral cultural cooperation between the two countries. Of these, the Arab factor had the most significant impact on both cultures, but at the same time enriched them. Furthermore, the cultural similarity between Azerbaijan and Spain was due to the influence of Islam and Arab culture.

In the dissertation, the cultural aspects of the Azerbaijani-Spanish relations were studied in detail. Unfortunately, no scientific work has been written that systematically investigates relations between the two countries and cultural nature of these relations. One of the issues relevant to the object of research is the diachronic and synchronous analysis of relations between the two countries. The obtained materials will be the initial basis for the dialogue of these two cultures and will introduce us to new ties between the two nations. At the same time, taking into account the above-mentioned similarities and commonalities in the history and culture of Azerbaijan and Spain, the study of this topic can have a positive impact on future relations between the two countries, and the Republic of Azerbaijan can use intercultural similarity as an important base to build close relationships with the Kingdom of Spain.

Books and teaching aids of local and foreign experts were used to study the dissertation from a theoretical point of view. Among them are book as Namig Abbasov's "Cultural Policy and Moral Values"¹, Fargana Huseynova's "Cultural aspects of Azerbaijan-Turkey relations

¹ Abbasov, N. Mədəniyyət Siyasəti və Mənəvi Dəyərlər.- Bakı:Təknur,- 2009 ,- 444 s.

during independence"², Fuad Mammadov's works³, M.A.Monin's "Culturology or Cultural studies"⁴, Tylor's "Primitive culture"⁵, M.N.Epstein's "From Culturology to Transcultural Experiments: Russian and American Models of Creative Communication."⁶ and textbooks on culturology by Agayar Shukurov⁷, Galina Budnik⁸, Pavel Gurevich⁹, K.A. Kochnova¹⁰, E.B. Popova¹¹, Y.N. Solonin¹² and A.A. Radugin¹³ can be mentioned.

The Republic of Azerbaijan, which is integrating into the Euro-Atlantic space in our modern world, attaches special importance to expanding bilateral and multilateral cooperation by establishing relations with many Western countries in the socio-political and cultural spheres. A number of aspects of this reality were touched upon

² Hüseynova, F. Müstəqillik dövründə Azərbaycan – Türkiyə əlaqələrinin kulturoloji aspektləri (elm, təhsil, mədəniyyət).- Bakı:Nurlan, -2007, -302 s.

³ Мəmmədov, F.Т. Kulturologiya, mədəniyyət, sivilizasiya. – Bakı: “OL” MMC,- 2016. -260 s.; Мамедов, Ф.Т. Культурология как путь к эффективной жизнедеятельности. – Баку :Абилов, Зейналов и сыновья, -2006. – 576с.

⁴Монин, М.А. Культурология и/или Cultural studies //-Москва: Вестник Московского университета. Философия. Серия 7, -2017. №1, -с. 78-84.

⁵ Тайлор, Э.Б. Первобытная культура: монография. – Москва: Директ-Медиа, -2021,- 454 с.

⁶ Epstein, M.N. From Culturology to Transcultural Experiments:Russian and American Models of Creative Communication. / M. N. Epstein , E.E. Berry -New York: Pakgrave Mcmillan, - 1999. -338 p.

⁷ Şükürov, A. Kulturologiya. Dərslik. – Bakı: «Elm», - 1998. -306 s.

⁸ Будник, Г.А., Культурология: Учеб.-метод. Пособие / Г.А Будник, Т.В. Королева, – Иваново; Ивановский государственный энергетический университет имени В.И. Ленина. -2018. – 152 с.

⁹ Гуревич, П.С. Культурология : учебник . Москва. : КНОРУС, -2011. - 448 с.

¹⁰ Кочнова, К.А. Культурология: Учебное пособие. – Н.Новгород: НГСХА, 2014. – 196 с.

¹¹ Попова, Е. В. Культурология: учеб. пособие для студентов проф.-пед. вузов / Е. В. Попова, Л. А. Кленов, - Екатеринбург: Издво ГОУ ВПО «Рос. гос. проф.-пед. ун-т», -2009. -251 с.

¹² Солонин, Ю.Н. Культурология : Учебник ./ Ю.Н. Солонин, М.С Каган. - Москва. : Высшее образование, -2007. - 566 с.

¹³ Радугин, А.А. Культурология: Учебное пособие. - Москва.: Центр, -2001. - 304 с.

by individual researchers¹⁴⁴, German-Azerbaijani cultural relations, and Azerbaijani-Italian cultural relations were studied¹⁵.

The topic of the study "Azerbaijani-Spanish cultural relations in the context of intercultural dialogue" remained one of the unexplored problems in Azerbaijani cultural studies. Thus, there were no comprehensive studies of the object of study in question; the studies carried out in this area were of a more episodic nature and affected different areas. One of these areas is the problem of the Azerbaijani model of multiculturalism, which has been studied by Azerbaijani researchers in recent years¹⁶. The activity of the Baku International Center for Multiculturalism, established in 2014, in this area should particularly be noted. The center published the book "Literary and artistic sources of Azerbaijani multiculturalism" (2015), textbooks for universities as "Azerbaijan Multiculturalism" (2017), "Azerbaijani multiculturalism" (2018), "Introduction to multiculturalism"¹⁷, as well as virtual tables round on Azerbaijani multiculturalism; furthermore, trainings were organized, and a number of projects were implemented¹⁸.

¹⁴ Xəlilov, M.C. Albaniyanın xristian abidələri. -Bakı: Xəzər Universiteti, -2011, - 344 s. ; Mehdiyev, R. Gələcəyin strategiyasını müəyyənləşdirərkən: modernləşmə xətti. -Bakı: Şərq-Qərb, -2008, -215 s. .

¹⁵ Abdullayev, Ç. Ə. Alman-Azərbaycan mədəni əlaqələri: kulturologiya elm. dok. dis. Avtoreferatı. -Bakı, -2009, - 41 s.; Керимова, С.А. Азербайджано-итальянские культурные связи. Автореферат дис. д-ра философии по искусствоведению: 6219.01 / Азербайджанский Государственный Университет Культуры и Искусства. - Баку, -2016, -26 с.

¹⁶ Əhmədova, S. Müasir dünyada mədəniyyətlərarası münasibətlər. -Bakı: Elm, - 2014, -347 s.; Mirzəzadə, R. Multikulturalizm siyasəti və Şərq-Qərb müxtəlifliyi: Gender, din və mənəviyyat. -Bakı: Təknur, -2012, - 160 s.

¹⁷ Azərbaycan Multikulturalizmi. Bakı Beynəlxalq Multikulturalizm Mərkəzi. - Bakı: BBMM, -2017, -416 s.; Azerbaijani multiculturalism. Textbook for higher education. ed. K. Abdulla – Bakı: “Şərq-Qərb” -2018. - 487s.

¹⁸ Müasir dövrdə Azərbaycanda sosial-iqtisadi və mənəvi inkişafın harmoniyası: I virtual dəyirmi masa, 2014. -Bakı: Mütərcim, -2015, -74 s.; Alban apostol kilsəsi: tarixi baxış: VI Dəyirmi masa, 2015. /Bakı Beynəlxalq Multikulturalizm Mərkəzi/ - Bakı: “RS Poliqraf”, -2017, -180 s.; Xarici ölkə universitetlərində “Azərbaycan multikulturalimi” fənninin tədrisi: Problemlər və perspektivlər: III Virtual Dəyirmi masa, 2015 /Bakı Beynəlxalq Multikulturalizm Mərkəzi/. -Bakı: Mütərcim, -2015, -

When studying the topics of cultural dialogue and multiculturalism, it is clear that these issues have been covered more in the works of Western researchers than in local experts, and are reflected in the decisions and laws of international organizations. While researching the object of research, the report for the European Commission "Sharing Differences, National Approaches to Intercultural Dialogue in Europe" ¹⁹, SEA's " Perspectives on Intercultural Dialogue in Education" ²⁰, Garcea Joseph's " Postulations on the Fragmentary Effects of Multiculturalism in Canada" ²¹, Darla K. Deardorff's " Theory Reflections: Intercultural Competence Framework/Model" ²² have been investigated.

One of the topics that is not developed by our culturologists is the mentality and lifestyle of the Spanish people, which was studied on the basis of Spanish-language sources while studying the dissertation. In this section, the mental values specific to all Spaniards and the nations of the Kingdom of Spain are studied from different sources. Valuable information has been obtained from Angel Ganivet's ²³,

74 s.; Multikultural təhlükəsizlik: Multikultural təhlükəsizlik: II Virtual Dəyirmi masa /Bakı Beynəlxalq Multikulturalizm Mərkəzi/ -Bakı: Mütərcim, -2015, -75 s.

¹⁹ Sharing Diversity National Approaches to Intercultural Dialogue in Europe. Study for the European Commission. Report. - Luxemburg:European Institute for Comparative Cultural Research, -2008, -111 p.

²⁰ Suci, M. C. A Perspective of Intercultural Dialogue in Education / M. C. Suci, A.M. Neagu, L.M. Mateescu . SEA - Practical Application of Science. Volume II, Issue 3 (5), -Bucharest, -p. 631-635.

²¹ Garcea, J. Postulations on the Fragmentary Effects of Multiculturalism in Canada. // Canadian Ethnic Studies. -2008 p. 141-160.

²² Deardorff, D. K. Theory Reflections: Intercultural Competence Framework Model/-Sage. -2009, -6 p.

<https://static1.squarespace.com/static/58170ad5b8a79bcbacb30b54/t/5897048ed482e95fd86cd784/1486292111454/Theory+reflections+Intercultural+Competence+Framework.pdf>

²³ Ganivet, A. "Granada la Bella". Madrid, Victoriano Suárez, (1920). – Alicante: Biblioteca General de la Universidad de Alicante. Sig. ED FA/8/0769. -1999. VI parte.p.1.http://www.cervantesvirtual.com/obra-visor/granada-la-bella--0/html/fce989a0-82b1-11df-acc7-002185ce6064_3.html#I_9

Miguel Siguan Soler's²⁴, and Elena Migelez-Carballeira's²⁵ works.

The works of both local and Spanish authors were used in the study of similarities between Azerbaijani and Spanish cultures. The topic was one of the least studied pages of cultural studies, and the culture of both Azerbaijan and the Spanish peoples was studied episodically by the cultural researchers of both countries.

The study used works by Michael Kasha²⁶, Juan Martin²⁷, Bernard Leblon²⁸, and Manolo Sanlucar²⁹ to explore the commonalities of musical instruments used in Azerbaijan and Spain. While studying Azerbaijani musical instruments, the book "“Azərbaycan çalğı alətləri dünyanı valeh edir”" by Doctor of Arts Saadat Abdullayeva³⁰ was also studied.

It is known that since ancient times, the art of carpet weaving has developed in both Azerbaijan and Spain. The books of Leonard Williams³¹, Mildred Jackson³², Jose Luis Barrio Moya³³, Cristina Partearroyo Lacaba³⁴, Jose Sanchez Ferrer³⁵, and the catalog "La

²⁴ Soler, M.S. Nueva teoria de Andalucia. Revista de Estudios Agro-Sociales, octubre-diciembre -1969, -p. 8-24.

²⁵ Carballeira, H.M. Galicia, a Sentimental Nation: Gender, Culture and Politics. University of Wales Press, - 2013, -275 p.

²⁶ Kasha, M. A New Look at the History of the Classic Guitar. Guitar Review. - August 1968, No.30., -p.3-12.

²⁷ Martin, J. El arte flamenco de la guitarra. Patrick Cambhell and Cordhart LT. - 1991, -179 p.

²⁸ Leblon, B. Gypsies and Flamenco: The Emergence of the Art of Flamenco in Andalusia. University of Rene Deskartes. -1994, -160 p.

²⁹ Sanlucar, M. Sobre la guitarra flamenca. -Cordoba:Ayuntamiento de Cordoba, - 2005, -206 p.

³⁰ Abdullayeva, S.A. Azərbaycan çalğı alətləri dünyanı valeh edir. Bakı: Nurlan, - 2016, -288 s.

³¹ Williams, L. The arts and crafts of older Spain. volume 3. Perlego -2013, -366 p.

³² Jackson, M. The Rug and Carpet Book. McGraw-Hill -1951, -202 p.

³³ Moya, A.M. 1714, Cataluna en la Espana del siglo XVIII. -Catedra. -Septiembre 2014, -p. 488.

³⁴ Lacaba, C.P. Alfombras espanolas. - Facultad de Geografia e Historia de la U.C.M., 2003, ISBN 84-607-9593-4, -p 73-117. http://ge-iiic.com/files/textiles/cristina_partearroyo.pdf

³⁵ Sanchez, J.F. Al-Basit: Revista de estudios albacetenses. ISSN 0212-8632, Nº. 9,

exposicion de alfombras antiguas espanolas"³⁶ played a special role in the study of Spanish carpets in the dissertation. Works by Vidadi Muradov³⁷, Karim Tahirov³⁸ and Chingiz Aliyoglu ³⁹ were used to compare with carpets produced in the historical territories of the Kingdom of Spain and Azerbaijani carpets.

The last subchapter of the second chapter of the dissertation is devoted to the historical relations between Azerbaijan and Spain. This subchapter presents the memories of Spanish travelers and ambassadors who traveled to Azerbaijan, as well as the existing interstate socio-cultural relations between the two countries in the middle ages and modern times. Since the history of relations between Azerbaijan and Spain has not been studied as a separate issue, the dissertation contains data from the books, official websites, news agencies, and newspapers, as well as narrative sources on the "Diary of a trip to Samarkand to Timur's court" (1403- 1406)⁴⁰ , obtained from the book "Narrative of the Embassy Ruy Gonzalez de Clavijo"⁴¹, published in the middle of the XIX century.

During the study, a number of laws, documents adopted by major states and organizations (declarations, conventions, etc.), speeches, reports and interviews were taken from the database of the United Nations, the Ministry of Culture and Tourism, the Ministry of Foreign Affairs , the Embassy of the Republic of Azerbaijan in the Kingdom of Spain, the official website of the President of the Republic of Azerbaijan, the Ministry of Justice of the Republic of Azerbaijan.

-1981. -p.127.

³⁶ Torres, F. Catalogo de la exposicion de alfombras antiguas espanolas. Catalogo. – Madrid:Sociedad De Amigos De Arte, -1933, -176 p.

³⁷ Muradov, V. Azərbaycan xalçaçılıq sənəti. -Bakı: Elm, -2013, -132 s.

³⁸ Azərbaycan xalçası: bibliografiya /tərtibçi-müəllif K.Tahirov; red. G.Səfərəliyeva; M.F.Axundov ad. Azərbaycan Milli Kitabxanası.- Bakı, -2012.- 469 s.

³⁹ Əlioğlu, Ç. Lətif Kərimov: həyat və yaradıcılığı. Bakı: Aspoliqrafiya, -2007. -248 s.

⁴⁰ Клавихо, Р. Г. Дневник путешествия в Самарканд ко двору Тимура (1403—1406). Пер. со староиспанского, предисл. и коммент. И.С. Мироковой. — М.: Наука. Главная редакция восточной литературы. Москва:Наука -1990. - 211 с.

⁴¹ Narrative of the Embassy Ruy Gonzalez de Clavijo. –London: Hakluyt Society, -1859, -200 p.

The object and the subject of the study. The object of the study is to study the Azerbaijani-Spanish cultural relations in the context of intercultural dialogue and to identify similar influential cultural factors in the cultural roots of both countries. Thus, since the identity of Azerbaijani and Spanish cultures, including Spanish culture, has not been studied in depth by our culturologists as a separate field of study, the topic of "Azerbaijani-Spanish cultural relations in the context of intercultural dialogue" was taken as the object of the research.

The subject of the research is the study of the culture, art, mental, and multicultural values of the peoples of Azerbaijan and Spain, as well as the existing historical ties between these two nations.

The purposes and the goals of the research. The main purpose of the dissertation is to study the theoretical aspects of cultural dialogue, the Azerbaijani-Spanish cultural relations in this context, as well as all possible forms of cultural relations between Azerbaijan and Spain in the context of intercultural dialogue, and to create a basis for future development. In the context of intercultural dialogue, to achieve this goal, Azerbaijani-Spanish cultural relations have been surrounded by a chronological framework from the Arab invasion to the present day.

In order to achieve the purpose of the dissertation, the following tasks are set:

- To study the relations between the states that have existed throughout the history of Azerbaijan and Spain;
- To study the relations between Azerbaijan and Spain in the context of intercultural dialogue;
- To study Spanish culture and reveal its similarities with Azerbaijani culture;
- To study the mental values and characteristics of the Spanish people;
- To study the multicultural environment in both Azerbaijan and Spain based on multicultural values.
- To study bilateral cooperation between the Republic of Azerbaijan and the Kingdom of Spain.

The methodology of the research. Diachronic and synchronous methods of culturology were used while studying historical and

cultural relations between Azerbaijan and Spain, and historical and cultural relations between the two countries from the Middle Ages to the present day are given in chronological order. The comparative analysis method was used to study the culture of these countries, as well as the existing multicultural environment in these countries. The mental thinking and values of the Spanish people were studied using the psychological method of culturology.

The main provisions of the defense;

1. The similarity of Azerbaijani and Spanish music, the possibility of synthesis and the common roots of the instruments are shown.

2. The existence of similar elements in a number of medieval architectural monuments in Azerbaijan and Spain is due to the influence of Islamic and Arab factors.

3. The influence of the Arabic language factor in the formation of the Azerbaijani and the Castellano languages led to the existence of similar words in both languages.

4. The presence of thematic differences in the Azerbaijani and Spanish carpets did not prevent them from having similar features in their structural and technical methods.

5. Medieval sources confirm the existence of bilateral relations between the states existing in the territories of Azerbaijan and Spain in the middle ages.

6. Similarities are revealed in the mental values and characters of the Spanish and Azerbaijani peoples.

7. Impressions of medieval travelers give enough information about Azerbaijan at that time.

8. Bilateral cooperation between the Republic of Azerbaijan and the Kingdom of Spain, which regained its independence in the late twentieth century, creates the basis for the development of interstate relations.

The scientific novelty of the research. It is important for the Republic of Azerbaijan to explore political, historical and cultural ties between Azerbaijan and Spain from a cultural point of view and to develop bilateral relations with the developed state of Western Europe - Spain. The scientific novelty of the research object dedicated to a

little-studied field of Azerbaijani cultural studies is the study of Azerbaijani-Spanish cultural relations in the context of intercultural dialogue, and the discovery of ties between the Republic of Azerbaijan and the Kingdom of Spain. For this purpose:

- The problem of cultural dialogue and multiculturalism was studied in detail, the historically existing multicultural environment in Azerbaijan and Spain was analyzed. For the first time, the traditions of multiculturalism and the object of study, have been compared;

- The way of life and mental values of the Spanish people were studied; its similarities with the values and features of the Azerbaijani people were revealed;

- Azerbaijani and Spanish languages, music, carpets, and architecture were studied; specific and general features of both cultures were shown in these areas.

Theoretical and practical significance of the dissertation. The study of cultural and historical relations between Azerbaijan and Spain in the dissertation, as well as the analysis and study of theories of cultural dialogue and multiculturalism determine the theoretical significance of the research. The issues studied in connection with the problem can be used in the preparation of methodical aids and textbooks for students studying at the bachelor's and master's degrees in "Culturology" and "Art History" of the Azerbaijan State University of Culture and Arts. At the same time, the dissertation can be used in trainings for specialists of the Embassy of the Republic of Azerbaijan in the Kingdom of Spain, the Embassy of the Kingdom of Spain in the Republic of Azerbaijan; additionally, other cultural institutions, and the diplomatic missions of both countries can benefit from the results. The similarity of Azerbaijani and Spanish music, carpet weaving, architecture, and language in the dissertation can be interesting information for our culturologists, can increase the theoretical significance of the dissertation, and can be used by businessmen or people engaged in diplomatic activities traveling to this country in the future.

The approbation of the research. The dissertation entitled "Azerbaijan-Spain cultural relations in the context of intercultural

dialogue" was discussed at a joint meeting of the departments of socio-cultural activities, museology, and socio-political sciences of the Azerbaijan State University of Culture and Arts and submitted for defense. The researcher's articles and theses on the research object were published in various scientific collections and journals published in the Republic of Azerbaijan, the Russian Federation, and Ukraine; reports on his research work were heard at international conferences. At the same time, the main content of the dissertation was highlighted in the speeches of doctoral students and young researchers at scientific conferences held at the Azerbaijan State University of Culture and Arts and Baku State University.

The total volume of the dissertation. The dissertation consists of an introduction, two chapters, each chapter consists of three paragraphs, a conclusion, a list of references, a list of abbreviations and symbols. Introduction – 30.508, I - Chapter – 106.095, 1.1.– 23.302, 1.2. – 32.604, 1.3. – 50.189, II - Chapter – 170.686, 2.1. – 89.810, 2.2. – 47.465, 2.3. – 33.411, Result – 10.222, list of used literature – 33.160, list of abbreviations and symbols – 685 characters, the total volume of the dissertation consists of 302.018 characters.

THE CONTENT AND THE MAIN PROVISIONS OF THE DISSERTATION

In the introduction of the dissertation, the relevance of the topic is substantiated; the degree of scientific development of the problem, the object and subject of the work are indicated; the goals and objectives of the research, scientific novelty, practical significance, and methodological bases of the dissertation are presented.

In the first chapter called "**The problems and Prospects of Intercultural Dialogue**" the first subchapter, entitled 1.1. "***The problems of Cultural Dialogue***", shows the obstacles to a cultural dialogue and their consequences. It was noted that the process of globalization, which unites groups with different cultures and mental values through common features, began in the late twentieth century and was marked by its intensity in the early twenty-first century. It was

pointed out that there is no alternative to this process, and it was stressed that one of the most important issues in the international political world today is the problem of cultural dialogue. In this subchapter, various documents adopted by a number of states and organizations on this issue are brought to attention. The essence of the "White Paper" process, which was the result of the III Summit of Heads of State and Government of the Council of Europe in 2005, was shown⁴².

It was noted that in our globalized world, human resources can be integrated at the national and international levels. Also, the negative aspects of apartheid in societies which are far from multicultural values were shown, and the reality that cultural dialogue is a guarantee of future peace which doesn't have any alternative form of communication was explained.

The second subchapter called **1.2. "The perspectives of Cultural Dialogue and Multiculturalism"** emphasizes the importance of a cultural dialogue in our modern life and shows its prospects. It is now widely accepted that a difference is important not only for today, but also for our future. The research of K. Dirdorf, who studied the ability to establish a cultural dialogue, was emphasized and noted that human behavior is effective and appropriate in moments of a intercultural dialogue and requires intercultural knowledge, skills, and thinking⁴³. It was noted that the carrier of each culture carries a set of information with it, and when entering into intercultural dialogue in addition to promoting their own culture, they also increase their own worldview.

The chapter introduces the concept of multiculturalism, highlights the attitude of Canadian politicians to multiculturalism in the 1970s, and states that their policies are aimed at the cultural development of

⁴² White Paper on Intercultural Dialogue "Living Together As Equals in Dignity". –Strasbourg:European Council, -2008. – 61 p.

http://www.coe.int/t/dg4/intercultural/source/white%20paper_final_revised_en.pdf

⁴³ Deardorff, D. K. Theory Reflections: Intercultural Competence Framework Model/-Sage. -2009, -6 p.

https://static1.squarespace.com/static/58170ad5b8a79bcbacb30b54/t/5897048ed482e95fd86cd784/1486292111454/Theory+reflections_Intercultural+Competence+Framework.pdf

ethnic groups of non-British or French descent⁴⁴. Taking into account the realities of the modern world, it has been shown that in all cases, a multicultural environment can be considered the most fertile conditions for the development of the state and society because no developing country can achieve the desired result without cooperating with the representatives of other nations.

The third subchapter entitled **1.3. "Comparative analysis of the multicultural environment in Azerbaijan and Spain»** provides, using the comparative-analytical method, an analysis of the multicultural environment that has historically existed in Azerbaijan and Spain. It was noted that Azerbaijan, located on the historic Silk Road, is known around the world as a place where many cultural layers gather, uniting different religions and peoples. The proclamation of 2016 as the “Year of Multiculturalism” in the Republic of Azerbaijan in accordance with the Order of the President of the Republic of Azerbaijan Ilham Aliyev dated January 11, 2016 also confirms this reality.

This part of the research looks at the history of Azerbaijan from ancient times to the present day and draws attention to the fact that the location of our country in a place where different civilizations meet, has led to its role as a bridge between civilizations. It was noted that in our modern world, along with the US, Canada, Sweden, and similar models of multiculturalism, the Azerbaijani model is also welcomed. Attention was paid to the primary sources of the Azerbaijani model of multiculturalism, and it was noted that various cultural layers were preserved in its sources. It was stressed that our people who is respectful to tolerant multicultural values, were able to preserve the multiculturalism and its layers that exist in the territory of Azerbaijan as a worthy successor of our great ancestors⁴⁵. President of the Republic of Azerbaijan Ilham Aliyev said in an interview with Euronews during his working visit to the Kingdom of Belgium: “*Our country is distinguished by its tolerance in all areas - religious and*

⁴⁴ Головкина О.В. Переосмысление Канады: кросс-культурные размышления о канадском обществе. Вып. 3. // – Волгоград, -2005, с. - 41-69.

⁴⁵ Hacıyeva, M. Multikulturalizm Azərbaycanın həyat tərzidir/ M. Hacıyeva, N. Alışova -Bakı: M.F. Axundov adına Azərbaycan Milli Kitabxanası. - 2016, -59 s.

ethnic. I cannot remember any religious conflict in the history of Azerbaijan. Christians, Muslims, Jews - all of them live in peace and solidarity in our country" ⁴⁶.

While investigating this problem, attention was paid to the ethnic composition of the Azerbaijani population, and the fact showed that the Republic of Azerbaijan is a polyethnic state. Thus, various ethnic components took part in the genesis of the Azerbaijani people, which was formed as a nation in the middle ages. As a subethnic group of the Azerbaijani people, azeri turks, it included a number of minority peoples: ingiloyls, udis, Budugs, grizs, khinaligs, talyschs, tats, lezgis, and other ethnic groups. It was also noted that russians, armenians, ukrainians, belarusians, kurds, jews, greeks, germans, and astrakhan turks have settled in our country at different stages of history. These social processes have enriched the multicultural environment in Azerbaijan, and this reality has been reflected in the novel "Ali and Nino".

One of the main directions of the political course of the Republic of Azerbaijan is to strengthen efforts in the field of human rights protection. It was noted that in recent years, the Republic of Azerbaijan has cooperated with a number of international organizations in the field of human rights and signed more than 50 international documents. Documents as the Framework Convention for the Protection of National Minorities, the International Convention on the Elimination of All Forms of Racial Discrimination, the UNESCO Convention for the Protection and Promotion of the Diversity of Cultural Self-Defense, and the Declaration on the Principle of Tolerance was brought to attention.

It was noted that Spain is one of the few countries in the world where members of the communities representing the three religions have been able to live together in peace for centuries, and the phrase "Spain of three cultures" did not come about by chance. It was noted that the most transparent multicultural environment has emerged in the modern Spanish society in the last 20 years, which has occurred as a result of ongoing processes in the cultural and religious spheres. As a result, Spanish society has moved from cultural and religious monotony to multiculturalism.

⁴⁶ Əliyev, İ. İnkişaf - məqsədimizdir. IV kitab. -Bakı: Azər nəşr, -2009, - 400 s.

Thus, on the basis of modern research, the reality has been shown that both the Republic of Azerbaijan and the Kingdom of Spain are one of the most suitable places for different peoples to live in peace.

In the second chapter called "**Azerbaijan and Spain under the influence of different cultural civilizations**" the first chapter is entitled **2.1."The mentality of the Peoples and Ethnic Groups in Spain"**. This subchapter examines the concept of the Spanish nation in detail, as well as the mental values of the peoples and ethnic groups living in the Kingdom of Spain. When studying the mentality of the Spanish nation, it became clear that the inhabitants of the regions of this country are not distinguished by their unique culture, customs and language, but also differ in terms of mental values. The main purpose of studying this issue was to show that the views on the Spaniards in Azerbaijan, as well as in a number of countries around the world, do not correspond to reality. Thus, opinions about the natives of the Kingdom of Spain are framed by the fact that their character is warm, and the folk music they play is only flamenco. However, research has shown that a number of regions of Spain are distinguished by their language, musical instruments, folk music, and mental values. It was noted that Catalans have their own language in the autonomy of Catalonia, and it is emphasized that this language is more similar to French than Spanish.

It was noted that although Spaniards living in different regions have different traditions and characteristics, as a nation they have common features. The Spaniards have a strong sense of preservation, patriotism, love of independence, vitality, and humor.

The second chapter is called **2.2."Similar features of Azerbaijani and Spanish cultures"** highlights the similarities between the cultures of Azerbaijan and Spain, and states that both Spain and Azerbaijan have many cultural strata, which have enriched the two cultures. As both countries had periods of Christianity and Islam, lots of similarities between cultures have been brought out.

While studying the research object, the main purpose of the research is to bring out the similarities between Azerbaijani and Spanish music. Therefore, Spanish music was researched carefully, and its possible similarities with Azerbaijani music was highlighted.

In this part of the dissertation, it is noted that along with different music genres in the modern world, their synthesis is also appreciated by the audience, "Is it possible to synthesize Azerbaijani mugam and Spanish flamenco?" The importance of studying both music to answer the question has been pointed out. Research has shown that the notes of the cadence andalusia, which is the main mode of flamenco, are similar in sound to the "bayati-shiraz" and "shuster" moments of our national mugam. However, it was noted that the flamenco mode is not identical to any mugham, and at the same time, it was noted that this does not mean that there is no synthesis between the two folk music.

Research has shown that there are two main hypotheses about the origin and evolution of the Spanish guitar - the southern and northern evolutionary paths. According to the northern hypothesis, the ancestors of the guitar came to Greece, Italy, and then Spain in various forms after evolution in Iran, Iraq, Azerbaijan, and Turkey. According to the southern hypothesis, the ancestors of the guitar were brought to Spain by the Arabs after evolving in the Middle East. According to both hypotheses, the guitar originated from musical instruments in North India and Central Asia. The hypothesis that the guitar originated from the oud or tambourine has been accepted by a number of researchers. According to this hypothesis, this instrument, which has a short, uncut arm, and an oval body, was first coated with frets, and its name is derived from the Arabic word Al 'ūd, and from the Spanish word laud, "lute." The idea that Lut would eventually become a viuela and later a guitar was also mentioned. While studying the origins of the guitar, it has been shown that the oud originated from the barbat, which was played in Azerbaijan in ancient times was reported to be accurate.

In this subchapter, the relations between Azerbaijan and Spain in the field of painting are considered and it is shown that Tahir Salahov, Davud Kazimov, and a number of Azerbaijani artists used Spanish themes in their works.

The dominance of the Arabs in Spain for nearly eight centuries was also reflected in the formation of the Spanish language. This fact is confirmed by the fact that there are about four thousand words of Arabic origin in Spanish. Most of the derived words in our language are of

Arabic-Persian origin, and some of them are of European origin. The study took into account the influence of Arabic on the Azerbaijani and Spanish languages, and found a number of words of similar origin that sound similar in both Azerbaijani and Spanish. Examples of such words are: zürəfə-Jirafa(xirafa), şərbət-sorbete, dinar-dinero, narıncı-naranja (naranxa), dərviş-derviche and so on ⁴⁷.

Carpet art has existed in Azerbaijan since ancient times. After the arrival of the Arabs on the Iberian Peninsula, interest in carpet production increased in these areas, and carpets were used by noble and Christian kings. Art critic Jose Luis Barrio Moya, in his article "Cuenca carpets of the XVII-XVIII centuries" emphasizes that Spanish carpets were woven with the "spanish knot" technique when "turkish knot" was used in the whole eastern world, but also in Spain⁴⁸. It is noted that themes of Azerbaijani carpets which has elements of the structure as main border, little border, water, mouse tooth, chain, and main part were also used in Spanish carpets. Among them are rhombic, octagonal, and similar ornaments used in Nakhchivan, Karabakh, and Iravan carpets. . Thus, similar ornaments were reflected in both Azerbaijani and Spanish carpets.

Tourists who have the opportunity to visit both countries will see how close the medieval cities are architecturally similar. This partnership was linked by the medieval Islamic factor in both countries. When studying the medieval urban architecture of these countries, the existence of three main types of Islamic patterns was shown: 1. Patterns that make up geometric figures; 2. Patterns depicting plants and living things; 3. Epigraphic patterns. It has been shown that buildings with such patterns exist in both Azerbaijan and Spain. "Mezkita" and "Medinat al-Zahra" in Cordoba, Spain, "Alhambra" Palace in Granada, "Alcazaba" in Malaga, "Chiralda" and "Alkazar de Seville" in Seville, Shirvanshahs Palace and Mohammad Mosque in Baku in Azerbaijan, "Yusif Kuseyir oglu" in Nakhchivan ,

⁴⁷ Más de 4000 palabras en castellano tienen origen árabe.

<https://20000lenguas.com/2015/01/11/mas-de-4000-palabras-en-castellano-tienen-origen-arabe/>

⁴⁸ Moya, J.L.B Alfombras de Cuenca de los siglos XVII y XVIII. -Junio 1977, -55-60 p.

“Momina Khatun” and “Garabaghlar” tombs, and a number of monuments.

One of the similarities of this period was the ability to use mashrabiya window techniques; such windows were made in several parts of the Palace of the Shirvanshahs and for the palaces of Alhambra and Alhambra in Spain. Arab baths, one of the elements of similarity, are also mentioned in this chapter, and it is said that one of the most famous baths in Spain is the bath called "El banyuelo" or "Banyo del Mogal" in Granada ⁴⁹. There are a number of baths belonging to the Islamic period in Azerbaijan, "Palace bath", "Aga Mikayil" bath, "Gasim bey" bath, and etc ⁵⁰.

While studying the problem, one of the interesting facts was the similarity of medieval castles in Azerbaijan and Spain, and it was noted that the first Spanish-Arab fortress built in the Iberian Peninsula, Zaragoza, is reminiscent of the fortress walls along the perimeter of the Old City in Baku. Since the towers of both towers are circular, it is noted that the top of the towers on the walls are similar.

Taking into account all the above, the positive impact of the topic on Azerbaijani cultural studies and future relations between the two countries is emphasized.

The third subchapter of the second chapter is called **2.3. "Spanish-Azerbaijani historical and cultural relations"**. In this subchapter, diplomatic relations, as well as cultural ties between the historically existing states in the territories of Azerbaijan and Spain have found their place.

The study draws attention to some events that dominate the relations between the states that existed in the territories of Spain and Azerbaijan in the middle ages. It is said that in 1403, a delegation with a Spanish diplomat Clavijo Ruy de Gonzalez left Castilla to visit Timur. A delegation passed from the Ottoman Empire and Azerbaijan through cities such as Khoy and Tabriz, and collected some interesting information

⁴⁹ Lacie, N. La cultura de agua en al-Andalus. –Saint-Paul: Macalester College. - 2004, - 49 p.

⁵⁰ Eyyubov, E. Azərbaycanın qədim hamamlarının dəbdəbəsi. – Bakı: Azərtac, - 2018. https://azertag.az/xeber/Azerbaycanin_qedim_hamamlarinin_debdebesi-1136201

about the areas visited by Clavijo Ruy de Gonzalez⁵¹. It was noted that another Spanish traveler who passed through Azerbaijan in the middle ages was a priest Cubero don Pedro. Cubero was a missionary who spread Catholicism outside Europe and traveled the world from 1670 to 1679. In his writings, the traveler-priest made notes about his trip from Derbent to Shamakhi and from there to the "beautiful" Ardabil⁵².

Manuel Rivadeneira was one of the Spaniards who traveled to Azerbaijan. His involvement in diplomatic missions around the world helped him write the book "Journey into Iran"⁵³. Manuel did not miss the chance to become Spain's ambassador to Iran. Leaving Istanbul for Baku and then to Tehran, the ambassador met with a country far behind Europe. According to Rivadeneira, at that time, Nasreddin Shah was trying to bring Western traditions to Iran. Ambassador Manuel Rivadeneira talked about his journey from Tehran, so his data is not much informative.

This part of the dissertation shows that in the XIV-XV centuries the Aghgoyunlu and Safavid states always maintained diplomatic relations with Western European countries. While the interest of European countries in these relations was to use the Aghgoyunlu and later the Safavid state in this area against the Ottomans, the Aghgoyunlu and Safavid states sought allies in the form of European countries and the Pope⁵⁴.

It is stated in this sub-chapter that certain information about the Safavid state and European relations was collected in the work of Oruj bey Bayat in the late 16th and early 17th centuries. Oruj bey Bayat, who was the secretary of the delegation headed by the Safavid diplomat Huseynali bey Bayat, visited Europe in 1599-1602 and traveled to Qazvin, the Caspian Sea, Kazan, Moscow, Arkhangelsk, and from there through the north of Scandinavia to Germany, Italy, Spain, and France. It is noted that Oruj Bey soon converted to Christianity with his wife

⁵¹ Narrative of the Embassy Ruy Gonzalez de Clavijo. – London: Hakluyt Society, -1859, -200 p.

⁵² Полиевктов, М.А. Европейские путешественники XIII-XVIII вв. по Кавказу. Тифлис: Академия Наук СССР, -1935, -221 с.

⁵³ Viaje al interior de Persia. Imprenta y Esterotipia de Aribau y C^a Sucesores de Rivadeneira, 3 tomos. -Madrid: Mintaka Libros -1880, - 417 p

⁵⁴ Mahmudov, Y. Azərbaycan Diplomatıyası. Ağqoyunlu və Səfəvi dövlətlərinin Avropa ölkələri ilə əlaqələri (XV-XVII yüzilliklər). –Bakı: Təhsil, -2006, -512 s.

and was named Don Juan. Soon Oruj Bey has published "The Story of Don Juan the Iranian"⁵⁵ - a book on the Safavid history during his life in this country.

Relations between the Kingdom of Spain and the Republic of Azerbaijan date back to the early days of our independence and continue to this day. The Kingdom recognized the independence of the Republic of Azerbaijan on December 31, 1991, and diplomatic relations were established on February 11, 1992⁵⁶. The law on the establishment of the Embassy of the Republic of Azerbaijan in the Kingdom of Spain was adopted on March 11, 2005. On August 1, 2005, Mammad Aliyev was appointed the first Ambassador Extraordinary and Plenipotentiary of Azerbaijan to Spain. At present, the Ambassador of the Republic of Azerbaijan to the Kingdom of Spain is Ramiz Hasanov⁵⁷. Since 2014, the head of the diplomatic mission of the Kingdom of Spain in Baku is Ignacio Sanchez Taboada⁵⁸.

One of the facts confirming the development of cultural relations between Azerbaijan and Spain is the signing of the Agreement on Cooperation in Culture, Education, and Science between the Republic of Azerbaijan and the Kingdom of Spain on November 28, 2012. On February 22, 2013, President of the Republic of Azerbaijan Ilham Aliyev signed a law approving this agreement. Article I of the law states that the parties will exchange experience and information on the cultural policy of the two countries⁵⁹.

Among the important documents signed between the two countries are the agreement on the abolition of short-term visa regime for citizens with diplomatic passports in 2011, the agreement on cooperation in culture, education and science between the Republic of

⁵⁵ Relaciones de Don Juan de Persia. Madrid: Real Academia Espanola, -1946, - 280 p.

⁵⁶İspaniya Krallığının Azərbycandakı səfirliyi.

<https://oneclick.az/company/embassy-of-spain-in-azerbaijan>

⁵⁷ İspaniya Krallığı <https://mfa.gov.az/az/content/374/ispaniya>

⁵⁸ İkitərəfli münasibətlər. <https://madrid.mfa.gov.az/az/content/3/ikiterefli-munasibetler>

⁵⁹ Azərbycan Respublikasının Konstitusiyası. –Bakı, -12 noyabr 1995

<http://www.e-qanun.az/framework/897>

Azerbaijan and the Kingdom of Spain on November 28, 2012, 2014 "The Convention on the Elimination of Double Taxation and the Prevention of Tax Evasion with Respect to Taxes on Income and on Property" was signed during the official visit of the Minister of Foreign Affairs and Cooperation of Spain, Jose Manuel Garcia-Margaio, to Azerbaijan in 2011⁶⁰.

This subchapter reflects the cooperation in the fields of science and culture since the establishment of bilateral relations between the two countries in modern times. It was noted that a number of events on culture and science have been held in Azerbaijan and Spain. Among them "Azerbaijan is in Europe today"⁶¹ in the Spanish Senate on November 22, 2012, "Söz" literary project of the Ministry of Culture and Tourism dedicated to Spanish music and poetry held on October 14, 2016 at the Azerbaijan State Song Theater named after Rashid Behbudov in Baku⁶², on May 24, 2017 in Madrid at the famous Ray Juan Carlos University the first seminar on "Model of multiculturalism in Azerbaijan"⁶³ and a conference on "Regulation of trust between Azerbaijan and Spain", as well as the presentation of the documentary "In the skies of Azerbaijan"⁶⁴ in Catalonia brought to attention. It was noted that one of the most obvious examples of cooperation between the two countries is the organization of the 7th Global Forum of the UN Alliance of Civilizations in Baku in 2016⁶⁴.

⁶⁰ Əliyeva, A. "La Razon" qəzetində Azərbaycan-İspaniya diplomatik əlaqələrinin 25 illiyi barədə məqalə dərc olunub. – Bakı: Azərtac, -2017.

https://azertag.az/xeber/La_Razon_qezetinde_Azərbaycan_İspaniya_diplomatik_el_aqelerinin_25_illiyi_barede_meqale_derc_olunub-1034446

⁶¹ İspaniyada Azərbaycan diasporu// - Bakı: "Olaylar" qəz. - 2013, 24 dekabr, № 233. – s-15.

⁶² Mansurova, Z. Bakıda ispan musiqisi və poeziyası axşamı keçirilib. – Bakı: Azərtac, -2016.

https://azertag.az/xeber/Bakida_İspan_musiqisi_ve_poeziyası_axşamı_keçirilib-1001745

⁶³ İspaniyanın Rey Juan Carlos Universitetində Azərbaycanın multikulturalizm modelinə dair seminar keçirilib. -2017.

<https://madrid.mfa.gov.az/az/news/3102/ispaniyanin-rey-juan-carlos-universitetinde-azerbaycanin-multikulturalizm-modeline-dair-seminar-keçirilib>

⁶⁴ Living Together.7th UNAOC Global Forum in Baku, Azerbaijan - 25-27 April 2016 <http://baku.unaoc.org/>

At the end of this chapter, it was noted that bilateral relations between the Republic of Azerbaijan and the Kingdom of Spain are developing steadily, and cooperation with international organizations in the fields of science and culture can be an indicator of deepening relations in the future.

As a result, the main provisions of the scientific conclusions obtained in the research work are summarized.

1. The similarity of Azerbaijani and Spanish music and the common roots of their instruments were revealed during the research.
2. As a result of studying the subject, it became clear that in the Middle Ages, the presence of Muslim states in both territories was reflected in the architecture of the time. Due to the influence of Islamic and Arab factors, a number of medieval architectural monuments in Azerbaijan and Spain were built using similar elements.
3. During the research, similar words were found in Azerbaijani and Castellano, ie in Spanish, in terms of sounding.
4. During the research, the carpet-weaving traditions of both nations were studied, and similarities were found in the art of carpet-weaving in Azerbaijan and Spain.
5. The dissertation examines the relations between the states which existed in the territories of Azerbaijan and Spain.
6. In the dissertation the mental values and character of the Spanish people are studied and similarities with the character of the Azerbaijani people are revealed.
7. The works of Clavijo Rui de Gonzalez, Cubero don Pedro and Manuel Rivadeneira, who traveled to Azerbaijan in the dissertation, reflect their arrival and impressions about these lands. The works of travelers provide sufficient information about the life and crafts of Azerbaijan at that time.
8. The dissertation reflects the cooperation in the fields of science and culture since the establishment of bilateral relations between the two countries in modern times.

The main scientific results of the dissertation are reflected in the following publications of the author:

1. Common features of Spanish and Azerbaijani cultures. // - Baku: Materials of the X International Scientific Conference of Doctoral Students and Young Researchers, - 2016 - p.29-31.

2. The model of multiculturalism in Spain. // - Baku: Collection of scientific works of Azerbaijan State University of Culture and Art. XXII edition, -. 2016. p. 32-38.

3. The mentality of the Spanish nation. // - Baku: Collection of scientific works of Azerbaijan State University of Culture and Art. XXIII edition, -. 2017. p. 21-24.

4. Azerbaijani multiculturalism. // - Baku: Collection of World of Culture of Azerbaijan State University of Culture and Arts. XXXIII issue, - 2017. p. 33-37.

5. Spanish carpets. // -Baku: Issues of Fine and Decorative Applied Arts, - 2017 №20, - p. 28-31.

6. Different mentalities of people and ethnic groups living in Spain. // -Baku: Materials of the XXI Republican Scientific Conference of Doctoral Students and Young Researchers II, - 2017. p. 237-239.

7. The role of culture in the formation of national identity. // - Moscow-Shuya “Shuya session of students, graduate students, teachers of young scientists.” Proceedings of the XI International Scientific Conference, - 2018. s. 138-139.

8. Perspectives of cultural dialogue. // - Baku: Nakhchivan branch of the Azerbaijan National Academy of Sciences. Scientific works. Humanities series, - 2018 №3, - p.73-77.

9. Azerbaijani folk songs and compositions for classical guitar. // - Baku: “Ecoprint” - 2018. 70 p. (AZE)

10. Azerbaijani folk songs and compositions for classical guitar. // - Baku, ”Ecoprint” -2018. 70 s. (TR)

11. Spanish-Azerbaijani historical and cultural relations. // - Baku: Collection of World of Culture of Azerbaijan State University of Culture and Arts, XXXV issue. - 2018. p. 36-43.

12. Multicultural environment in Azerbaijan and Spain. // - Ukrainian culture: Past, Past, Ways of Development. Scientific collection, Rivne, RDGU- 2018. p. 82-86.

13. Multiculturalism in Spain. // -Baku: Azerbaijani multiculturalism. Textbook for higher education, "East-West" - 2018. p. 453-456.

14. Historical and cultural relations between Spain and Azerbaijan. // -Moscow: Demographic and migration portrait of the Caucasus. Series. Demography.Sociology. Economics. Volume 5, №2. Ekon-Inform - 2019. pp. 163-167

15. Regulation of ethnic and cultural diversity in Spain. // - Baku: Introduction to Multiculturalism. Textbook for universities, "East-West" - 2019. p. 386-389

16. Azerbaijani folk songs and compositions for classical guitar. // - Baku. "Füyuzat" - 2021.148p.

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