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ABSTRACT

of the dissertation for the degree of Doctor of Philosophy

MULTICULTURALISM AND CULTURAL DIFFUSION

Speciality: 6219.01 – Culturology and its general issues

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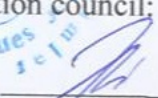
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GENERAL DESCRIPTION OF WORK

The relevance of research and the degree of the problematic research. The integration of Azerbaijan, which is developing in the context of globalization, into the European and world community requires the mastery of a common cultural heritage and the achievement of mutual understanding between its carriers. Society was not ready for intensive intercultural relations, many people have a poor understanding of their own and other national and cultural characteristics, or when they do, they forget their own culture, which is why the study of intercultural communication is relevant.

Each country has its own culture, and many of those countries have many different cultures. When we get acquainted with the cultures of other countries, it is possible to observe the similarity and intermingling of cultures.

Azerbaijan has long been home to many different peoples and nations, many cultural groups with different cultural traditions and beliefs. Therefore, the problems of intercultural communication are more important here than economic and political problems. The collapse of the Union and the need to re-establish interaction with neighboring countries, which protects the cultural identity, the state language, forms a class of national intellectuals, creates a need for a different approach to this problem and a deeper understanding of the situation in terms of intercultural communication.

It is the practical needs that determine the direction of new theoretical research, the existing research leads to a change in paradigms, the search for new heuristic approaches to the study of cultural diffusion and communication. The information collected in the field of intercultural communication, the study of the characteristics of cultures, the interaction of their carriers, are the necessary conditions that make cultural diffusion inevitable for mutual understanding.

Consideration of communication problems through the prism of cultural diffusion is relevant in the following cases. There is no ethnic group in the world that is not influenced by other national cultures. This effect is reflected in trade, tourism and so on today. During the events, it carries out direct communication and various cultural exchanges

between state institutions, social movements, production, scientific and other collectives. At the same time, the rapid development of different intercultural relations is significantly higher than the formation of communication skills between representatives of different cultures.

The problem of assimilation caused by intercultural diffusion has a special place. Its urgency is due, on the one hand, to the sharpening of contradictions between the tendencies to unify the world, and, on the other hand, to the processes that lead to diversity. The coexistence of these two contradictory tendencies forces us to reconsider the mechanisms and forms of intercultural communication that allow one to dominate and the other to reduce its tendencies.

In today's reality, the real problem in the context of globalization and integration of the world space has a new sound. The main issue is to enter the process of globalization without losing our cultural identity. Thus, the problem of multiculturalism is related to the theoretical and practical search for solutions to the problems facing the world community today.

Global changes in politics, economics, and culture lead to the erosion of cultural characteristics, in the process of which the desire to preserve one's identity, cultural values, and self-affirmation increases. The range of positions on the resistance to unification is very wide: from the passive rejection of the values of other cultures to their active dissemination. As a result, we are witnessing the growth of nationalist ideas, the aggravation of ethnic conflicts, and the formation of fundamentalist movements.

In such a difficult environment, the need for a comprehensive study and rigorous analysis of cultural diffusion processes in the context of the interaction and interaction of cultures is growing. Thus, cultural diffusion stimulates the search for new approaches to the study of sociocultural outcomes, the interpretation of factors that create new models of intercultural communication and expand the field of culture.

At the same time, the relevance of the research is due to the significant changes in the philosophical and cultural concept in the process of building a modern society. One of the philosophical concepts of global society is the integration of different cultures, the theory and practice of multiculturalism, which allows for the equal

protection and mutual enrichment and functioning of these cultures.

Various aspects of the research topic have been studied by scientists from both Azerbaijan and abroad. Aspects of multiculturalism of the problem considered by Western philosophers B. Parekh¹, Ç. researched in Taylor's² works. In these works, the problems of ethnicity and the collective rights of cultural groups were addressed by B. Parekhin and Ch. Taylor's approaches are particularly noteworthy. For example, Ch., Who introduced the concept of "recognition". Taylor believes that people belong to certain cultural groups and that belonging to a group is a necessary element of their identity. He thinks that the lack of general "recognition" of these features means that people's dignity is diminished.

On issues of multiculturalism, B. Parekh³: *“Culture should not be seen as a frozen and isolated situation; culture should not be strongly associated with a particular group; and conversely, culture cannot be separated from social and economic; people have a changing identity; it must be acknowledged that the boundaries between groups are mobile ... ”*and so on made the necessary notes.

U. Kimilika⁴distinguishes several group categories and states that a special policy is required in relation to them, and identifies two main group categories. The first is these minorities, ie groups whose membership in major powers is not the result of their free choices and whose cultures are considered social. They have the right to state measures to protect their independence. The second is immigrants who move to another country voluntarily and thus do not claim to preserve their culture. It is only a matter of the state respecting their cultural roots, granting them equal rights and being able to easily adapt to the

¹ Parekh B. Common Citizenship in Multicultural Societies // the Round Table. 1999. No 351.

² Taylor Ch. The Politics of Recognition // Multiculturalism. Examining the Politics of Recognition / Ed. by A. Guttman. Princeton, N.J.: Princeton University Press, 1994. (First edition in 1992.)

³ Parekh B.C. Rethinking Multiculturalism: Cultural Diversity and Political Theory. Cambridge, Mass.: Harvard University Press, 2000

⁴ Kymlicka W. Multicultural Citizenship: A Liberal Theory of Minority Rights. Oxford: Clarendon Press, 1995

host society. Racial groups that have been persecuted by immigrants in the past are almost identical in basic parameters.

The specific problem of the specificity of the cultures of different peoples in our country, the mastery of the world cultural heritage, the understanding of the processes that take place along with cultural diffusion have attracted the attention of great scientists. Thanks to the work of these scientists, a systematic study of the internal structure and functions of culture has formed its numerous concepts.

S. Artanovski⁵, A. Bistrov,⁶ Q. Pomeranc, Z. Mirkina,⁷ A. Rapoport⁸ and so on. Researchers such as have analyzed the forms and types of culture through the prism of intercultural relations. The researchers' attention to the morphological analysis of the culture allowed to emphasize the nature of its dialysis.

In recent years, the problem of intercultural dialogue, the interaction of multiculturalism and civilizations, the problem of globalization of culture has been actively discussed A.Qubatov⁹, G.Javadov¹⁰, R. Musabayov, M. Iskanderzade¹¹, M. Yagubgizi¹², R.

⁵ Артановский С.Н. Некоторые проблемы теории культуры. Вып. 1. -Л., 1977. - 83 с.

⁶ Быстрова А.Н. Мир культуры (Основы культурологии). М.: Изд-во Федора Конюхова; Новосибирск: ЮКЭА, 2002. 712 с.

⁷ Померанц Г., Миркина З. Спор цивилизаций и диалог культур. Центр гуманитарных инициатив, 2014. 510 с.

⁸ Рапопорт А. Единство в разнообразии – наследие европейской культуры. – Там же. Ежегодник 1997. М., 1997.)

⁹ Qubatov, Ə. Azərbaycan xalqı ilə vahid qardaşlıq ailəsində /Ələkbər Qubatov; red. H.K.Quliyev; rəy.: M.Qasımov, H.Quliyev.- Bakı: Elm, 1991.- 200 s.

¹⁰ Cavadov, Q. Azərbaycanın azsaylı xalqları və milli azlıqları (tarix və müasirlik)/Qəmərxah Cavadov.- Bakı: Elm, 2000.- 440 s

¹¹ Etnik azlıqların hüquqlarının təmin olunmasında və münaqişələrin tənzimlənməsində BMT-nin və ATƏT-in rolu /tərt. müəl.: Rasim Musabəyov, Mustafa İsgəndərzadə.- Bakı: “İnam” Plüralizm mərkəzi, 2000.- 40 s.

¹² Yaqubqızı, M. Azərbaycan folklorunda tolerantlıq və multikulturalizm: Şəki-Zaqatala bölgəsində yaşayan xalqların və etnik qrupların folklor örnəkləri əsasında: monoqrafiya /Mətanət Yaqubqızı; elmi red. M.B.Əsgərov; ön sözün müəl.: M.B.Əsgərov, M.Ə.Mahmudov.- Bakı: Elm və Təhsil, 2016. - 184 s.

Aslanova¹³, R. Mirzazade¹⁴, S. Ahadova¹⁵, N. Niftiyev¹⁶, F. Mammadov¹⁷ and others is being studied by Azerbaijani scientists. At the same time, two main directions are clear: the representatives of the first direction pay attention to the interaction and interaction of Azerbaijani and Western cultures; Representatives of the second direction emphasize the uniqueness of Azerbaijan as an integral part of world civilization and a special world.

The research work developed at the dissertation level on the research topic is also of interest. From the materials of culturologists, works of scientists and defended works in Azerbaijan: K. Abdulla¹⁸, E. Najafov¹⁹, Ch. Abdullayev²⁰, İ. Hüseynov²¹, N. Alakbarova²², O.

¹³ Aslanova, R. Qloballaşma və mədəni müxtəliflik /Rəbiyyət Aslanova.- Bakı: Elm, 2004.- 264 s

¹⁴ Mirzəzadə, R. Multikulturalizm siyasəti və Şərq-Qərb müxtəlifliyi: Gender, din və mənaiviyyət /Rəna Mirzəzadə; elmi məsl. İ.Məmmədşadə; AMEA, Fəlsəfə, Sosiologiya və Hüquq İn-tu.- Bakı: Təknur, 2012.- 160 s.

¹⁵ Əhadova, S. Müasir dünyada mədəniyyətlərarası münasibətlər: monoqrafiya /Sevda Əhadova; elmi məsl. A.Mustafayeva; elmi red. və ön söz. müəl. İ.Hüseynova.- Bakı: Elm, 2014.- 347 s

¹⁶ Niftiyev, N. Azərbaycanda birgəyaşayış və multikulturalizm /Niyaz Niftiyev; ön söz E.Nəsirov; elmi red. İ.Abbasov; Bakı Beynəlxalq Multikulturalizm Mərkəzi.- Bakı: [s.n.], 2015.- 407 s.

¹⁷ Məmmədov, F. Kulturologiya, mədəniyyət, sivilizasiya: [ali məktəblər üçün dərs vəsaiti və şəxsiyyətin özünü təkmilləşdirilməsi üçün əldə rəhbər] /Fuad Məmmədov; elmi red., ideya müəl. və ön söz T.Nağıyev; tərc. və red. İ.Kəsəmənli.- Bakı: [OL], 2016.- 258 s.

¹⁸ Abdulla, K. bəşəri dəyərlər sisteminə çox şey verə bilər: [Azərbaycan Respublikasının millətlərarası, multikulturalizm və dini məsələlər üzrə Dövlət müşaviri Kamal Abdullanın müsahibəsi] /Kamal Abdulla //Azərbaycan.- 2014.- 30 dekabr.- S.6; Yeni Azərbaycan.- 2014.- 30 dekabr.- S.4; Xalq qəzeti.- 2014.- 30 dekabr.- S.6; 525-ci qəzet.- 2014.- 30 dekabr.- S.5. 3054.

¹⁹ Nəcəfov, E. Multikulturalizmin mahiyyətinə dair /Etibar Nəcəfov //Dövlət idarəçiliyi.- 2015.- S.103-112.

²⁰ Abdullayev, Ç. Almaniya-Azərbaycan əlaqələri.- B.: "Azərb.Milli En-sı", 2000.- 153 s.

²¹ Hüseynov, İ. Müasir mədəniyyətin tarixi-ənənəvi əsasları. Mədəniyyət dünyası. Bakı, VII bur., 2003, s. 107-113

²² Ələkbərova, N. Mədəniyyət və siyasət. Bakı, 2000, 287s.

Sultanov²³, S. Dadashova²⁴, F. Farajova²⁵, and others. You can take advantage of their work.

Special attention should be paid to the work dedicated to the phenomenon of cultural diffusion. Along with the works of the representatives of classical diffusionism, F. Boas²⁶, F. Ratcel²⁷, L. Frobenius²⁸, Q.E. Smith²⁹, this includes the works of authors engaged in the study of cultural diffusion and similar cultures, "hybridization" of cultures. These include R. L. Bilz³⁰, M. D. Herskovic³¹, L. White³², et al. were researchers like.

At the same time, it should be noted that there is not enough philosophical and cultural research in the study of cultural diffusion in the process of intercultural communication on the basis of modern research methods. In general, the analysis of the scientific literature on the research topic shows that although some aspects of it have been studied by researchers in Azerbaijan and abroad, including Russia, the problems posed in the existing works are poorly reflected in the cultural approach. The present dissertation attempts to fill this gap.

Goals and objectives of the research. The main purpose of the study is to compare the various models of multiculturalism in the world

²³ Sultanov, O. Təbiiqi kulturologiya mədəni siyasətin elmi təminatının vasitəsi kimi. Mədəniyyət dünyası. Bakı, VI bur., 2003, s. 58-63

²⁴ Дадашева, С. Культурология как методологическая основа культурной политики. Мədəniyyət dünyası. Bakı, VII bur., 2003, s.99-103

²⁵ Фараджева, Ф. Методическое пособие по культурологии для высших учебных заведений. Баку, 2001, 34 с.

²⁶ Boas F. Anthropology and modern life. N.Y.: Norton, 1928. 246 p.

²⁷ Ратцель Ф. Земля: 24 общедоступных беседы по общему землеведению. -М., 1882. -527 с.

²⁸ Фробениус Л. Детство человечества. СПб, 1910. 368 с.

²⁹ Г. Эллиот-Смит обосновал в книгах "Миграции ранней культуры" (1915) и "Человеческая история" (1930).

³⁰ Ральф Л.Билз. Аккультурация. / Антология исследований культуры, т.1 Интерпретации культуры,- http://lib.uni-dubna.ru/search/files/phil_ant_cult/philantcult2.htm#25

³¹ Мелвилл Д. Херсковитц (Melville Jean Herskovits) *Cultural Relativism. Perspectives in Cultural Pluralism.* hg. von Frances Herskovits. New York, 1972.

³² Уайт Л. Избранное. Эволюция культуры. М.: Российская политическая энциклопедия (РОССПЭН), 2004. 1064 с.

with the Azerbaijani model of multiculturalism, to create conditions for the development of peace and tolerance in Azerbaijan, to use various scientific methods to resolve interfaith conflicts, to promote multiculturalism as an official state policy and ideology to analyze the negative effects of addiction and possession in culture.

To achieve this goal, the following research objectives have been identified:

- To define the basic concepts of multiculturalism, cultural diffusion, intercultural dialogue;

- To analyze the problems of intercultural relations in the context of globalization and migration;

- To analyze the conditions created by the state for various minorities, religions and nations living in Azerbaijan; to determine the place, role and forms of cultural diffusion in the field of intercultural communication;

- To provide scientific and theoretical analysis for overcoming inter-religious conflicts;

- To analyze the process of diffusion of cultures caused by the coexistence of different cultures and other reasons, and to determine the effects of the characteristics of ownership and appropriation resulting from this process;

- To study the ways of research and promotion of Azerbaijani multiculturalism as a state ideology and policy, the main factors of tolerance and to determine its features.

Researches methods. The research of the dissertation is based on general scientific, philosophical and cultural principles and the study of social events: a systematic approach, historical and logical methods. The theoretical basis of the research consists of fundamental works on the problem and the theoretical provisions and conceptual ideas and considerations put forward in them. The author tried to give an objective assessment of the processes by commenting on the events of modern multiculturalism, using the methods of quantitative, qualitative, structural analysis, as well as comparative and content analysis. The study involved publications in Azerbaijani, Russian, English and Turkish, as well as information posted on the Internet. In exploring the dialectic of multiculturalism, the author took into account

the values of each culture in the context of cultural diversity.

General logical methods such as analysis, synthesis, induction, deduction, as well as methods of comparative analysis were used in writing the research using an interdisciplinary methodological approach. On the basis of cultural research, the principle of historicity has created conditions for reviving the events involved in the research in the dynamics of development.

The main provision of the defense were as follows:

- Defining the place and role of multiculturalism in Azerbaijani politics;
- Coverage of ethnic, linguistic and religious factors in the context of multiculturalism;
- Evaluation of the consequences of the effects of the diffusion of cultures;
- Emphasis on the Azerbaijani model of multiculturalism as a perfect example of the world.

The scientific novelty of the research. The scientific novelty of the presented dissertation is determined primarily by the result of multiculturalism and the interaction of cultures in a multicultural environment. The author is defined by the comprehensive study of multiculturalism in Azerbaijan and the focus of multiculturalism on the preservation of intercultural relations in a peaceful and tolerant environment. On this topic, for the first time in the field of culturology at the dissertation level research work was presented.

More specifically, the scientific novelty of the research can be expressed by the following provisions:

1. On the basis of the analysis of theoretical approaches at the level of the dissertation the essence of the concept of diffusion of cultures from the cultural aspect is explained, its main directions and functions are considered;

2. Stages of historical development of the formation tolerant consciousness and multiculturalism in modern Azerbaijan have been revealed;

3. The author gives a basic description of the concept of "multiculturalism", the main category of a philosophy of culture, which characterizes the interaction and coexistence of many cultures in an

area of equality and self-affirmation of many cultures. The essence and content of the Azerbaijani model of multiculturalism are disclosed;

4. The results of classical and modern internal and external research in the field of the theory of intercultural communication and interaction are summarized, the features of intercultural relations in modern Azerbaijani society are shown.

5. Cultural diffusion in Azerbaijani culture is an integral element of multiculturalism, and xenophobia, zoomorphism, etc. causes cultural events such as.

Theoretical and practical significance of the research. The theoretical significance of the research is that the work can serve as a basis for future research on the issues under consideration and its results and recommendations. The acceptance of the concept of multiculturalism as a factor of cultural diffusion expands the historical and theoretical field of culture.

The results and recommendations of the study can be useful for program developers in the field of intercultural cooperation and education, as well as for the preparation of proposals on specific areas of state or regional cultural policy. In the preparation of scientific conferences on the problem from the materials and results of the dissertation; can be used in university lectures and special courses on history, culture and multiculturalism.

Approbation and application of dissertation. Articles covering the content of the dissertation were published in periodicals of both the republic and foreign countries according to the list provided by the Supreme Attestation Commission under the President of the Republic of Azerbaijan. The articles fully cover the content of the dissertation. In addition, the author has participated in and delivered reports at national level scientific-practical conferences held in our country in connection with the topic and individual provisions of the dissertation.

Name of the organization where the dissertation work is performed. Azerbaijan Tourism and Management University.

The structure of the dissertation. The dissertation consists of an introduction, three chapters, each chapter consists of two half-chapters, a conclusion and a list of references. Introduction - 15.561, Chapter I - 72.097, 1.1. - 30.312, 1.2. - 41.723, II - Chapter - 83.285,

2.1. - 42.882, 2.2. - 40.331, III - Chapter - 55.031, 3.1. - 36.012, 3.2. – 18.930, Result - 9,168, List of used literature-32.805 marks. The total volume of the dissertation is 267.947 marks.

THE MAIN CONTENT OF THE RESEARCH

In the **introduction**, based on the topicality of the topic, the degree of development of the research topic, the object and subject of the dissertation, research goals and objectives, the main provisions of the work, theoretical and methodological bases of the research, scientific novelty of the research, theoretical and practical significance of the dissertation, approbation of research results is discussed.

The first chapter of the dissertation, entitled "**The process of diffusion of cultures, addiction, possession**" 1.1. "*Peaceful development and diffusion of cultures. In the first paragraph, entitled "Addiction in culture, possession and its negative effects", "culture", "diffusion", "diffusion of cultures" and so on.* definitions of terms are given. The diffusion of cultures has been discussed, and the disadvantages of ownership as a result of this process have been investigated.

International organizations are being established to create conditions for international cooperation in the field of culture. Thus, at the conference held in London on November 16, 1945, the Ministers of Education of 44 countries adopted the Charter of UNESCO. This Charter entered into force on November 4, 1946, after ratification by 20 countries. The main task of this organization is to coordinate the efforts of the international community to create conditions for the peaceful and harmonious development of different peoples, countries and continents. It is also about creating the conditions for intensifying cooperation and friendships between people living in different areas and representing different social societies.³³ On November 4, 1966, the United Nations General

³³ Салтыков Б.Г. ЮНЕСКО. Роль в современном мире, перспективы // Международная жизнь. 1995. № 10.

Assembly in Paris adopted the Declaration on the Principles of International Cultural Cooperation for the Union of States for Education, Science and Culture. This international legal act is based on the main provisions of the UN Charter and declares the need for the widespread dissemination of culture in order to protect human dignity in the spirit of mutual cooperation among all people³⁴.

The state, as a participant in international relations in this field, should help expand the range of subjects of international cooperation in the field of culture, promote independent international cultural relations of people and cultural organizations. The Declaration contains legal aspects that legitimize cultural cooperation.

On October 20, 2005, UNESCO adopted the Convention for the Protection and Promotion of Cultural Diversity. This convention is a consensus confirming the importance of interstate international cooperation in the field of culture and the legitimacy of state measures in the field of culture.³⁵

The second paragraph, **1.2. "The importance of scientific and methodological principles in overcoming inter-religious conflicts,"** examines the causes of inter-religious conflicts. A comparison of the three major religions (Islam, Christianity, and Judaism) and God's commands in the Bible is made.

Azerbaijan is a multi-ethnic country, home to many ethnic groups and different peoples. However, there are three major religions: Islam, Christianity and Judaism. Although the basis of all religions is the belief in Tawhid, each of them has formed its own and created new directions. To illustrate this point, a comparison was made between the three major religions.

³⁴ Организация Объединенных Наций. Сборник документов, относящихся к созданию и деятельности. М., 1956.

³⁵ Водопьянова Е.В. Культурная политика Европейского Союза и вызовы времени // Современная Европа. 2008. № 4.

Table 1.1.
Comparison of the three major religions

Philosophical questions	Judaism	Christianity	Islam
<i>About a single true religion and true writings</i>	Judaism and Scripture - (Tanakh and Talmud)	Christianity and the Bible (Old Testament and New Testament)	Islam and the Bible (Quran)
<i>About the first sin</i>	Belief in Adam, his self, and the deprivation of God's mercy and eternal sin.	Same as in Judaism.	As in Judaism, but God forgives Adam. Therefore, there is no eternal sin.
<i>About the proof of God's power</i>	Evidence can be seen in the historical result.	Proof - The resurrection of Jesus.	Proof - the Qur'an itself and the world around it.
<i>About the proof of God's power</i>	The Jews have a duty to God because he delivered them from Egyptian captivity.	Man is indebted to God because he sacrificed his son for the forgiveness of human sins.	There are no special obligations. Man's motivation is not to go to hell.
<i>Ways of salvation</i>	The way of salvation is to follow the laws given in the Torah.	The way of salvation is in accepting Jesus as God and Savior.	The way of salvation is to obey God as a whole.

Source: Prepared by the author based on the information received.³⁶

The second chapter of the dissertation is entitled "**Models of multiculturalism in world practice and the analysis of its results.**" The item 2.1. "**Models of multiculturalism in the era of globalization and their comparison**" provides general information about the main models of multiculturalism in the world.

The problem of coexistence of different cultures in the era of globalization is of particular importance. In the modern world,

³⁶ Все религии мира: энциклопедический / С.В.Алексеев, Г.А.Елисеев. -Москва: «Вече», 2007-592с.

migration processes involve many countries, and these processes cause ethno-cultural interactions in a multinational society. The study of this problem allows us to identify the most progressive tendencies and modern approaches to the adaptation of cultural relations. This ideology has been practiced in Australia, Canada, the United States and other countries for more than 40 years.

Multiculturalism is a policy aimed at preserving and developing cultural differences in the country and in the world in general, and the theory and ideology that underpins such a policy. Multiculturalism is the unification, integration and interdependence of all cultures.

Chapter 2 the second paragraph, entitled **2.2. "Azerbaijan - multiculturalism as an official state policy and ideology"**, describes the features of the Azerbaijani model of multiculturalism and the reasons for its transformation into an official state policy and way of life.

It is based on the principles of democracy of the political system for the objective realization of the interests of various ethnic and social groups that make up Azerbaijani society. On the basis of Azerbaijan's multiculturalism policy, the interests of these groups should be reflected in accordance with the socio-political structure that does not contradict the basic freedoms and rights of citizens and the interests of the state. Cultural, political and economic interests of citizens, regardless of race, ethnicity or religion, must be taken into account in the formation of civil society.

As a result of the policy pursued by the national leader Heydar Aliyev, many normative legal acts related to religious denominations and national minorities have been adopted. The Republic of Azerbaijan, with the policy pursued by the great leader, has laid the foundation for the building of a legal, democratic state by strengthening the tolerant foundations of ethnic, cultural and religious diversity inhabiting the country.

The policy of multiculturalism can be clearly seen in the Constitution of the Republic of Azerbaijan, prepared under the leadership of Heydar Aliyev on November 12, 1995, at the same time, our state has joined the acts adopted by the UN and a number of other conventions. Also, the political line applied by the successor of national

leader Heydar Aliyev, Ilham Aliyev, in order to preserve and develop multicultural traditions, is still continuing.

President of the Republic of Azerbaijan Ilham Aliyev launched the Baku Process in 2008 at a conference entitled "Intercultural dialogue is the basis of sustainable development and peace in Europe and its neighboring regions" in Baku. At that conference, for the first time, the "Baku Declaration on the Promotion of Intercultural Dialogue" was adopted with the participation of representatives of governmental and non-governmental organizations from 48 countries (10 of which are Islamic countries).

The Baku Process is a project aimed at developing intercultural and inter-civilizational dialogue. The goals of the "Baku Process" idea are as follows:

- To develop cooperation between Western and Muslim communities;
- To promote the development of tolerance, understanding and dialogue between cultures;
- To support calming and reconciling forces by reducing cultural and religious tensions between peoples;
- To create mutual understanding and respect between cultures;
- To introduce artists and creative people as a supporting force in the process of mutual dialogue and understanding, to support artistic and cultural activities;
- To use the potential of cultural heritage, art and culture more effectively in the realization of intercultural cooperation and dialogue;
- To develop a dialogue between the competent regional and international organizations with the support of civil society and member countries.³⁷

The Baku Process initiative is a manifestation of Azerbaijan's multiculturalism in the international arena. Azerbaijan treats all peoples and religions equally, regardless of ethnicity or religion, builds mutual respect, friendship, understanding and cooperation between them, spreads the same attitude at the international level among countries of

³⁷<http://bakuprocess.az/wp-content/uploads/3rd-World-Forum/16.02.2018/ Baku Process>

different civilizations and cultures, and works globally to develop dialogue between them realizes. Such international events and forums organized in Azerbaijan for the development of dialogue are the public's appreciation of the achievements of our state in the field of multiculturalism and the high appreciation of this work. On October 24, 2011, at the plenary session of the United Nations General Assembly, Azerbaijan was elected a member of the Security Council of that organization. This is a manifestation of Azerbaijan's international diplomatic success and an indicator of the growing prestige of its activities. Thanks to the support of 155 countries, in 2012-2013, Azerbaijan gained the right to represent the Eastern European region in the UN Security Council. President Ilham Aliyev said he was proud to have the opportunity to become a member of the UN Security Council, noting that the vote reflected the international community's support and confidence in Azerbaijan.³⁸

According to the decree dated February 28, 2014, the State Council for International, Multicultural and Religious Affairs of the Republic of Azerbaijan, and on May 15, 2014, the Baku International Center for Multiculturalism for the protection of tolerance and religious, cultural and linguistic diversity, as well as and was created to promote multicultural models as a center of tolerance. According to the Order of Mr. Ilham Aliyev dated January 11, 2016, 2016 was declared the "Year of Multiculturalism". Developing with such a policy created by the great leader and continued by Ilham Aliyev, Azerbaijan has formed a model of multiculturalism that can serve as an example for other countries. Mr. Ilham Aliyev always states in his speeches: *“For centuries, representatives of different religions and peoples have lived in Azerbaijan as a family in peace, tranquility and kindness, and this policy continues today. The state policy in this direction in Azerbaijan is very effective and leads to good results. Our historical past and culture show that the representatives of different religions have always lived very comfortably in Azerbaijan, as one family. Our historical and religious monuments show our ancient history, and at the same time*

³⁸<http://president.az/mobile/articles/15251/22.10.2017/Azərbaycan Respublikasının Prezidenti İlham Əliyev>

show that Azerbaijan has been a native land, a native place for the representatives of different religions. We are proud that one of the oldest mosques in the Muslim world, built in 743 and located in our city of Shamakhi, is our national treasure. At the same time, one of the oldest churches in the Caucasus - the Church of Caucasian Albania - is located near our other ancient city - Sheki. Both temples have been overhauled and restored and are protected by the state. The ancient fire-worshipping temple Ateshgah is located in Baku. This shows that there are traditions of Zoroastrianism in Azerbaijan.

Restoration and construction of temples of traditional religions - Catholic, Orthodox churches, synagogues - is a reality in Azerbaijan. This reality creates a wonderful social climate in our country. Multiculturalism is a state policy in Azerbaijan. I must say that our historical past dictates this. At the same time, multiculturalism is a way of life in Azerbaijan. We act on these principles in our daily lives. These principles are supported and defended by the absolute majority of society."³⁹

The third chapter of the dissertation is entitled "**Ensuring Tolerance and Conflict Resolution in a Multicultural Society.**" In this chapter the item 3.1. "**The main factor of tolerance in Azerbaijan**" provides detailed information about the various peoples and national minorities in the Republic of Azerbaijan. Their number and densely populated areas are indicated. The conditions created for ethnic minorities and other peoples in accordance with the Constitution of the Republic of Azerbaijan were discussed. The reasons for cultural diversity in Azerbaijan have been identified. Areas serving human well-being were explored and recommendations were made.

Our national leader Heydar Aliyev laid the political foundations of Azerbaijan's multiculturalism in order to keep multicultural and tolerant values alive: he implemented political statements, documents, decrees, orders and constitutional provisions.

National leader Heydar Aliyev said at the inauguration ceremony in 1993: "*Azerbaijan is a multinational republic. This is a characteristic feature of the republic. It has a history and we are proud*

³⁹http://azertag.az/xeber/19.11.2017/Azertac-son_xeberlər

of this history, the socio-political landscape of the republic. All citizens of our republic, regardless of religion or nationality, have the same rights. In the future, opportunities will be created for citizens to participate in the socio-political movement of Azerbaijan.”

At one of the events held in 2001, Heydar Aliyev said: *“Every nation has its own traditions, its own national-spiritual and religious values. We are proud of our national and spiritual values and traditions.”* He developed the tradition of multiculturalism formed by the wise policy created by our national leader and took it to a new level. The opinion he expressed at the First Congress of World Azerbaijanis in Baku became the motto of the whole nation: *“Nationality is a source of pride for every person. I have always been proud, and today I am proud to be Azerbaijani. Every Azerbaijani should be proud of his nationality, and we must keep Azerbaijaniness alive.”*⁴⁰

Article 25 of the Constitution of the Republic of Azerbaijan states that the state guarantees equality to all, regardless of race, nationality, language, religion and origin. Restrictions on civil rights and freedoms on the basis of nationality, language, religion, race, creed, origin, political and other affiliation are prohibited.

Every nation living in Azerbaijan preserves its ethnic identity, speaks Azerbaijani and its own ethnic language, celebrates national and ethnic holidays, creates its own cultural centers, associations and other institutions, publishes various newspapers and materials in its own language, and broadcasts radio and television programs. They broadcast, teach in Azerbaijani and their own languages in high school, and study the history of their country and the history of their nation. In order to protect minorities and national minorities, to study material and spiritual cultures, cultural centers have been established in our republic.

Azerbaijan is the only country that does not discriminate against religious minorities, regardless of the number of religious and ethnic hatreds, and this is reminiscent of the palette in terms of diversity. They are an Azerbaijani family. Our state takes equal care of each of them,

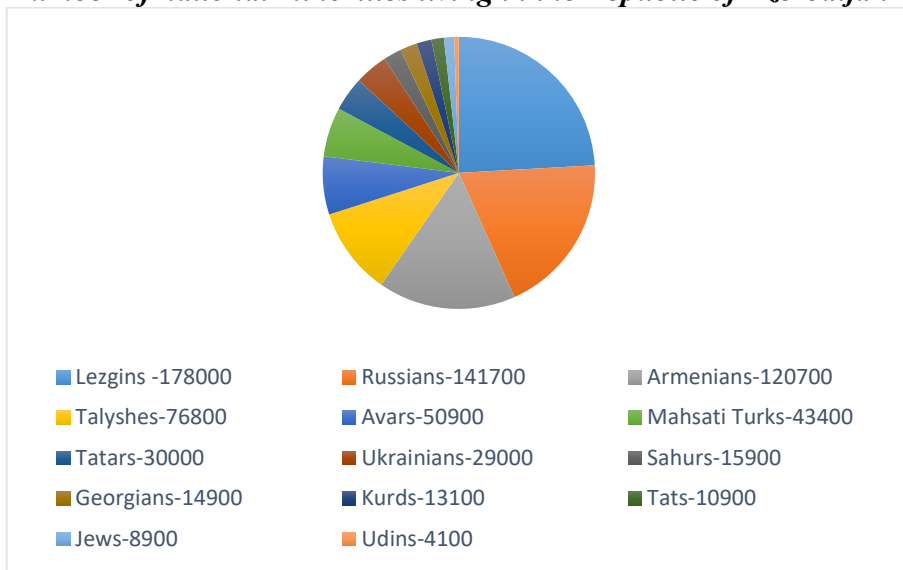
⁴⁰<http://multikulturalizm.gov.az/post/1588/azerbaycan-multikulturalizmi-ve-heyder-eliyev.html>

translates films and programs covering the cuisine, traditions and folklore of minorities into European languages and presents them to European audiences, preserving their unique traditions and cultural examples. One of the main reasons for cultural diversity in Azerbaijan has been the coexistence of these peoples since ancient times.

At present, according to the Ministry of Foreign Affairs of the Republic of Azerbaijan, national minorities make up 9.4% of the country's population, and the number of these minorities is 14.⁴¹

Table № 1.2.

Number of national minorities living in the Republic of Azerbaijan



Cultural diversity and pluralism are key factors in culture. Azerbaijan has long been a multi-religious, multi-ethnic and multilingual country, due to the country's unique cultural, geopolitical and geographical location.

The goal of Azerbaijan's policy is to preserve the cultural heritage of national minorities, to show that it stimulates friendly coexistence,

⁴¹[http://www.mfa.gov.az/content/114/01.09.2018/ Azərbaycan Respublikası Xarici İşlər Nazirliyi](http://www.mfa.gov.az/content/114/01.09.2018/Azərbaycan%20Respublikası%20Xarici%20İşlər%20Nazirliyi)

sincere communication and brotherhood between peoples. The national and international events implemented by the Government of Azerbaijan strengthen the solidarity of the Azerbaijani people, increase the country's prestige in the international arena as a place where cultures and civilizations meet. In short, the policy of multiculturalism pursued by Azerbaijan is an example to the world, and there is no alternative to this policy.

Chapter 3.2. “Analysis of existing cultures in Azerbaijan and promotion of aspects that serve human well-being” identifies the causes of cultural diversity in Azerbaijan. Areas serving human well-being were studied and suggestions were made.

We have several proposals to improve the welfare of the population and improve the quality of life, which can be implemented in the form of a program:

- to create conditions for the citizens living in Azerbaijan to get out of difficult living conditions, to help bring their living standards and welfare closer;
- to help improve the living conditions and quality of life of the younger generation;
- provide assistance and social support for newlyweds;
- arrange discounted services for students and work;
- ensuring access to health care for the elderly.

The main goal of the program can be achieved to address the following issues:

- Providing one-time targeted financial assistance to citizens with difficult living conditions;
- providing one-time targeted financial assistance to families without social assistance;
- implement additional social support measures to improve the quality of life and well-being of older people;
- Compensation or concessions for the position and other services of the Republic of Azerbaijan.

Implementation of a long-term targeted program will allow for the economical distribution of budget funds, taking into account the individual assessment of the situation in each case from an economic point of view. The proposed program will provide adequate state

support to needy citizens and create equal opportunities for the rest of the population in consumer choice.

The analysis shows that the concept of "quality of life" is a complex derivative of statistical, sociological, economic and mathematical factors that determine a person's position in society. In the practical application of the concept of quality of life, it is necessary to distinguish between the concepts of "quality of life", "lifestyle", "conditions" and "standard of living". Quality of life reflects the productivity of people's lifestyles. Living standards and living conditions are structural components of quality of life. The quality of life of the population is affected by the state policy on the regulation of economic processes. Currently, the state is taking various measures to improve the living standards and quality of life. These measures are already yielding results in the form of improving the welfare of the population and reducing poverty.

The result. The research aims at the idea of philosophical analysis of the phenomenon of multiculturalism as a leading factor in the formation of modern society. A number of results have been given by studying the features of the formation and development of tolerant consciousness and multiculturalism in modern Azerbaijan.

The analysis and experience of local and foreign literature allowed the author to identify the features of multiculturalism that are especially important for a country like Azerbaijan. First of all, it should be noted that multiculturalism is not a policy for national minorities, which is usually understood, but rather a mechanism for overcoming the social and psychological inequality of different groups. The compensatory nature of multiculturalism is evident from this. One of the goals of multiculturalism is to create a national identity structure that allows all citizens of the country to preserve and take into account their cultural identities.

Another goal is to remove barriers for people of different nationalities, to give them equal access to the opportunities and resources (resources) of society. In this sense, multiculturalism can be considered as one of the means of creating a modern just society in which all international, first of all, intercultural conflicts are weakened.

As shown in the dissertation research, the role of the state in multiculturalism is primarily due to the interaction between different groups; the second is the formation of a multicultural reality. In this case, the state institutions that interact with the entire population act as a means of formation. Thus, multiculturalism or its elements is a vital necessity and way of life for Azerbaijan to create new international relations in modern conditions.

As nationalism, xenophobia and extremism increase in the world, multiculturalism is a method of conflict resolution and part of Azerbaijan's state policy. However, the experience of the dissertation shows that the flexibility of multiculturalism allows the use of multicultural approaches in terms of the most problematic aspects of international relations, helps to form a tolerant consciousness by taking the tension as a whole.

Defining the term multiculturalism helps to analyze it in terms of interculturalism and tolerance. If we summarize the existing approaches to this term, we can conclude that the concept of "multiculturalism" means the preservation of cultural identity and the implementation of the ideas of tolerance in a multinational state. Tolerance is the basis of the policy of multiculturalism. An analysis of the terms multiculturalism and interculturalism helps us to distinguish between them. Thus, in the context of interculturalism, each ethnic and cultural group, in addition to preserving its identity and identity, cooperates with other cultural and ethnic groups, develops mutual dialogue.

As a result of research, according to the basic category of philosophy of culture, we define this concept as living without conflict and the interaction of multiple cultures in the same area in equal conditions and the self-affirmation of each representative of national culture.

Prior to the formation of the policy of multiculturalism, the state tried to regulate cultural, ethnic, racial and religious diversity mainly through two policy models: isolation and assimilation models.

The policy of isolation takes place in two ways: 1) this policy prevents the settlement of national minorities and different peoples in the country; 2) isolates certain groups already settled in the state in

order to prevent their assimilation.

The policy of assimilation envisages the elimination of religious, ethnic, racial and cultural differences in society as a result of the mixing of cultural and ethnic values of different peoples and national minorities with the culture of the dominant ethnos.

Multiculturalism, as a policy aimed at regulating religious, racial, cultural and ethnic diversity, helps to preserve these values by preventing the erasure of ethnic and cultural values and traditions of different peoples and national minorities, in contrast to the policy of assimilation. The difference between the policy of multiculturalism and the policy of isolation is the creation of conditions for the interaction of ethno-cultural values and traditions of different peoples and national minorities with the ethno-cultural values and traditions of the dominant ethnos. Thus, it can be concluded that the policy of multiculturalism does not isolate the development of ethnic and cultural values and traditions of different peoples and national minorities from the development of society and the state, and prevents their assimilation. This policy creates equal conditions for the development of ethno-cultural values and traditions of different peoples and national minorities with the dominant ethnos, as well as creates a basis for mutual dialogue and influence of their cultures.

Further development of the policy of multiculturalism: to follow the dynamics of the development of relations between different peoples and ethnic minorities in Azerbaijan; to reveal the interrelation of destructive and constructive tendencies in the periods of socio-cultural changes of the society; will allow to determine the degree of impact of globalization on the rapprochement of cultures.

Today, representatives of ethnic groups and different peoples living in Azerbaijan can be seen in every sphere of modern Azerbaijan - in the economy, sports, politics, culture and other areas.

The policy of multiculturalism is an integral part of the ideology of Azerbaijanism and is a mechanism that ensures the spread of this ideology and at the same time strengthens it. By preserving the ethnic and cultural values and traditions of national minorities and peoples living in Azerbaijan, the policy of multiculturalism strengthens the social base of Azerbaijanism and turns it into the ideology of all ethnic

groups and peoples living in the country. The ideology of Azerbaijanism uses the policy of multiculturalism as an important method in ensuring the economic, political, cultural and social development of the Azerbaijani people. This ideology unites all citizens living in the Republic of Azerbaijan, regardless of language, race or religion. As the great leader HeydarAliyev said: "Azerbaijan is the common homeland of all nations and peoples living in its territory. Azerbaijanis living in our territory, Lezgians, Avars, Kurds, Talyshs, Udins, Kumyks and others are all Azerbaijanis."⁴²

Thus, the formation of legal and political sources of the Azerbaijani model of multiculturalism has an ancient history. The political sources of Azerbaijani multiculturalism manifested themselves in the first tribal associations formed in this area. However, legal sources are formed in the later processes of history. Political and legal sources of Azerbaijani multiculturalism strengthen this environment by basing people's behavior in the country on tolerance, multiculturalism, and developing the traditions of multiculturalism in society.

If we analyze the concepts of "early diversity" and "later diversity", we can learn in which country the policy of multiculturalism has failed and in which it has succeeded in today's conditions. "The next diversity" is the arrival of foreign multicultural values and views in countries that have completed the process of spiritual formation, and then with a new wave of migration, and the rejection of these differences by the formed society. "Primary diversity" is the coexistence of any diversity from the very beginning and does not contain the element of migration.

The existence of a healthy multicultural environment in Azerbaijan - the coexistence of different ethnic groups and religions in an atmosphere of kindness and friendship and the establishment of mutual relations - continues from ancient times to the present day. At a time when the policy of multiculturalism of a number of Western countries has failed there, multiculturalism of the Republic of Azerbaijan appears as a state policy and a way of life of Azerbaijanis.

⁴²<https://xalqgazeti.com/az/news/75871>

For the sustainability of this policy, the President of the Republic of Azerbaijan, Mr. IlhamAliyev, is acting optimally and realistically.

As a result, as a result of the right policy, conditions are created for the development of multiculturalism and tolerance in the country. However, at the same time, as a result of the mixing of cultures, the identity of each nation's culture is lost and appropriated by the other, and therefore various conflicts and disputes arise. As a way out of this situation, several suggestions have been made:

- 1) each culture must be certified by international organizations so that the culture belonging to each nation is not adopted by another nation;
- 2) the activities of international organizations that protect the roots and affiliation of cultures in the countries should be expanded;
- 3) the deliberate appropriation and expropriation of an element of culture belonging to another people should be severely punished by certain institutions;
- 4) Researchers working in this field should take seriously the process of assimilation of the culture of other peoples and groups and seriously analyze this problem in their research work.

Thus, the events of recent years make it necessary to understand the role of tolerant consciousness and multiculturalism in the process of globalization of the modern world. Study of this problem: to get acquainted with the development of the theory of multiculturalism by foreign and local scientists: to analyze, to obtain reliable information, to choose the optimal ways to resolve conflict situations, to make the necessary decisions; the dissemination and acceptance of philosophical ideas in the public consciousness; preparation of various types of textbooks, curricula; creates conditions for defining directions as a means of teaching intercultural interaction and intercultural practices. However, the emerging intercultural challenges necessitate research and perspectives in this area.

The main content of the research is reflected in the following articles published by the applicant on the subject:

1. The influence of national culture in the formation of the younger generation // "International Congress of Young Researchers". Materials of the international scientific conference. Sıtkı Koçman University, Turkey, Mugla. 27-31 May, 2016, p.304-307
2. Preservation of national culture in the process of diffusion // "Multiculturalism is a way of life in Azerbaijan". Materials of the Republican scientific conference. Baku, 2016, p.92-94
3. Use of traditions of multiculturalism in management // "Problems of effective management in modern times". Materials of the Republican scientific conference. Baku, 2016, p.115-116
4. Azerbaijan model of multiculturalism // Bulletin of KazNU. Kazakh National University named after Al-Farabi. Astana, Kazakhstan. 2017, № 2 (60), pp.283-290
5. Application of scientific-methodological principles in the analysis of religions // "World of Culture" scientific-theoretical collection. Azerbaijan State University of Culture and Arts, Baku 2017, № XXXIII, p.27-32
6. Formation of intercultural relations // International journal "Tourism and hospitality research" of ATMU. Baku 2017, year 6, № 1, p. 246-256
7. The role of multiculturalism and culture in the sustainable development of tourism // ATMU International Journal "Tourism and Hospitality Research". Baku 2017, year 6, № 4, p. 252-262
8. The main factors of inter-religious tolerance in Azerbaijan // Scientific journal "Scientific works" of the Azerbaijan State University of Culture and Arts. Baku 2017, № 24, p.48-54
9. Multiculturalism-globalization culture // International Journal of Tourism and Hospitality Research of ATMU. Baku 2018, year 7, № 1, p.246-256
10. Azerbaijan Multiculturalism and Nagorno-Karabakh // IV

International Symposium on Educational and Social Sciences in
Turkish Cultural Geography

11. Multiculturalism and cultural diversity in modern nation state // "Multicultural values in governance". Materials of the Republican scientific conference. Baku, 2018.
12. Tourism as a means of intercultural dialogue in Azerbaijan // Atlas International Journal on Social Sciences, issn-2616-936x, International Congress of Social Sciences 19-21 October 2018. Cappadocia-Nevşehir.
13. Intercultural communication as the main element of modern society // International journal "Tourism and Hospitality Research" of ATMU. Baku 2018, year 7, № 3

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