

# THE REPUBLIC OF AZERBAIJAN

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## ABSTRACT

of the dissertation for the degree of Doctor of Philosophy

### **“THE CLASH OF CIVILIZATIONS” IN THE CONTEXT OF CONTEMPORARY INTERNATIONAL RELATIONS**

Specialty: 5908.01 – “Political Theory”

Field of Science: Political Science

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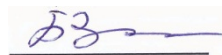
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## OVERALL CHARACTERISTICS OF THE DISSERTATION WORK

**Relevance of the topic and the level of elaboration.** The collapse of the USSR at the end of the 20th century did not mean the end of the Cold War and the victory of the West in this war. It was also a situation caused by the conflict between a civilization that preferred communist ideology, represented by the USSR camp, and another civilization, represented by the United States and Western Europe. At the beginning of the 20<sup>th</sup> century, the introduction of communist ideology as the salvation of humanity created a different civilization in all areas of human existence in the geography where this ideology prevailed. The politicization of human consciousness, the approach to all the values accumulated by humanity over many centuries out of a political framework, their evaluation in terms of communist norms, the attempt to take them out of their natural course and fit them into a communist framework and, consequently, the attempt to create a new civilization led to the division of the world into different civilizations with extreme open boundaries. Azerbaijan was also supposed to take its place within the framework of a more politicized and "ordered" civilization in the twentieth century. However, the development of the history showed that the attempt to create a different civilization "by order" and to put iron curtains against other civilizations has no serious prospects. Only the interaction of civilizations, as the result of natural development, and the mutual development of these civilizations can serve as a way out for the benefit of humanity.

After gaining independence, Azerbaijan was not defined only to be geographically at the crossroads of the East and West. Under the new historical conditions, Azerbaijan also found itself at the crossroads of western and eastern civilizations and was face-to-face with them. Both the Western civilization and the Eastern civilization mainly based on Islamic values, and even the Turkish civilization, were civilizations close to Azerbaijan and of vital interest to it. Only dialectically connecting these civilizations could be a successful bridge to the future, and Azerbaijan made such a choice.

Historically, Azerbaijan has had a very important experience of bringing together the different values of different civilizations in accordance with national interests. This experience has been revived and used to serve to the national interests. In his speeches, Mr. Ilham Aliyev, the President of the Republic of Azerbaijan has stated that Azerbaijan not only plays the role of a geographical bridge between the East and the West in geopolitical arena, but also carries out this mission between cultures. As a vivid demonstration of this, the President of the country gave an example of the successful coexistence of different religions and cultures in the territory of Azerbaijan: “For centuries, representatives of all the cultures, religions, ethnicities have lived in Azerbaijan in peace, in dignity”, said Mr. Ilham Aliyev. He has considered the tolerant approach of the Azerbaijani people to different religions, cultures, and all civilizations, and benefitting from these cultures as the national value of Azerbaijan People.

Azerbaijan is not only a geographic location, where different cultures and civilizations meet. Azerbaijan is also the place where the conditions for the mutual existence and development of these civilizations are created and the relevant policy in this direction is implemented. Because the analysis of undesirable processes taking place in the modern world, which in many cases go beyond the imagination and desire of the human mind, shows that the confrontation of civilizations does not create a good perspective for humanity. Rather, the coexistence of civilizations created by the human race and taking large human societies under their wings, and their mutual transformation in the face of new challenges can be the way to save humanity. Ms. Mehriban Aliyeva, First Vice President of the Republic of Azerbaijan, pointed this out and said: “I wonder what prevents civilizations, peoples and individuals from hearing and understanding each other and what can help them?”

Therefore, the following points once again demonstrate the relevance of the topic:

1. First, determining the impact of information policy, called Islamophobia, on the processes of different nature occurring in the globalized modern world, on the agenda of world politics, on their

development and on the formation of public opinion around them are becoming more and more relevant.

2. The activities of Christian Western civilization have a unique role in the creation and continuation of Armenia's territorial claims against Azerbaijan, and a study of these activities can be of scholarly and practical value in understanding the nature of ethno-separatist conflicts in general.

3. The study of the causes and the behind-the-scenes aspects of the double standards policy pursued by Western States towards conflict resolution, and their ineffective role in the conflict as the main mediators against the background of the conflict between the West and the Turkic-Islamic civilization, can be of academic and practical value.

4. The study of information activity, institutionalization, and systematization conducted around the theory of conflict between civilizations is also relevant in terms of determining the scope of the tools, financial opportunities, potentials, and political forces involved in this activity.

5. The study of the topic can be important in terms of eliminating the existing gap in world political science related to the investigation of the information war waged by the Western evangelicals against the Eastern Muslim world.

6. The study of the problem is relevant in terms of determining the scientific and practical significance of improving the effectiveness of the fight against the invasion of the Middle East and the distortion of the essence of the endless incessant wars and conflicts, the unprejudiced information and propaganda activities of the Western world, implementing the desire to secularise the Muslim world.

7. To bring the multiculturalism model of Azerbaijan to the world political arena, identify the means of research, ensure the application of the model, and close the existing gap in political science is highly relevant.

The conflict of civilizations, the reasons for their emergence, the analysis at the international level, the processes revolving around the theory have been sufficiently studied in world political science. This point is of scientific importance to justify the objectivity of the

themes and assertions that are most often used by the evangelical Western media to distort the essence of the New World Order. The principles underlying civilization and culture can be seen in the opinions of various sociologists as well as authors. Gustave Le Bon studied mass psychology and emphasized that the basic values of civilizations are language, ideas, faith, and art. His *Psychology of the Masses*<sup>1</sup> is valuable from this point of view. Le Bon notes that the development of civilizations depends largely on the character, the inherited feelings of people who have been created by civilization itself. According to the author, inherited feelings are stable and can change under the influence of various factors. No doubt, the influence of ideas is in the last stance here. According to Le Bon, civilizations arise out of ideas, and when those ideas happen to change, the civilizations that feed on them inevitably change. This is what the author wants to convey to his readers.

The French historian F. Guizot and the English philosopher G. Boclune, among Western writers, have written many books on English and French civilizations. François Guizot's 'The History of Civilization in Europe', stands out above all for its deep scientific cognition and constitutes one of the scientific and methodological foundations for the study of the subject. Guizot developed an ethno-historical concept of civilizations. The author sought to convey to his readers the ethno-cultural achievements and features of a single universal civilization and individual nations, countries and regions as a set of socio-cultural achievements of mankind. The scientific conclusion reached in François Bizot is that the ethnographic concept of civilizations is characterized by the distinctiveness of each nation. Every nation has its own civilization. The scientific conclusions of these authors have been deeply studied in the scientific research of Fuad Mammadov<sup>2</sup>.

The British philosopher J. M. Hobson, in his works, compares the two main types of civilization (European and non-European). The

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<sup>1</sup>Bon G. *Psychology of the Masses*. Baku, Zakiroglu Publishing House, 2006

<sup>2</sup>Məmmədov F. *Sivilizasiya*. Simurq, Bakı, 2016 (*Mammadov F. Civilization. Simurgh, Baku, 2016*)

author conveys to the readers that the confrontations of these events and peculiarities originating from the deep layers of history have in fact stimulated new conflicts. In his works, Hobson<sup>1</sup> shows that the West develops in the direction of intelligence, and the East develops in the direction of natural laws. Hobson tries to convey that the philosophy of history is based on the great difference between European and non-European civilizations.

Other western authors, B. Philip<sup>2</sup> and R. Inglehard, P. Norris<sup>3</sup>, R. Wei<sup>4</sup>, have also studied the germs of civilization in their works.

The various aspects of the topic under study have been the subject of extensive analysis in numerous works by J. Haynes<sup>5</sup>, the author of valuable research. The author shows the difference between formation and civilization in the ways of human development. In his works, Haynes notes that civilization begins after man himself determines his life and the rules of behavior. He associates the culture with the moral absolute imperative.

Also, a number of authors studies indicate that Huntington's thesis is not a clash of civilizations, but a clash of interests.

The works of Salahaddin Khalilov<sup>6</sup>, Fuad Mammadov<sup>7</sup>, Arastun Habibbeyli and Salahaddin Khalilov are particularly distinguished to investigate the conflict between civilizations.

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1 Hobson J.M. The Eastern Origins of Western Civilisation. Cambridge, Cambridge University Press, 2004

2 Bagby, Philip, Culture and History: Prolegomena to the Comparative Study of civilizations, Berkeley: University of California Press, 1963

3 Inglehart R. Norris P. The True Clash of Civilizations. JSTOR, Foreign Policy, NO 135 (Mar.-Apr 2003)

4 Wei R. Civilization and Culture. Global History, Society, Civilization Journal, Issue 24

5 Haynes J. Twenty Years after Huntington's clash of civilizations, The Clash of Civilizations Twenty Years On. Bristol, 2013; <https://www.geopolitica.ru/article/stolknovenie-ili-dialog-civilizaciy>

6 Xəlilov S. Dirlərin və sivilizasiyaların dialoqu. Azərbaycan, 2009, 13 noyabr (*Khalilov S. Dialogue of religions and civilizations. Azerbaijan, 2009, November 13*)

7 Məmmədov F. Sivilizasiya. Simurq, Bakı, 2016 (*Mammadov F. Civilization. Simurgh, Baku, 2016*)

Various aspects of the studied topic have been the object of extensive analysis in numerous works by A. Habibbeyli, the author of valuable studies. Habibbeyli speaks of the unifying capacity of civilizations in many of his works. It is emphasized that a civilization includes a certain period, situation, and style. Habibbeyli's work 'The Turkish World at the Crossroads of Civilizations'<sup>1</sup> highlights the Turkic civilization, which stands out among civilizations for its unique characteristics, its ancient history, and its relations with other civilizations and its elite. In the author's works, Azerbaijan is defined at the junction of various civilizations, and the mentioned relations are of great geopolitical importance for Azerbaijan as the bearer of the civilization it represents.

The Dissertation focuses on the relationships of well-known civilologists such as Samuel Huntington<sup>2</sup>, Arnold Toynbee<sup>3</sup> and Fernand Braudel<sup>4</sup>. In their works, these authors argue that inter-civilizational relations occupy the main place in world politics, and try to substantiate this opinion.

The British historian Arnold Toynbee with his work 'World and the West' was involved in heated discussions on a similar topic 40 years before Huntington. Unlike Huntington, Toynbee explored other ancient civilizations in his works. Like Huntington, in almost all of his writings, the author did not see the causes of contemporary conflicts in government and political groups.

Toynbe explores the civilizations that perished in his time and tries to study in depth how they influenced modern civilizations. Toynbe also gives a special place to syncretism in his works. He sees the convergence of civilizations in the basic principles of syncretism.

Braudel has played a special role in the study of the relationship between civilizations. Even Huntington benefited from Brodel's ideas. Brodel's works consist of basic religious studies that

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<sup>1</sup> Həbibbəyli Ə., Sivilizasiyaların kəsişməsində türk dünyası. Elm və Təhsil, Bakı 2011 (*Khabibbeyli A. The Turkic World at the Crossroads of Civilizations. Science and Education, Baku 2011*)

<sup>2</sup> Huntington S., The Clash of Civilizations. Foreign Affairs, vol 72, no 3,1993

<sup>3</sup> Toynbe A., Response to Huntington. Ian Hall, apr 2018 ;

<sup>4</sup> Braudel F., A history of Civilizations. New York, Penguin, 1995



distinguish civilizations from one another. Although all of Braudel's work was conducted geographically, he also emphasized religion as the core of culture. What distinguished Braudel's research from other civilizations was the religion-centeredness of civilizations that had a different way of thinking. Braudel, unlike other sociologists, delved into geographical studies.

Another sociologist who has studied inter-civilizational relations in more depth is Bernard Lewis<sup>1</sup>, whose work in this area is particularly valuable. Like Huntington, Bernard Lewis' research is based on Toynbee. Lewis has especially studied Eastern civilizations. His research themes concern how to transpose the Eastern world into the modern Western world. He believed that the most appropriate system for Muslims was a secular one. He insisted that Muslims should focus on the Western secular system. Three years before the thesis, 'The Clash of Civilizations'," Lewis assessed the same theme in his essay, 'The Roots of Muslim Rage'.

The dissertation also examined John Espesito<sup>2</sup>'s work on Islam and Orientalism.

The Azerbaijani-Armenian conflict has been studied within the framework of conflict analysis in the context of inter-civilizational conflict.

In O. Kuznetsov<sup>3</sup>'s works, the non-principal position of Western countries on the aggression of Armenia against Azerbaijan, the existence of double standards related to this conflict and the origin of those standards, the political roots of biased assessment of the aggression of the Republic of Armenia against Azerbaijan have been correctly and properly investigated.

O. Kuznetsov's studies are distinguished by their scientific depth in terms of creating an objective picture of the essence of Armenia's

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<sup>1</sup> Bernard L., *The Political Language of Islam*. Chicago, University of Chicago Press, 1988, p. 117-118

<sup>2</sup> Esposito J., *The Islamic Threat: Myth or Reality*. Oxford University Press Oxford, 1992

<sup>3</sup> Dağlıq Qarabağda Azərbaycanın suveren hüquqları bərpa edilməlidir (*Azerbaijan's sovereign rights in Nagorno-Karabakh must be restored*), <https://sia.az/az/news/politics/633918.html>

aggression against Azerbaijan and correct assessment of distortions by Armenians. In his works, the author has widely analyzed the historical roots of Armenian claims to the Karabakh region and historical and political aspects of their emergence at the contemporary stage. These works are distinguished by the richness of sources and references, which is of scientific importance for proving the groundlessness of the Armenian claims.

The works of M. Gasimli<sup>1</sup>, R. Huseynov<sup>2</sup>, C. Svante are also interesting for the study of the topic. In general, Cornell Svante<sup>3 4</sup> has conducted extensive research on the history, the essence, the causes of the Armenia's aggression against Azerbaijan, the process of its settlement, and other issues.

Here, the real chronology and political landscape of Armenia's aggression against Azerbaijan has been established on the basis of the conflict between the civilizations in the Karabakh region. How this conflict arose, what forces were involved in this process, their goals and objectives, historical and legal aspects of the conflict have been comprehensively covered by the author. As far as these issues are concerned, one can extensively benefit from these works. The author's works also provide an extensive analysis of the weak involvement of international organizations in the settlement of Armenia's aggression against Azerbaijan and their indirect patronage of Armenia, as well as the unconstructive position of the Armenian

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<sup>1</sup> Гасымлы М. Агрессия Армении против Азербайджана. Дипломатические усилия по решению армяно-азербайджанского Нагорно-Карабахского конфликта (1987-2009) / От Майндорфа до Астаны. Москва, Аналитический центр по изучению постсоветского пространства, 2010 (*Gasymlly M. Armenia's Aggression against Azerbaijan. Diplomatic Efforts to Resolve the Armenian-Azerbaijani Nagorno-Karabakh Conflict (1987-2009) / From Meindorf to Astana. Moscow, Analytical Center for the Study of the Post-Soviet Space, 2010*)

<sup>2</sup> Гусейнов Р. Карабахский конфликт с точки зрения геополитики // Ирс-наследия, N-2-3 (14-15), 2005 (*Huseynov R. The Karabakh Conflict in Terms of Geopolitics // Irs-Heritage, N-2-3 (14-15), 2005*)

<sup>3</sup> Cornell S. E. US Assistance to Karabakh. The Politicization of Islam in Azerbaijan, . Central Asia-Caucasus Institute & Silk Road Studies Program –A Joint Transatlantic Research and Policy Center, 2006

<sup>4</sup> Cornell S. The Nagorno-Karabakh conflict. Uppsala University, 1999

government, which is patronized by the Armenian diaspora and their supporters, in the resolution of this conflict.

Studies of different types of think tanks and research institutes were also included for the thesis study.

Due to the nature of the topic, the study also used materials from various media, electronic information resources, and websites of different organizations.

**Object and Subject of the Study.** The object of the study are the conflicts between civilizations and different cultures and new challenges in intercultural relations. The subject of the study is the system of international relations, modern trends of the clash of civilizations, religion, language, culture, inter-civilization dialogue, multicultural relations, intercultural difference, the resulting paradigms, etc. These areas have been studied in separate paragraphs. The study attempted to explore the activity of these instruments.

**Goals and Objectives of the Study.** The purpose of the study is to evaluate international studies and analyses that distort the nature of inter-civilizational conflict, to study the nature of the subjects and means of Western information propaganda.

In order to achieve the goal the following tasks were defined and carried out:

- Assess the activities of Western media and research institutions that distort the essence of inter-civilization relations
- Study the activities of interreligious dialogue, multicultural modules and forums to prevent the distortion of the essence of inter-civilization relations
- Study the structure, construction and operation of the different modules of multiculturalism
- Study the elements, methods and political strategy leading to inter-civilization conflict
- Study the conflicts and solutions to conflicts within the framework of inter-civilizational conflict, examine the approaches to new military strategies of the time

- Examine the attempts of both Western and Eastern media and research publications to distort the nature of conflict between civilizations

**Study Methods.** The theoretical basis of the study consists primarily of the ideas expressed by famous civilologists Samuel Huntington, Arnold Toynbee, Fernand Braudel, as well as the National Leader of the Republic of Azerbaijan Heydar Aliyev and the President of Azerbaijan Ilham Aliyev regarding various aspects of the problem, as well as the scientific opinions of a number of researchers in this area.

The methodological basis of the study is the system of methods widely used in research conducted in the political sphere in the modern era, which has enabled the objective study of the topic. With the creative use of methods of comparative and systematic approaches, general scientific methods of understanding socio-political processes, structural-functional, historical and political analysis, and logical research methods were used in the work.

**The main provisions to be defended** are as follows:

- The unity of different values of different civilizations in accordance with national interests has been brought together in the historically very important experience of Azerbaijan. This experience has been revived and put at the service of national interests.

- Analysis of processes in the modern world shows that the confrontation of civilizations does not create good prospects for humanity. The coexistence of ancient civilizations and their joint transformation in the face of new challenges may be the path to salvation for humanity.

- Civilizations, defined based on religion and the concept of the national state, and the cultures associated with it, transcend the boundaries of civilization.

- Civilizations do not function in isolation or together. Each has separate material and spiritual foundations.

-Although each nation has its own culture, each nation is not part of a civilization, and there is mutual benefits and conflicts among civilizations.

- The democratic values of the West and the Islamic world are similar.

- A single syncretic religious faith has led to a radical resolution of conflicts and has laid the foundation for a unified world order.

- In the course of globalization, an exchange of cultures occurs, in which factors of national identity disappear, national cultures partially and completely melt into other cultures.

- The clash of civilizations is really a clash of interests. The difference between Western and Islamic civilizations has been seen not in its items of culture, but in its economic and political depth.

- In modern times, there are more political reasons behind Islamophobic tendencies than religious animosity.

- From the Western perspective, racism and terrorism are direct pillars of Islamophobia.

- Within the framework of cultural classification and intercultural relations, differences between cultures and changes in culture are also important to culture. This distinction is underlain by norms and values in the culture.

- The ideology of Azerbaijanism is based on the unity of different peoples, cultures, traditions and confessions. This ideology is primarily based on state power and national discipline and national self-consciousness.

- The ideology of Azerbaijanism is political in nature, not ethnic in format. It is considered to belong to the citizens of Azerbaijan, as well as supporters of the idea of independent statehood of Azerbaijan, and undoubtedly has its unifying function.

**Scientific novelty of the Study:** The scientific novelty of the Dissertation can be expressed by the following provisions:

- For the first time in the world political science the information war, systematically conducted around the conflict between civilizations, has become the subject of a separate scientific study.

- For the first time, the Study has attempted to investigate and summarize the activities of Armenia to distort the nature of aggression against Azerbaijan within the framework of the confrontation of civilizations.

- For the first time, the forms and methods of pro-Western information and propaganda activities to distort the nature of the conflict between civilizations have been investigated and systematized.

- The political concept of fundamentalism in the formation of the New World Order has been explained and its forms and methods have been studied.

- The conceptual foundations of Islamophobia have been explored and systematized, and the financial support and techniques and methods used by institutions have been summarized.

- The methods and tools to prevent the conflict between civilizations have been studied in detail.

**Theoretical and practical significance of the Study.** The Study:

- Can be used by research institutes to combat Islamophobia.

- It can be used to properly assess the drivers of media, their financial sources and spheres of influence used to distort the nature of conflict among civilizations.

- The Study can be used as a methodological tool for eliminating biased perceptions formed and sought to form by biased pro-Western media in the international level, for programming appropriate information policy, and for exposing the baselessness of evangelical outreach activities.

- Furthermore, it can be seen as a scientific tool to study the nationalist information policy of Armenia and the Armenians of the world against the Republic of Azerbaijan and Armenian aggression in general.

**Approbation and implementation of the Study.** The dissertation was discussed and recommended for defense at the International Relations and Foreign Policy Department of the Academy of Public Administration under the President of the Republic of Azerbaijan. The main content of the Work is reflected in the author's articles published in various scientific journals in Azerbaijan and abroad, and in his reports at scientific conferences.

**Name of the institution the Dissertation Work was held:** Department of Political Science and Political Management, Academy

of Public Administration under the President of the Republic of Azerbaijan

**Structure of the Dissertation.** The structure of the Dissertation consists of the Introduction, 3 chapters, 9 subchapters, the Conclusion, and the Literature.

The Dissertation Work consists of 276887 symbols, of which: Introduction-19241, Chapter I - 72467, Chapter II - 69234, Chapter III - 78188, the Conclusion - 12697 symbols.

## **THE MAIN CONTENT OF THE DISSERTATION**

The Introduction substantiates the relevance of the topic, analyzes the degree of scientific development of the research topic, and the relation to the available literature. It also defines the goals and objectives of the study, shows the scientific novelty, theoretical and methodological foundations, theoretical and practical significance, approbation.

**Chapter I. The clash of civilizations as one of the foundations of the postmodernism theory; the forecast of global development.** The subchapter ‘**The New World Order and S. Huntington's theory of the ‘Clash of Civilizations’**’ discusses the conflict among different civilizations and the reason for their emergence. The thoughts of different thinkers and groupings of civilizations are analyzed. Civilization has its own trends and structure, it develops, flourishes, experiences its rebirth, and like a living organism also collapses or is transformed to a new level, and all this is studied by examples. The relationship of civilizations to each other and their independence without becoming dependent on each other is analyzed. Usually such relationships enrich or accelerate the development of civilizations, or lead to their destruction. The various elements that form the basis of civilizations are studied. Furthermore, what values underlie civilizations is clarified through the opinions of various political scientists. The Sub-Chapter also defines the difference between culture and civilization. The history of the creation and development of culture is discussed. The categories that

distinguish culture from civilization are highlighted. The stages of development of civilizations proposed by other authors, different from Huntington, are studied and classified. The main reason for the conflict explained by Huntington was the emergence and deepening of divisions, which are explored in detail. Most importantly, the causes of the clash of civilizations are systematized. The differences between Western and Eastern civilizations are categorized. Attempt is made to compare the democratic values of the Western and Islamic worlds. It is also true that it has been concluded that the Western and Islamic masses have similar political values. The influence of extinct civilizations on modern civilizations is widely studied. A special space is also given to the study of syncretic religious beliefs. Syncretism is the unification of different thoughts and theories, despite their different roots. It is also considered the unification of opposing thoughts.

In the era of globalization, the contradictions between the Eastern way of thinking and the Western rational thinking create a great obstacle to the development of globalization. It is known that in the process of globalization every society works hard to preserve national and moral values. In the New Age, global processes coming from the West face the threat of the loss of the cultures of ethnocultural civilizations. In the modern world trends, the clash of civilizations is also analyzed from different angles of vision.

The subsection '**Hybrid Warfare and National, Religious, and Ethnic Identities in the 21<sup>st</sup> Century**' discusses the newer and more dangerous types of warfare in detail. The nature and characteristics of hybrid warfare are explained. The format of asymmetric warfare is studied. The legal basis of hybrid warfare is analyzed. The political tools used in hybrid warfare are categorized. Furthermore, the structure and mechanism of hybrid warfare is studied and the dangerous phase is explained. The long historical moment in the formation of the model of hybrid warfare is clarified. The nature of fourth generation warfare is clarified and systematized. The tools used to achieve the political goal are studied. In particular, the goals and objectives of hybrid warfare are categorized.



In fact, hybrid warfare, technological progress and the fourth industrial revolution have common characteristics that make them mutually dependent. Today humanity stands on the threshold of the fourth industrial revolution. It has made a long distance for this to happen. The subtle relationship between the two is studied.

In addition, special attention is paid to the identities that serve as the object of hybrid warfare.

**Chapter II. Fundamentalism in the context of the clash of civilizations.** In the subsection ‘**The Political-Ideological Foundations of Islamophobia**’, we encounter a new trend that takes place in the Islamic world today that has to do with the Religion of Islam. In this sense, Western-Islamic relations are evaluated from a broad perspective. This explains why Islam is a concern in the West. The Subsection reveals a subtle connection between anti-Semitism and Islamophobia. Islamophobia is classified by different research centers. Examples of Islamophobia stemming from xenophobia are shown. The historical moments of Islamophobia emergence are revealed. Some elements of the manifestation of Islamophobia identified in recent times are analyzed. Several causes of Islamophobia are explored in an extended format. Specifically, Jihad is studied in the format of psychological causes. The ‘new surge’ that has emerged in the West under the name ‘Islamophobia’ is categorized and analyzed. This subsection devotes ample space to the research work of various think tanks. Particular attention is given to the surveys conducted by Gallup Opinion Poll, Pew Research, the Runnymede Trust Institute, and The Economist. A number of universities and research centers have also joined the study.

The ‘Blue Europe’ trend is also examined in the Sub-Chapter. Family values and crumbling family foundations were studied, and the principles of Islamophobia artificially created by a cowardly Europe were examined against this background. Furthermore, the penetration of Islamophobia in the media and the donors and organizations behind it are identified. The strategy for the development of Islamophobia machine is specifically studied. The role of the Center for American Progress in spreading Islamophobia

is examined. The levers of influence that play a role in the spread of Islamophobia are systematized and their role are examined.

The strategy of world leaders on Islamophobia is explained.

The subchapter '**Islam and Christianity - Current Trends and Proclivities**' explains the fundamentals of the concepts that guide humanity. The foundations of fundamentalism are thoroughly examined. The role and differences of fundamentalism in Islam and Christianity are explored. In the shadow of these religions, the basic principles of evangelicalism is explored. The polarization caused by fundamentalism is systematized. The main goal of fundamentalism is to bring to the masses the "most correct interpretation" of God's Word, that is, its truth in the literal sense. In this context, the political, socio-psychological and ideological foundations of fundamentalism are explored. The new religions that have emerged in our time and their fundamentals that shape society are investigated. It is also known that today's Muslim fundamentalists do not aim to return society to the religion of the Middle Ages, but to Islamize modern society.

**Chapter III. Intercultural Dialogue.** The subsection '**New Challenges in Intercultural Relations - Multiculturalism Experience of Azerbaijan**' explores the Intercultural Relations. Cultural diversity is classified. In different cultures, similar communicative behavior serves different functions. Therefore, in intercultural contacts, the expectations of one party are not taken into account by the representatives of the other culture, and the behavior is different from what is expected. A number of functions are reviewed here. The multicultural model is carefully analyzed. Muslims who were not culturally assimilated into society came to be perceived as integration failures, unable to adapt to the culture and, most importantly, unable to assimilate European norms, values and styles. They are all classified and evaluated in samples. Multicultural degrees are studied and ranked in different countries. Furthermore, the views of proponents and opponents of multiculturalism are studied. The characteristics of multiculturalism are examined.

In a globalizing world, no society can survive the impact of multiculturalism. Because closed cultures quickly deteriorate. It is

for this reason that the Azerbaijan model of multiculturalism is deeply studied.

The subchapter '**The past Armenian-Azerbaijan Nagorno-Karabakh Conflict in the Context of the 'Clash of Civilizations' and Islamophobia**' considers the mechanisms of planning, emergence and implementation of the Karabakh problem from different perspective. Today the West approaches the conflict not only within the framework of the local Armenian-Azerbaijani conflict but also from the standpoint of the general Turkism. Today, as the most terrible manifestation of Turkophobia, it has manifested itself in relation to Azerbaijan, and this context is analyzed here.

Although Huntington used the religious factor as the basis for classifying civilizations, it should be noted that the national factor occupies a special place here. In the relations between the Western and Turkish civilizations, the national factor comes first, followed by the religious factor, and the research is conducted in this direction. In general, the Karabakh conflict encompassed five dimensions: state, people, religion, culture and race. This distinguishes the Karabakh conflict from any other war known to mankind. In this section of the Subchapter, these areas are explored in detail. In particular, the activities, structure, strategy and goals of the Armenian diaspora serve as the area of study.

**Conclusion.** The creation of an artificial division between civilizations, the attempts to put civilization and its values at the service of political goals cannot bring any peaceful content to the process of global scale. The processes of the past years bear witness to the fact. On the contrary, respect for civilizations, a tolerant attitude, search for points of interest, and reference to those points of interest can create a more hopeful picture for humanity. If the funds currently spent on inter-civilizational radicalism were directed toward the coexistence and mutual transformation of civilizations, a more stable and secure situation might emerge globally. Azerbaijan's experience shows this as well. There is a universal need for a proper assessment of the conditions for the spread of such practices. Although this may seem difficult at first glance upon analyzing

contemporary world processes, showing serious will, abandoning policies that can lead to acute conflicts, universal human values that can occupy a prominent place in the policies of all states, especially big states, is the way to the salvation and development of civilizations. The mutual coexistence of civilizations is the basis for the stable development of mankind. There are so many weapons in the world today that by using them, it is possible to repeatedly destroy all civilizations rooted in the deepest layers of humanity. Given that humanity is on the cusp of a fourth industrial revolution, it also has its own more dangerous and destructive hybrid wars with no end in sight. Unless reason prevails, such a terrifying prospect is not far off. To prevent this from happening, politicians who wish to influence the course of world events by invoking universal values could create a framework for opening up new possibilities on a global scale.

**The main content of the Dissertation is reflected in the following scientific works of the author:**

1. Dəyişən dünya düzəni: hibrid müharibənin konsepti // *Geostrategiya*, Bakı, 2019, № 3 (51), s.60-63, ISSN: 2664-4975 (*The changing world order: the concept of hybrid warfare // Geostrategy, Baku, 2019, №3 (51), p.60-63, ISSN: 2664-4975*)
2. İslamofobiyanın əsasları // *Dövlət idarəçiliyi: nəzəriyyə və təcrübə*, Bakı, 2019, № 3 (67), s.185-192, ISSN 2309-1347 (*Basics of Islamophobia // Public Administration: Theory and Practice, Baku, 2019, No. 3 (67), pp. 185-192, ISSN 2309-1347*)
3. Qərb dünyasında anti-semitizm və islamofobiya // *Odlar Yurdu Universitetinin Elmi və Pedaqoji Xəbərləri*, Bakı, 2019, № 52, s. 206-220, ISSN 1682-9123 (*Antisemitism and Islamophobia in the Western World // Scientific and Pedagogical News of Odlar Yurdu University, Baku, 2019, No. 52, pp. 206-220, ISSN 1682-9123*)

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5. Формирование межкультурных взаимоотношений в глобальном мире - проявления мультикультурализма (*Formation of intercultural relationships in a global world - manifestations of multiculturalism*) // Academy of Sciences of Ukraine. "Hileya" Scientific Bulletin, Kiyev, 2020, С. 3, № 6-9, s. 109-114, ISSN 2076–1554
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