

**REPUBLIC OF AZERBAIJAN**

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**ABSTRACT**

of the dissertation for the degree of Doctor of Philosophy

**THE INFLUENCE OF EUROPEAN CULTURE ON THE LIFE  
OF AZERBAIJANIS (Based on materials of the National  
Museum of History of Azerbaijan)**

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Applicant: **Garanfil Mahir gizi Asadova**

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The work was performed at the Department of Ethnography of the National Museum of Azerbaijan.

**Scientific supervisor:** Doctor of Philosophy in History,  
Associate Professor  
**Gulzada Sarkhan gizi Abdulova**

**Official opponents:** Doctor of Historical Sciences, Professor  
**Fazail Imran oglu Valiyev**

Doctor of Philosophy in History,  
Associate Professor  
**Shovgi Vagif oglu Hasanov**

Doctor of Philosophy in History  
**Shohrat Mirza oglu Ibadov**

Dissertation council ED 1.30 of the Supreme Attestation Commission under the President of the Azerbaijan Republic operating at the Institute of History and Ethnology named after A.A Bakikhanov of Azerbaijan National Academy of Sciences

**Chairman of the Dissertation Council:** Doctor of Historical Sciences,  
Professor  
**Karim Karam oglu Shukurov**

**Scientific secretary of the Dissertation council:** Doctor of Historical Sciences,  
Associate Professor  
**Ilgar Vahid oglu Niftaliyev**

**Chairman of the scientific Seminar:** Doctor of Historical Sciences,  
Associate Professor

**Solmaz Sattar gizi Maharramova**

## I.GENERAL CHARACTERISTICS OF THE DISSERTATION

**Relevance and degree of study of the topic.** Historically, the peoples of Europe and Asia, having gone through different paths of socio-economic development, were fundamentally different from each other thanks to the way of life and culture created and formed by them over the course of thousands of years, as well as their specific ethnographic characteristics. Formed at the intersection of the Muslim East, which usually welcomes cultural revolutions with conservatism, and Europe, which strives for continuous economic and technical development, Azerbaijani culture has polished the emerging global cultural changes in its own way and creatively used both cultural values. One of the main factors determining the relevance of the topic is the study of the situation of this mutual enrichment in the field of everyday life and culture at the beginning of the 19th-20th centuries, the determination of the influence of European cultural development on the Azerbaijani economy and culture.

From historical sources it is clear that the eastern peoples were more advanced in terms of the development of economic, political and socio-cultural relations compared to Europe both in ancient times and in the Middle Ages. In the Middle Ages, the Crusades brought order to relations between East and West, resulting in the spread and development of Eastern culture in Europe.

In modern times, Western culture has a serious influence on the global cultural relations of humanity. One of the main factors determining this is the high and rapid development of technology, which is considered the standard of achievement of European culture. The dynamism of Eastern culture can be characterized rather by internal tendencies to search for paths of human and spiritual evolution on a traditional ideological basis. Thus, *“if the development strategy of the West consists of changing the environment, then the*

*strategy of the East does not consist of changing man himself.”<sup>1</sup>* Nowadays, the interpenetration of cultures is inevitable and necessary. The combination of the dynamism of the West and the emotional foundations of the East has become the demand of the times. Therefore, the study of the problem of modernization of the standard of living and everyday life of the Azerbaijani people, settled in the ethnogeographical and ethnocultural space separating the East from the West, under the influence of European culture, from a scientific point of view makes the topic even more relevant. One can agree with the opinion of E.R. Wolf that: *"Civilizations that existed in a historical time period maintained relationships with each other. However, these relationships are not studied as a whole, but are the object of research in individual fields of science (history, economics, sociology, political science), and therefore are not fully disclosed."*<sup>2</sup>

Political, economic and cultural ties between European countries and Azerbaijan have existed since ancient times, and in the Middle Ages these relations expanded even more at the level of economic and diplomatic relations. However, during this period, Europeans clearly did not have enough opportunities to influence the lives of the local population. One of the reasons for this was the high level of development of the existing culture and the leading role of Islamic rules in the life of society, and the other main reason was the strong state tradition (the states of Karagoyunlu, Aggoyunlu and Safavids). Also, the lack of mass influence from the West was one of the factors that prevented the awakening of interest in this culture among the people.

Since the 19th century, the socio-cultural process in question began to develop in a completely different way: the development that

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<sup>1</sup> İsrailova, A. Şərq və Qərb mədəniyyəti anlayışına konseptual baxış: [Elektron resurs] / Multikulturalizm. - Bakı, 15.01.2020. Url: <http://www.dqdk.gov.az/az/view/news/9315/sherq-ve-qerb-medeniyyeti-anlayishina-konseptual-baxish->

<sup>2</sup> Volf, E. R. Europe and the People Without History / E. R.Volf. - Los Angeles University of California press, 1997. 503 p. s. 4

took place in Europe rapidly penetrated the East. Unlike the East, which is experiencing a socio-political, cultural and economic crisis, Europe has managed to become the main civilizational center of the world, ahead of most regions due to dynamic trade turnover, scientific and technical discoveries, etc. During this period, the colonial regime of Tsarist Russia was established in Azerbaijan. Interestingly, Russia itself joined the modernization process taking place in the West late. The tsarist government understood the need to replace feudal orders in society with a capitalist method of production and began to carry out reforms in this direction from the second half of the 19th century. The reforms applied to Azerbaijan further accelerated the process of modernization. Thus, the way of thinking and living that had been entrenched since the Middle Ages had to change. The cultural boundaries between geographical regions gradually disappeared.

The oil factor played an important role in the process of European influence on the life and culture of Azerbaijan. Having settled in Azerbaijan, European industrialists from time to time began to improve their own living conditions. For example, *“in order to encourage the administrative and technical personnel of the Nobel brothers’ company to live in Baku, a residential village was built here and all conditions were created for them.”*<sup>3</sup> Of course, such innovations gradually penetrated into the daily life of the local population, influenced it, and over time this process became widespread. The definition of the important significance of the oil factor in the study of these processes that took place in the 19th century - the possibilities of the cultural and changing influence of Europe on the life and culture of Azerbaijan - determined the relevance of the research work.

The process of Europeanization was one of the issues to which the domestic intelligentsia paid the greatest attention in the late 19th

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<sup>3</sup> Məmmədli, N. Bakıda bir muzey var...: [Elektron resurs] / Mədəniyyət – Bakı, 08.11.2019. Url: <http://medeniyyet.az/page/news/50554/Bakida-bir-muzey-var.html>

and early 20th centuries. During this period, a struggle unfolded among enlightened intellectuals who wanted to establish social relations in society on the basis of humanistic ideas, consistently demanding that the state make education universal and compulsory, making the issues of women's rights and modernization relevant, which gradually yielded positive results. The educational articles of H. Zardabi, especially the newspaper “Akinchi”, made a significant contribution to the process of attracting technological equipment to various spheres of society - agriculture, industry, crafts and other areas of production.<sup>4</sup>

The unfortunate situation is that the interpenetration of cultures occurred so quickly that sometimes the host side was delayed in making a choice, and the process got out of its control. As a result, in addition to the useful innovations of the West, deviations from the main goal were observed under the influence of elements that seemed attractive from the outside, but were alien to the moral environment of our social and family life. There is no doubt that the backlash caused by such situations, which was inevitable, introduced a certain banality into the system of customs that had developed among the people on moral grounds. In this regard, the study of the topic is relevant.

In the modern era, when multiculturalism and tolerance are promoted, it is of course wonderful when cultures integrate and live together without conflict. But as time goes on, it becomes difficult to distinguish traditional values from what has been lost. It is therefore clear that a conceptual approach to historical periods is essential for studying this complex process. From this point of view, the study of cultural patterns belonging to the Azerbaijani people and considered traditional in terms of history, and the historical-ethnographic study of how they change under the influence of foreign cultures is

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<sup>4</sup> Əkinçi. 1875-1877. Tam mətni / tərt. ed. T.Həsənzadə - Bakı: Avrasiya press, - 2005. – 496 s.

considered one of the main factors determining the relevance of the dissertation topic.

The historical experience of coexistence and joint development of various ethnic cultures and religions has created an ideological basis for the implementation of multiculturalism as a state policy in modern Azerbaijan. “The main goals of the “Baku Process” were put forward at the conference *“Intercultural Dialogue – the Basis for Sustainable Development and Peace in Europe and Neighboring Regions”*, organized by the President of the Republic of Azerbaijan Ilham Aliyev in Baku in 2008: *“Development of mutual dialogue between different cultures and worldviews; Establishment of cooperation between East and West; ... is defined as the creation of respect and mutual understanding between cultures, etc.”*<sup>5</sup> The above provisions express the content of state policy in this area and are of extreme importance for the socio-cultural environment of modern Azerbaijan. The definition of the scientific and theoretical basis of the work done in this direction once again reveals the relevance of the research work.

In the direction of research of one or another aspect of the topic presented in Azerbaijani ethnographic historiography, experimental work was carried out, a number of scientific publications appeared. However, based on the materials of the National Museum of History of Azerbaijan (hereinafter: NMHA), the issue of the influence of European culture on the daily life and culture of Azerbaijanis was not addressed in the study in the form of a dissertation. The main sources relied on when writing the dissertation were the three-volume work “Ethnography of Azerbaijan”<sup>6</sup> edited by T. Bunyadov, and the works

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<sup>5</sup> Multikulturalizmə giriş: ali məktəblər üçün dərslik / red: R.Mehdiyev – Bakı: Şərq Qərb, - 2019. - 432 s. -s. 421-422

<sup>6</sup> Azərbaycan etnoqrafiyası: [III cildə] / red. T.Bünyadov və b. - Bakı: Şərq- Qərb, - I cild. – 2007. - 544 s.; Azərbaycan etnoqrafiyası: [III cildə] / red. T.Bünyadov və b. - Bakı: Şərq-Qərb, - II cild. – 2007. - 384 s.; Azərbaycan etnoqrafiyası: [III cildə] / red. T.Bünyadov və b. - Bakı: Şərq- Qərb, - III cild. – 2007. - 568 s.

of A. Mustafayev<sup>7</sup>, F. Valiyev<sup>8</sup>, R. Efendiyev<sup>9</sup>, N. Guliyeva<sup>10</sup> and Sh. Bunyadova<sup>11</sup> were used to determine scientific patterns of traditions and the process of modernization, as well as to make comparisons and parallels between historical periods.

Considering the historical chronology of Azerbaijani-European relations, the characteristic features and historical reasons for the development of relations in ancient, medieval, modern and contemporary times, this complex process is mutually manifested in the everyday and cultural life of peoples, its weakening in certain periods, in a number of cases and to clarify the trends of acceleration, mainly turned to historical, archaeological, numismatic, philosophical, journalistic sources and scientific literature. In this regard, the book “Resources on the History of Azerbaijan” edited by S. Aliyarly<sup>12</sup>, R. Goyushov<sup>13</sup>, L. Mustafayev<sup>14</sup>, I. Babayev<sup>15</sup>, R.

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<sup>7</sup> Mustafayev, A. Azərbaycanın maddi mədəniyyət tarixi (etnoqrafik materiallar əsasında tipoloji tədqiqat) / A. Mustafayev. - Bakı: Bakı Universiteti nəşriyyatı, - 2009. - 420 s.

<sup>8</sup> Vəliyev, F.İ. XIX - XX əsrin əvvəllərində Azərbaycanın maddi mədəniyyəti (tarixi etnoqrafik tədqiqat) / F.İ. Vəliyev. - Bakı: Şərq-Qərb, - 2010. - 424 s.

<sup>9</sup> Əfəndiyev, R. Azərbaycanın maddi mədəniyyət nümunələri / R. Əfəndiyev. - Bakı: Azərbaycan Dövlət Nəşriyyatı, - 1960. - 35 s.

<sup>10</sup> Quliyeva N. Azərbaycanda müasir kənd ailəsi və ailə məişəti. Bakı, “Elm”, 2005. - 346 s.; Quliyeva, N. XIX-XX əsrlərdə Bakı şəhər əhəlisinin ailə və ailə məişəti / N. Quliyeva. - Bakı: Elm, - 2011. - 240 s.

<sup>11</sup> Bünyadova Ş. Orta əsr Azərbaycan ailəsi / Ş. Bünyadova. Bakı: Elm. - 2012. - 384 s.

<sup>12</sup> Azərbaycan tarixi üzrə qaynaqlar / red. Əliyərli S. - Bakı: Çıraq, -2007. - 400 s.

<sup>13</sup> Göyüşov, R. Azərbaycan arxeologiyası / R. Göyüşov. - Bakı: İşiq, -1986. -186s.

<sup>14</sup> Mustafayev, L. Quba rayonunun Pustəqasımlı kəndindən əldə edilən təsadüfi arxeoloji tapıntılar // - Bakı: Milli Azərbaycan Tarixi Muzeyi - 2015. - s. 299 - 308.

<sup>15</sup> Баба́йев, И. Денежное обращение Кавказской Албании в еллинистическую эпоху (конец IV – первая половина I вв до н. э.) // - Bakı: Milli Azərbaycan Tarixi Muzeyi - 2002. - s. 177- 196.



Islamov<sup>16</sup>, A. Fazili<sup>17</sup>, Z. Bunyadov<sup>18</sup>, I. Dadashova<sup>19</sup>, O. Efendiyev<sup>20</sup>, Y. Makhmudov<sup>21</sup>, Z. Gasanaliyev<sup>22</sup>, B. Kerimov<sup>23</sup> and provided very valuable materials for the research. These publications examined various aspects of Azerbaijan's relations with Europe, and the relations were expressed from historical, diplomatic, military-strategic and historical-ethnographic points of view.

In the dissertation, when studying European innovations in the style of clothing, dining culture and lighting of Azerbaijanis, samples of European production and created by local craftsmen under the influence of European technology or culture, stored in the funds of the NMHA, were assessed as a material source. Material sources are of great importance for clearly explaining the process of penetration and consolidation of European industrialists in the local market.

During the study of the process of Europeanization of the material culture of Azerbaijan, comparisons and parallels were made,

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<sup>16</sup> Исламов, Р. О торговых связях Кавказской Албании с еллинистическим миром (по монетным находкам) // – Bakı: Milli Azərbaycan Tarixi Muzeyi- 2002. – s. 197-201.

<sup>17</sup> Fazili, A. H. Atropatena e.ə IV-VII əsrlər / A.H.Fazili. - Bakı: Elm, - 1992. – 216s.

<sup>18</sup> Bünyadov Z. Azərbaycan VII - IX əsrlərdə / Z.Bünyadov. – Bakı: Şərq- Qərb, – 2007. - 424 s.

<sup>19</sup> Dadaşova İ. Səfəvilərin son dövrü (ingilisdilli tarixşünashıqda) / İ.Dadaşova. – Bakı: Nurlan, - 2003. - 393s.

<sup>20</sup> Əfəndiyev O.Ə. Azərbaycan Səfəviləri dövləti / O.Ə.Əfəndiyev. Bakı: Şərq – Qərb, - 2007, - 407 s.

<sup>21</sup> Mahmudov, Y. M. Azərbaycan diplomatiyası: Ağqoyunlu və Səfəvi dövlətlərinin Avropa ölkələri ilə əlaqələri (XV-XVII yüzilliklər) / Y.M.Mahmudov. – Bakı: Təhsil, - 2006. - 416 s.

<sup>22</sup> Həsənəliyev, Z. XVII əsrdə Səfəvi dövlətinin beynəlxalq əlaqələri / Z.Həsənəliyev - Bakı: Nurlan, - 2007. - 344 s.

<sup>23</sup> Kərimov, B. Lənkəran qəzasında rus yaşayış məskənlərinin təşkili tarixindən // – Bakı: Azərbaycan Milli Elmlər Akademiyasının Xəbərləri, İctimai elmlər seriyası, – 2015. № 4, – s. 51-62

referring to the studies of M. Pashayeva<sup>24</sup>, G. Yologlu<sup>25</sup>, I. Mamedova.<sup>26</sup> Using the research and articles of S. Dunyamaliev<sup>27</sup>, G. Abdulova<sup>28</sup>, G. Rajabli<sup>29</sup>, S. Maharramova<sup>30</sup>, Sh. Nuruzade<sup>31</sup> and others, information was obtained about the various types of traditional Azerbaijani clothing, which social group they belong to, and their gradual modernization were included in the study.

In the study of the characteristics of the table culture of Azerbaijanis, along with the research works of L. Mustafayev<sup>32</sup>, A.

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<sup>24</sup> Paşayeva, M. Azərbaycanca qədim alban tayfalarının izləri // - Bakı: Multikulturalizm, - 2016. № 1, – s. 68-74.

<sup>25</sup> Yoloğlu, G. Türklərin ailə mərasimləri (tıva, xakas, qaqaüz türklərinin etnoqrafik materialları əsasında) / – Ankara: 1999. – 328 s.

<sup>26</sup> Məmmədova, İ. Təbriz şəhərinin maddi mədəniyyəti (tarixi etnoqrafik tədqiqat) / İ. Məmmədova. – Bakı: Çəşioğlu, - 2016. - 500 s.

<sup>27</sup> Düniamalievə S.S. Moda tarixi və dünya xalqlarının milli geyimləri // S.S.Düniamalievə. Bakı: Təfəkkür NPM, - 2003. - 304 s. ; Düniamalievə S.S. Azərbaycanın ənənəvi geyim tiplərinin təşəkkülünə dair yerli və əxzətmə geyim elementləri // Bakı: Bakı Universitetinin Xəbərləri: Humanitar elmlər seriyası. – 2008. – № 2. – s.136-143.

<sup>28</sup> Abdulova, G. Azərbaycan milli qadın geyim və bəzəklərinə dair (MATM-nin materialları əsasında) // Bakı: Azərbaycan Milli Elmlər Akademiyasının Xəbərləri, İctimai elmlər seriyası, - 2015, №4, s. 88- 109; Abdulova, G. Geyim mədəniyyətimizdə düymələr // Bakı: Milli Azərbaycan Tarixi Muzeyi – 2015, - 2015, s. 328- 346; Abdulova, G. S. Atalar sözləri və xalq məsəlləri etnoqrafik duyum- yozum kontekstində, G. Abdulova. – Bakı: MBM, - 2012. - 220 s.; Abdulova, G. Milli kişi geyim kompleksində dəri papaqlar // Bakı: Azərbaycan Milli Elmlər Akademiyasının xəbərləri, İctimai elmlər seriyası, - 2018, № 3, s.93-114.

<sup>29</sup> Rəcəbli, Q. “Kitabi-dədə Qorqud” Azərbaycanın qədim və orta əsrlər geyimləri haqqında // – Bakı: Dil və ədəbiyyat. Nəzəri-elmi metodik jurnal, – 2010. № 4, – s. 150-153.

<sup>30</sup> Məhərrəmov, S. XIX- XX əsrin əvvəllərində Qarabağ və Şərqi Zəngəzurdə sənətkarlıq və ticarət / S. Məhərrəmov. – Bakı: 2023. - 256 s.

<sup>31</sup> Nuruzadə, Ş. Azərbaycanlıların ənənəvi geyimlərində milli- mənəvi irsin əksi // – Bakı: Azərbaycan Milli Elmlər Akademiyasının Xəbərləri, İctimai elmlər seriyası, – 2016. № 2. – s. 201-208.

<sup>32</sup> Mustafayev, L. Azərbaycan erkən orta əsrlər dövrü torevtika nümunələrində antik dünya mədəniyyətinin izləri // – Bakı: Milli Azərbaycan Tarixi Muzeyi – 2012. – s. 225-235.

Ismailova<sup>33</sup>, "Copper vessels of the Azerbaijani table"<sup>34</sup>, "Kabusname"<sup>35</sup>, "Azerbaijani archeology"<sup>36</sup> and other authors, valuable works that provide information about many of the rules and etiquette of our traditional table culture were used as needed.

In order to study the problem of the influence of European cultural and technological processes on traditional Azerbaijani craftsmanship, NMHA collections published in different years including research works by R. Tagiyeva<sup>37</sup>, A. Sumbatzade<sup>38</sup>, I. Kostina<sup>39</sup>, N. Tahirzade<sup>40</sup>, A. Piralov<sup>41</sup>, L. Kerimov<sup>42</sup> and others, as well as reliable Internet materials were widely used.

In the study of such issues as social relations and education that developed in the early 19th-20th centuries, including the literary environment and innovations in musical art, such literature as the

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<sup>33</sup> İsmayılova A. MATM-da qorunan seladon qab nümnələrinə dair // Sara Aşurbəylinin anadan olmasının 110 illik yubileyinə həsr olunmuş Azərbaycan tarixinin öyrənilməsində muzeylərin rolu VI respublika elmi konfransı, - Bakı: Elm və təhsil, - 26 iyun, - 2016. - s. 51-156.

<sup>34</sup> Azərbaycan süfrəsinin mis qabları (Milli Azərbaycan Tarixi Muzeyinin materialları əsasında) Kitab-albom / elmi red. N.Vəlixanlı - Bakı: Ziya, - 2013. - 128 s.

<sup>35</sup> Qabusnamə / red. Ə.Cəfər –Bakı: Şərq- Qərb, -2006. - 216 s.

<sup>36</sup> Azərbaycan arxeologiyası (Orta əsrlər): [6 cildə] / red. M. Rəhimova və b. – Bakı: Şərq- Qərb, - VI cild. - 2008. – 632 s.

<sup>37</sup> Tağıyeva, R. Azərbaycan xalçası / R. Tağıyeva. – İstanbul: Offset, - 1999. – 259s.

<sup>38</sup> Сумбатзаде А.С. Промышленность Азербайджана в XIX в. А.С. Сумбатзаде. / Баку: Изд-во АН Азерб.ССР, 1964. – 501 с.

<sup>39</sup> Костина, И. Азербайджан на региональных, общероссийских, всемирных выставках во 2-ой половине XIX В (сельское хозяйство) // – Bakı: Milli Azərbaycan Tarixi Muzeyi- 2002 , – 2002. – s.141-146.

<sup>40</sup> Таирзаде Н. Витольд Згленицкий и его проект школы золотых и серебряных дел мастеров в Баку (конец XIX- начало XX века) // – Bakı: Milli Azərbaycan Tarixi Muzeyi- 2002 , – 2002. – s.106-124.

<sup>41</sup> Пиралов, А. Краткий очерк кустарных промыслов Кавказа / А. Пиралов. - Санкт- Петербург: Якор, - 1913, - 2128 с.

<sup>42</sup> Керимов, Л.Г. Азербайджанский ковер /Л.Г. Керимов. - Баку: Гянджлик, - 1983. - 279 с.

“Encyclopedia of Uzeyir Hajibeyov”<sup>43</sup> and “the Anthology of Azerbaijani journalism”<sup>44</sup> were used and the studies other authors as F. Shushinsky<sup>45</sup>, Z. Safarova<sup>46</sup>, X. Huseynov<sup>47</sup>, S. Ganjali<sup>48</sup>, M. Shukurov<sup>49</sup>, X. Zakhidova<sup>50</sup>, Q. Ilkin<sup>51</sup>, F. Jabbarov<sup>52</sup>, E. Javadova<sup>53</sup> are cited. In studying intercultural relations with European countries, this literature served as a reference and creatively benefited from them.

These generalizations of scientific literature and material sources, although valuable for the study of individual aspects of the presented topic, do not directly serve the study of the problem as a whole. Thus, the presented dissertation can be considered as a first initiative aimed at filling the gap in this area.

**Object and subject of research.** The object of the research is the current state of life and culture of the Azerbaijani people in the early 19th-20th centuries, and the subject of the research is the material

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<sup>43</sup> Üzeyir Hacıbəyov ensiklopediyası / red. hey. E.Abasova və b. - Bakı: Şərq-Qərb, - 2007. - 264 s.+ 16 s. (illüstrasiya).

<sup>44</sup> Azərbaycan publisistikası antologiyası / tərt. ed. C. Məmmədov – Bakı: Şərq-Qərb, - 2007. – 687 s.

<sup>45</sup> Şuşinski, F. Azərbaycan xalq musiqiçiləri / F. Şuşinski. – Bakı: Yazıçı, - 1985. - 389 s.

<sup>46</sup> Səfərova, Z. Azərbaycanın musiqi elmi (XIII- XX əsrlər) / Z. Səfərova. – Bakı: Azərənşr, - 2006. - 544 s.

<sup>47</sup> Hüseynov, H. Azərbaycanda XIX əsr ictimai və fəlsəfi fikir tarixindən / H. Hüseynov. – Bakı: Şərq- Qərb, - 2007. - 400 s.

<sup>48</sup> Gəncəli, S. Işıqlı ömürlər, kövrək talelər / S. Gəncəli. – Bakı: Azərənşr, - 1991. - 271 s.

<sup>49</sup> Şükürov, M. Siyasi idrak və yeni mənəvi imperativ / M.Şükürov. – Bakı: Elnur-P, - 2005. - 143 s.

<sup>50</sup> Zahidova, H. Azərbaycan etnoqrafiyası Cəfər Cabbarlının yaradıcılığında ( tarixi-etnoqrafik tədqiqat ) / H. Zahidova. – Bakı: Elm, - 2011. - 304 s.; Cəfər Cabbarlının dini dünyagörüşü / H.Zahidova. – Bakı: Elm, -2012. - 218 s.

<sup>51</sup> Qılman, İ. Bakı və bəkihlilər / İ.Qılman. – Bakı: Nurlar, - 2006. - 384 s.

<sup>52</sup> Cabbarov, F. H. Z. Tağiyevin qız məktəbinin tarixindən / F. Cabbarov. Bakı: Ziya, - 2011. - 392 s.

<sup>53</sup> Cavadova, E. Həsən bəy Zərdabının etnoqrafik görüşləri / E. Cavadova. – Bakı: Elm və təhsil, - 2012. - 165s.

visual materials reflecting the influence of Europe on the domestic culture and craftsmanship of the Azerbaijani people, stored in the funds as “Ethnography”, “Archeology”, “Descriptive materials”, “Special”, “Documentary Sources”, “Photo-negative materials”, “Auxiliary historical materials” of NMHA and their scientific and ethnographic research.

**Goals and objectives of the study.** The aim of the study is to examine the innovative and changing influence of Europe on the daily life and culture of Azerbaijanis through the material and cultural-visual materials of European origin preserved in the NMHA. To achieve the goal set in the research work, the following tasks are planned:

- To involve in the research materials stored in various funds of the NMHA and allowing us to trace the history of the modernization of Azerbaijani life;
- To examine the dynamic development of the history of Azerbaijani-European cultural relations in different historical periods;
- To determine the main reasons for the partial Europeanization of some areas of everyday life and culture of Azerbaijanis in the early 19th-20th centuries, their specific features and patterns, to analyze the socio-economic reasons for the introduction of European and Russian products into the Azerbaijani household;
- Determination of the influence of Europeanization on the material culture of the Azerbaijani people (clothing, culinary culture, architecture, lighting fixtures in the interior of houses);
- Identification of traces of European innovations and European cultural influence in the artistic creativity of Azerbaijanis (silk and fabric production, carpet weaving, dyeing, jewelry) and their involvement in scientific and ethnographic research;
- Analysis of negative situations arising during the process of renewal-Europeanization, identification of positive and negative aspects of Europeanization;
- To reveal the impact of Europeanization in the field of public relations and education;

- To follow the progress of penetration of European style into the musical art of Azerbaijan and to analyze new traditions emerging in this area of art.

**Research methods.** The methodological basis of the study is the definition of scientific results obtained in the ethnographic study of the possibilities of Western European influence on the daily life and culture of Azerbaijanis based on national ideology. During the study, when analyzing qualitative changes and their characteristic features in various areas of everyday life and culture, a scientific approach, descriptive, systematic historical generalized and historical-comparative methods of analysis from the point of view of historicity were used. The study assumed the principles of continuity and succession, and the comparative analysis was carried out in the context of “innovation after tradition and European influence”. When selecting museum materials to serve as a source, they were analyzed according to their characteristics, systematized according to ethnographic research areas, unique features and analogies were synthesized, and the results were summarized.

**The main provisions of the defense:**

1. The involvement of materials preserved in the NMHA collections in historical and ethnographic research from the point of view of modernization and Europeanization opens up new scientific perspectives for Azerbaijani ethnography.
2. Monitoring of Azerbaijani-European cultural relations from the point of view of history indicates the antiquity of these relations.
3. In the Middle Ages, relations between Azerbaijan and European states were mainly of a commercial nature. The higher level of local culture compared to European countries, the dominant position of Islam here, the conservatism of political systems in the country, etc. did not allow Western culture to spread widely into everyday life and culture.
4. Relations with Europe at various levels have expanded since the 19th century:

- European culture began to spread massively in Azerbaijan under the influence of Russia's colonial policy. An example is the resettlement of Russians and Germans in various regions of the Caucasus as a result of the resettlement policy.
  - Also, technicalization and modernization of the economy caused the educational migration of youth to the West. As a result, upon returning to their homeland, most of them sought to establish their way of life and economy according to the European model.
  - The arrival of the bourgeoisie from different countries for the purpose of industry, trade, etc. and their settlement in Azerbaijan created an interest in Europeanization.
  - Processes such as the advancement of the Enlightenment movement by representatives of the bourgeoisie and the modernization of their enterprises and living environment led to the spread of the European way of life and the gradual disappearance of traditional ethnographic features in a number of territories and the influence of Western culture.
5. The trends of Europeanization have left their clear traces in the material culture of our people. These innovations are clearly visible in the example of European clothing, equipment related to kitchen culture, photographic documents reflecting architecture, and lighting fixtures playing a key role in the interior of houses collected in the museum.
  6. In the late 19th and early 20th centuries, the introduction of capitalist production methods and European technologies - machine tools, tools and equipment, artificial dyes - into Azerbaijani crafts (silk production, fabric production, carpet weaving, dyeing, jewelry) led to a change in its form and content.
  7. In the early 19th and 20th centuries, the Azerbaijani intelligentsia was divided into three groups in relation to the process of modernization or Europeanization. Conservatives did not accept any cultural contacts from outside that were alien to spiritual and moral values. They assumed that religion and national and

spiritual values would be lost with the import of European culture. Extreme Westerners sought to fully embrace Western culture. The third accepted intercultural integration and proposed to encourage scientific and technical progress and cultural innovation, but at the same time, moral values should be protected.

8. During the period under consideration, an important innovation was the rapid introduction of European musical instruments into art. In a short time, they became part of the national musical culture. These instruments, which gave new colors to national music, were met with great approval by the people. The changes brought by Western musical instruments in the 19th century were reflected in both folk music and the classical art of mugham.

**Scientific novelty of the research.** Scientific innovations in research work include:

- For the first time, the influence of the Europeanization process on the daily life and culture of the Azerbaijani people has been studied from a historical and ethnographic point of view based on visual materials and documents preserved and exhibited in the NMHA collections and expositions.
- At the beginning of the 19th-20th centuries, the main reasons for the Europeanization of Azerbaijanis in various spheres of life and culture, their unique features and patterns, as well as the socio-economic reasons for the introduction of European and Russian products were identified. The products introduced into the Azerbaijani economy were analyzed.
- The influence of Europeanization in the sphere of public relations and education was revealed, the course of penetration of the European style into Azerbaijani musical art was traced, and new traditions emerging in this area of art were defined.
- The influence of Europeanization in the form of museum materials is determined in the material culture of the Azerbaijani



people (clothing, kitchen culture, architecture, and means of lighting the interior of houses).

- Traces of the cultural influence of European innovations, stylistic and technological inventions were found in the main areas of Azerbaijani art (silk weaving, fabric production, carpet weaving, dyeing, and jewelry) and were involved in scientific and ethnographic research.
- Negative situations that arose during the process of Europeanization were analyzed, and the positive and negative aspects of Europeanization were logically assessed.

### **Theoretical and practical significance of the research.**

The presented research is theoretically important in order to trace the essence of the dynamic development and qualitative changes manifested in the life and culture of the Azerbaijani people, to understand the mechanism of mutual cultural influence of peoples on each other. The comparative materials collected in the dissertation and the obtained results will be used in the future when writing general works devoted to the everyday life and culture of Azerbaijan, when organizing lectures and specialized courses at the bachelor's and master's degrees of higher education institutions, educational institutions, as well as local and foreign tourists visiting the museum, as well as other guests can be of great importance in informing about it, as well as in the preparation of short information booklets, catalogs, booklets and sets of postcards.

**Approbation and application of the research.** The main results of the research work were reflected in periodical scientific publications recommended by the Higher Attestation Commission under the President of the Republic of Azerbaijan, including in the materials of international and republican scientific conferences, a total of 5 scientific articles and 4 conference reports.

**The organization in which the dissertation work is carried out.** The dissertation work was carried out in the department “Scientific

Foundation of Ethnography” of NMHA of ANAS (now the Ministry of Culture).

**The structure and scope of the dissertation.** The total volume of the dissertation (excluding bibliography) is 285,704 characters. Introduction - 28,201, Chapter I - 35,509, Chapter II - 136,705, Chapter III -41,408, Chapter IV -32,581, Conclusion - 11,300 points.

## **II.MAIN CONTENT OF THE DISSERTATION**

The Introduction of the dissertation indicates the relevance and level of development of the topic, the object and subject of the research, goals and objectives, methods, main provisions to be defended, scientific novelty, theoretical and practical significance, approval and application of the research, information about the organization in which the dissertation work is being carried out, as well as its structure and volume.

The first chapter of the dissertation is called **“Azerbaijani-European cultural and trade relations”**. The first paragraph of the chapter entitled **“Cultural and trade relations in the ancient period, the Middle Ages and the new period”** examines the initial stage of relations between Azerbaijan and European countries. It turns out that cultural ties between Azerbaijan and Europe became permanent after the campaign of Alexander the Great in the second half of the 4th century BC. So, despite the rapid collapse of the empire created by Alexander, Hellenic culture left a unique mark on the lives of all the peoples to which it spread.

The relations established with Europe in the early Middle Ages were primarily of a trade and economic nature. Aggoyunlu became the first Azerbaijani state to establish diplomatic relations with Europe after the Seljuk and Mongol campaigns. The same tradition was continued by the rulers of the Safavid state, which emerged after its fall.

Since the mid-18th century, the lack of a unified administration in Azerbaijan has led to limited European relations. During this period, feudalism led to the country remaining politically and economically underdeveloped.

The second section, entitled **“Cultural and Trade Relations in the 19th – First Half of the 20th Century”**, examines the political and economic aspects of relations with Europe after the occupation of Azerbaijan by Tsarist Russia. *Particular attention is paid to the results of the resettlement policy, implemented under the pretext of “developing the economic life of the local population.”*<sup>54</sup> The intellectuals and enlighteners of that time saw the reason for the progress of European countries in the freedom of society. Therefore, the first condition for progress was considered to be education, and the second condition was the presence of free thinking in a person.

The second chapter of the dissertation is called **“Features of the Europeanization of the material culture of Azerbaijanis.”**

The first paragraph of the chapter entitled **“European Style in Azerbaijani Clothing Style”** examines the changes in the traditional clothing culture of the population during the period under study. From the end of the 19th century to the beginning of the 20th century, the social, economic and cultural development of society accelerated the disappearance of traditional clothing. In addition to Azerbaijan, this process was also observed in the Ottoman Empire, Gajar and other eastern states. In Azerbaijan, modernization was mainly manifested in the clothing of nobels in cities, in the work uniform of workers and school uniforms of students. It should be noted that the materials of

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<sup>54</sup> Əsədova Q. XIX – XX yüzilyda Rusyanın göç politikası sonucu almanların, ermenilerin ve rusların Azərbaycanda yerləşdirilməsinə dair // İnternational Gobeklitepe Social Sciences & Humanity Congress II, - Şanlıurfa: – 6-8 may, 2021. –s.528-532-Url:[https://d5d9044a-7b4a-4f75-852f-4646c3028d44.filesusr.com/ugd/614b1f\\_1827853c87154829b3db263dd502cc18.pdf](https://d5d9044a-7b4a-4f75-852f-4646c3028d44.filesusr.com/ugd/614b1f_1827853c87154829b3db263dd502cc18.pdf)

the Ethnographic Fund of the National Museum of History of Azerbaijan were widely used in studying the problem.

The section on "**Men's Clothing**" shows that the first changes in clothing culture were observed in men's clothing. Their skirts were also shortened after the removal of the folds on the back and sleeves. Collars were added to the neck of shirts, and cuffs were placed on the sleeves, which were made straighter and narrower. During the 19th century, tailcoats gradually entered the upper class clothing complex, which were the main elements of the Western clothing set. Traditional headdresses, considered special headdresses for men, were replaced by caps and hats after the establishment of Soviet power. Thus, *the image of the "Komsomol" promoted among the people must have a cap or hat on their head. Although it is rarely used now, it is still remembered in society as a value that includes honor and zeal.*<sup>55</sup>

The process of modernization of women's and children's clothing is studied in the section "**Women's and Children's Clothing**" of the paragraph. One of the women's garments that was subject to the most changes was the back. Backs, decorated with ornate stone eyebrows, changed their shape and were replaced by jackets. Before the spread of European fashion, the shirt was worn under the chukha, back and T-shirt. The chest and sleeves of shirts began to be cut differently. Wooden skirts, put on one another, could not compete with single ones and were taken out of production. Models of suits consisting of a simple shirt and skirt were not only lighter than previous clothing, but also cheaper.

The intelligentsia, who had not dared to update women's clothing, united in the issue of removing the chador from the clothing set. In Soviet times, the fight against the headscarf continued. *Thus, "a woman who until then was not allowed to walk alone on the street, whose duties included looking after children at home and taking care*

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<sup>55</sup> Əsədova, Q. XIX əsrin sonu XX əsrin əvvəllərində Avropa mədəniyyətinin Azərbaycanlıların geyim tərzinə təsiri // – Bakı: Azərbaycan Milli Elmlər Akademiyasının Xəbərləri, İctimai elmlər seriyası, – 2015. №1, – s. 94- 103. s.97

*of the family, for half a century took off her veil, painted it with varnish, put on a suit and began to work side by side with men.*"<sup>56</sup> However, these innovations met with resistance from supporters of tradition.

Innovations were more evident in the clothing of children engaged in education. In most schools opened in Baku, the student uniform was made according to the model of the European school uniform. The youth who wore this clothing gradually moved away from national clothing.

The trend of renewal did not pass by the ceremonies, and therefore, the ceremonial clothes. Traditional wedding dresses are sewn from red fabric, trays were chosen in red. In general, red was considered by the people as a symbol of warmth, abundance and fertility. Gradually, white dresses replaced national wedding dresses. But some nuances still remain. Even now, a red veil is thrown over the head of a girl who left her father's house, after her waist is tied with a red belt, she is sent off with a blessing. Although we consider innovations a requirement of the time, such a change in wedding dresses, in our opinion, was a form of Western clothing, without reaching the content.

The second section of the chapter is called **“European-made dishes on the Azerbaijani table.”** The new elements included in the traditional table culture of the Azerbaijani people and their ethnographic aspects are studied in a section consisting of three sections called **“Porcelain vessels,” “Metal vessels,” and “Glass vessels.”** These innovations concerned mainly the presentation of food and the methods of eating it—new types of tableware. There were almost no innovations in traditional dishes. The innovations, observed mainly in the cities, did not affect the villages as much. Along with tea and food sets, bowls, trays and cups preserved in the

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<sup>56</sup> Əsədova, Q. XIX əsrin sonu XX əsrin əvvəllərində Avropa mədəniyyətinin Azərbaycanlıların geyim tərzinə təsiri // – Bakı: Azərbaycan Milli Elmlər Akademiyasının Xəbərləri, İctimai elmlər seriyası, – 2015. №1, – s. 94- 103.-s.99

museum, porcelain tableware for various purposes, glasses, tea sets, as well as metal samovars, coasters, trays, knives, forks and spoons allow us to trace the influence of European culture on the traditional table culture in Azerbaijan, in addition to giving, and the level of economic ties that have developed with European countries. Attention is drawn to the competitive policy of foreign companies in the local market.

The third paragraph of the chapter, entitled "**Lighting devices**", shows that the museum's archaeology and ethnography collections contain a most interesting collection - from the most primitive, simple lamps to skillfully constructed electric chandeliers. Lighting devices brought from Europe or made by local craftsmen using Western technology can be classified as follows: a) lamps and candlesticks; b) lamps, lanterns; c) chandeliers. They were used not only for interior lighting, but also for decorative purposes.

The fourth paragraph of the chapter, entitled "**The Application of European Style in Azerbaijani Architecture**", talks about the innovations that occurred in the planning and construction of cities, streets and objects, as well as the interiors and exteriors of houses as a result of the influence of European culture. The issues raised in the paragraph are studied using the example of the Haji Zeynalabdin Taghiyev Palace - an administrative building that houses the National Museum of History of Azerbaijan. It turns out that the technical progress that took place in the country since the end of the 19th - beginning of the 20th centuries, changes in the living conditions of the population, simultaneously led to the creation of innovations in traditional types of houses. Traditional houses belonging to different classes, especially the bourgeoisie, were innovative not only in their architectural planning structure and decoration, but also in their interior design and equipment.

The fourth chapter, entitled "**The Application of European Technologies in Azerbaijani Crafts,**" examines the influence of European culture on crafts such as silk weaving, carpet weaving,

dyeing and jewelry making in Azerbaijan, as well as the participation of Azerbaijani craftsmen in international exhibitions.

The first paragraph of the chapter is entitled "**Sericulture and Cloth Production.**" It notes that in the 19th century, Tsarist Russia attempted to develop sericulture to meet its needs for raw materials. With the introduction of steam engines, a number of handicraft enterprises gradually expanded, increasing production and turning into factories. In most cases, they were not satisfied with their own cocoons, but collected raw materials from kumdars who lived in the area and worked at this job on a more limited basis, and processed them. As a result, along with factory production, there was a parallel expansion of handicraft farms.

Although silk was exported in large quantities, there was also a demand for fabrics imported from Europe for local consumption. The process of Europeanization did not affect the local fabric market. The attention of the poor was attracted by cheap industrial goods from Europe. During this period, *"inexpensive types of fabrics such as farang chit, prokhorovskaya white, Russian chit, as well as factory-made fabrics such as awl, kadak, broadcloth, satin, rubber were considered profitable for making clothes."*<sup>57</sup>

The second paragraph of the chapter titled "**Carpets**" mentions that in the 19th and 20th centuries, the market demand was mainly for various types of carpets, so new designs and patterns were added to the old ones. Carpet makers constantly took into account new interests by studying the patterns on various fabrics and household items imported from Europe and Russia, and adding attractive elements to the aroma of their carpets. For example, *"Flemish tapestry-type carpets were woven in Guba from paintings bought in France."*<sup>58</sup>

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<sup>57</sup> Azərbaycan etnoqrafiyası/ red. T.Bünyadov və b. - Bakı: Şərq- Qərb, - II chapter. – 2007, -s.92.

<sup>58</sup> Сумбатзаде А.С. Промышленность Азербайджана в XIX в. А.С. Сумбатзаде. / Баку: Изд-во АН Азерб.ССР, 1964, p.27.

The section on **“Dyeing”** shows that in the first half of the 19th century, due to the demand for dyes from the Russian textile industry, the production of traditional dyes in Azerbaijan increased. However, *after “the discovery of aniline by N. Zinin in 1841 and alizarin substances by Grebe and Lieberman in 1868,”*<sup>59</sup> there was stagnation in this area. *“Since the production of these substances is cheap, it soon gained a strong position in the European and Russian markets. This led to the gradual withdrawal of the dye, despite its high quality, from both the foreign market and local production.”*<sup>60</sup>

The chapter **“Jewelry”** examines the process of modernization of jewelry art. In the late 19th - early 20th centuries, despite the improvement of production technology in the world, jewelers made high-quality jewelry using the simplest methods.

The idea of establishing a jewelry school for the development of jewelry art was put forward by Vitold Zglenitsky, an official of the Ayar Chamber of the Baku Province. Its main goal was to teach local jewelers the production tools and technologies used in European jewelry, increase the volume and quality of production, and turn it into an affordable commodity. However, this project was not implemented due to negligence. It should be noted that during this period, gold and silver coins produced there were used in Azerbaijan as jewelry and clothing accessories along with jewelry brought from Europe.

The last paragraph of the chapter entitled **“Handicrafts of Azerbaijani Craftsmen at European Exhibitions”** talks about the display of industrial and agricultural products manufactured in Azerbaijan at international exhibitions and its economic consequences. During this period, industrialists exhibited their

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<sup>59</sup> Qarabağ xalçaları (kataloq) / red. N. Vəlixanlı N. tərt. ed. G. Abdulova. – Bakı: Ziya, - 2013, - 100 s. p.19

<sup>60</sup> Əsədova, Q. Avropa mədəniyyətinin Azərbaycanda xalçılıq sənətinə təsirinə dair (Milli Azərbaycan Tarixi Muzeyinin materialları əsasında) // – Bakı: Milli Azərbaycan Tarixi Muzeyi-2014, – 2014. – 379- 387. –s.136.



products by participating in international exhibitions organized with the aim of expanding markets and increasing the number of customers. Such exhibitions were very interesting for capitalists in terms of getting acquainted with scientific and technical innovations and improving production.

The last chapter is called "**The Place of Europe in the Spiritual Culture of Azerbaijanis**". The first paragraph of the chapter entitled "**Education. The Place of Europe in the Development of National Personnel**" provides information on the social processes of the period under study. By the end of the 19th century, the need for highly qualified personnel in technical, medical, etc. fields prompted young people to go to Russia and various European countries for education. The majority of society understood the role of education in human life and sought to educate their children.

The most important event of the 19th century was the formation of new views on women's education. The lack of rights of women in society was one of the main issues that worried every intellectual. Until the mid-19th century, the number of special schools created for the education of women was limited. Despite this, there were Azerbaijani women who developed through individual home schooling. Such women mainly grew up in families belonging to a developed intellectual and wealthy class that understood the value of science and education. *"From the end of the 19th century to the beginning of the 20th century, positive changes took place in the attitude towards women in Azerbaijan as a result of the propaganda of national educators, cultural and social ties with Europe. The process of involving women in education gradually began to accelerate. With the establishment of the Azerbaijan Democratic*

*Republic, the value attached to women in society has already reached the highest level in the East.*"<sup>61</sup>

The second paragraph of the chapter, entitled **“The Role of European Musical Instruments in the Creation of the Azerbaijani Professional Music School,”** talks about the introduction of Western musical instruments, technological innovations – gramophones and drums, as well as the emergence of new stylistic trends in music. It should be noted that the use of musical instruments such as the accordion, piano, clarinet, violin, double bass and cello was an important innovation of the late 19th and early 20th centuries.

At the beginning of the 20th century, U. Hajibeyli presented the mutual influence of Eastern and Western musical culture at a high level, creating a unity of traditional folk music and composer's creativity. *"It should be noted that no matter how strong the influence of European music was, the demand for national songs, folk songs, love songs and mugams exceeded other genres in their musical culture."*<sup>62</sup>

In the **“Conclusion”** section of the dissertation, generalizations were made and the results of the research were summarized.

Research has shown that in the Middle Ages Europe developed mainly under the influence of Eastern culture, but since the 19th century this process has begun to develop in the opposite direction. The process of the influence of European culture on the life and culture of the Azerbaijani people occurred more rapidly in the 19th-20th centuries.

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<sup>61</sup> Əsədova, Q. Azərbaycan məişətində qadın əməyinin tətbiqinə dair(XIX- XX əsrlərdə// – Bakı: Pedaqoji Universitetin Xəbərləri. Humanitar, ictimai və pedaqoji-psixoloji elmlər seriyası – 2023. С. 71, №2, – s. 48-56.

<sup>62</sup> Асадова, Г.О характере влияния Европейской музыкальной культуры конца XX – начала XX веков на национальную музыкальную культуру Азербайджана // Ужгород: Науковий вісник Ужгородського Національного Університету Серія Міжнародні Відносини, №5, - 2019, s.78.

*The study of Knitin's painting "Shamakhi Bazaar" showed that the National Museum of the History of Azerbaijan not only collected, preserved and studied the material and cultural heritage of the Azerbaijani people in all periods of its existence, but at the same time used the European style to present written information to the population in a simple and understandable form, and collaborated with artists.*"<sup>63</sup>

When studying the inventories of this subject, stored in the museum funds, it was noted that the decorations on imported items were usually of a similar nature. Ornaments of the flora and fauna type, angelic motifs and decorations of the Madonna type are the main leitmotifs in the decoration of textiles (scarves, tablecloths, etc.), as well as metal products, including porcelain and glass. Architects and craftsmen have implemented this style even in the exterior decoration of their buildings and projects.

From the end of the 19th century to the beginning of the 20th century, social, economic and cultural changes in society had a serious impact on clothing culture, as well as other areas of material culture. As a result of familiarity with European culture, traditional clothing of the people began to be replaced by new types of clothing. These innovations manifested themselves in both men's and women's clothing, as well as children's clothing.

The materials preserved in the Archeology and Ethnography collections of NMHA allowed us to trace the influence of European culture on traditional table culture in Azerbaijan. Hundreds of pot samples in the collections were studied and classified: 1. Household pots; 2. Tableware; 3. Decorative and souvenir containers. Also by the materials of the tableware: a) porcelain; b) metal; c) grouped by

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<sup>63</sup> Əsədova, Q. Şamaxı Orta Əsrlərdə şərq-qərb iqtisadi-ticarət əlaqələrinin mühüm məntəqələrindən biri kimi – MATM-in materialları əsasında: [Elektron resurs] / Müasir Azərbaycandan tarixi Şirvanşahlar dövlətinə səyahət beynəlxalq elmi konfransının materialları. – Bakı, 23-24 oktyabr 2018. –s.699-707. -s.700 -Url: <http://hdl.handle.net/20.500.12323/3905>

glasses. The products of the brands "Meissen", "Weissen", "Emperor", "Gardner", "Kuznetsov", "Batashev", "Brothers Shemaryny", "Metador" preserved in the museum's collections confirm the continuity of Azerbaijani-European cultural and trade relations.

In the late 19th and early 20th centuries, the use of technology in many traditional craft areas such as textiles, carpet weaving and silk production led to their industrialization, and arts such as dyeing, which could not keep up with this process, were gradually pushed out of the consumer market by the influence of new production methods.

Theoretical knowledge was discovered thanks to real artifacts found in the museum's collections. F. Shushinsky's idea that Azerbaijani singers recorded records on Sport Record and other recording companies was confirmed by the discovery of records belonging to this company in the Museum. *"M. Suleymanov's opinion about the Blestyashshi store is confirmed by the vases stored in the Ethnographic Fund. In addition to the brand of the company under which they were produced, these containers had the Blestyashshi store label written on them, which proves that local entrepreneurs had direct contact with the producers."*<sup>64</sup>

Thanks to the research, it became clear that although the European culture that penetrated into Azerbaijan had an innovative and changing impact on the traditional way of life and culture of the local population, it could not suppress and eliminate their national and cultural traditions.

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<sup>64</sup> Əsədova Q. Porcelain pots in the lives of azerbaijanis and directions of their importes (on the basis of materials of the "ethnography" foundation of the National Museum of History of Azerbaijan: [Elektron resurs] / Karabagh international congress of modern studies in social and human sciences / Karabagh, Azerbaijan Institute of the Caucasus Studies/ Azerbaijan National Academy of Sciences, -Bakı: - June 17-19, 2021. s-116-123 –S. 119 - Url: [https://abd0745e-1147-4a94-8a87-ebfb17dfbfe0.filesusr.com/ugd/614b1f\\_33069872e61a41e2b891c5cd5d6384e4.pdf](https://abd0745e-1147-4a94-8a87-ebfb17dfbfe0.filesusr.com/ugd/614b1f_33069872e61a41e2b891c5cd5d6384e4.pdf)

**The main content of the dissertation is reflected in the following theses and articles:**

1. Avropa mədəniyyətinin Azərbaycanda xalçalılıq sənətinə təsirinə dair (Milli Azərbaycan Tarixi Muzeyinin materialları əsasında) // – Bakı: Milli Azərbaycan Tarixi Muzeyi-2014, – 2014. – 379-387.
2. XIX əsrin sonu - XX əsrin əvvəllərində Avropa mədəniyyətinin azərbaycanlıların geyim tərzinə təsiri // – Bakı: Azərbaycan Milli Elmlər Akademiyasının Xəbərləri, İctimai elmlər seriyası, – 2015. №1, – s. 94- 103.
3. L.F. Knitin “Şamaxı bazarı” təsviri sənət əsərinin tarixi–etnoqrafik baxımından təhlili // – Bakı: Milli Azərbaycan Tarixi Muzeyi- 2015 , – 2015. – s.359- 364
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Address: AZ-1073, Baku, H.Javid Ave., 115

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