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ABSTRACT

of the dissertation for the degree of Doctor of Philosophy

**HOSPITALITY AS A COMPONENT OF THE ETHNIC
IDENTITY OF AZERBAIJANIS**

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I. GENERAL CHARACTERISTICS OF THE DISSERTATION

The relevance and degree of study of the topic. One of the main results of an individual's socialization and acculturation (assimilation of ethnic culture) is social identity. There are various forms of social identity - national, ethnic, religious, etc. The primary meaning of this term is understood as belonging, identity and affiliation. Ethnic identity expresses a person's belonging to a certain ethnic group. In this case, a person identifies with people belonging to their ethnic group, defining them as "we", and representatives of other ethnic groups as "they". Inherently, all this is characterized as a factor determining the choice of identity, playing an important role in contemporary ethnic processes, as a subject of scientific research.

The concept of identity was first introduced in Western philosophy. Beginning with the German philosopher Immanuel Kant, the idea was established that identity is linked to the past. The German historian L.Von.Ranke noted that "*history should focus on understanding the "essence" or fundamental nature of states and other historical entities. Ranke also recognized the role of politics in shaping the present and future. He believed that political knowledge gained from historical analysis to improve and develop the state, taking into account the lessons learned from the past*"¹. Therefore, a certain experience has been accumulated in understanding and even using identity. In this context, the study of ethnic identity, along with its material and spiritual components, remains highly relevant.

Ethnic identity, as a scientific issue, has recently been studied in various fields as one of the key topics in ethnology. Fritz Saxl, a well-known expert on the history of medieval Europe, concluded that "*No historical period can be truly understood without a thorough examination of the non-scientific imaginations and judgements*

¹ Ranke, L.Von. *Geschichten der romanischen und germanischen Voelker*. Leipzig: 1885. - Von 1494 bis 1514. 3 Auflage. – 323 p.

inherent to it"². For each individual, ethnic identity refers to the awareness of affiliation with a particular ethnic group. Through this sense of identity, person achieves solidarity with the values and norms of their ethnic group, while also shaping their perceptions and attitudes towards members of other nationalities. Consequently, the cultural uniqueness and individuality of one's own ethnic group are both identified and acknowledged. However, ethnic identity entails not only the recognition of an individual's affiliation with a specific ethnic group, also appreciation of the significance of that affiliation. Furthermore, ethnic identity serves extensive opportunities through which individuals can gain a deeper understanding of the self. These opportunities are based on the emotional connection with the ethnic group and the moral obligations associated with it. From this point of view, the study of the custom of hospitality - as one of the spiritual and cultural dimensions of an ethnic group - at the level of identity substantiates the relevance of the topic.

The term "identity" was widely introduced into ethnology, social anthropology, and interdisciplinary studies in the mid-20th century, thanks to E.Erikson, who examined this term from two aspects. The author's two different approaches to identity are as follows: These aspects are, "*first, "self-identity" (natural and individual identity), and second, "social identity" (the inclusion of personality in social processes)*"³.

The identity phenomenon has been extensively studied in Western ethnology, sociology, ethnography, and philosophy, particularly in the works of E.Erikson "Identity and the Life Cycle"⁴, E.Fromm "To Have or to be?"⁵, F.Barth "Ethnic Groups and

² Saxl, F. Lectures / F. Saxl. - London: -1957.Vol.1. -. 390 p.

³Эриксон, Э. Идентичность, юность и кризис / Э.Эриксон. – Москва: Прогресс. - 1996. - 344 с.

⁴Erikson, E. Identity and the Life Cycle. The Life Cycle Completed A Review. New York: W.W.Norton. - 1982. - 108 p.

⁵ Fromm, E. "To Have or to Be? / E.Fromm. 1976. – 215 p.

Boundaries, Boston: Little, Brown”⁶, G.H.Mead “Mind, Self, and society”⁷, H.Tajfel “Human groups and social categories, studie in social psychology”⁸, H.Tajfel and J. Turner “The social identity theory of intergroup behaviour”⁹, C.Marsia “Development and validation of Ego identity Status”¹⁰ etc. In addition to the aforementioned works, research on ethnic identity within Russian science since the 1990s has been notably enriched by the contributions of V.A.Tishkov, “Identity and Cultural Boundaries: Ethnology and Politics”¹¹, A.V.Mudrik, “Social Pedagogy”¹², V.S. Sobkin, “Ethnos, Identity, Education: Studies in the Sociology of Education”¹³, T.G.Stefanenko, “Socio-Psychological Aspects of Studying Ethnic Identity”¹⁴, L.M. Drobizheva, “Civic, Ethnic, and

⁶ Barth, F. Ethnic Groups and Boundaries: The Social Organization of Culture Difference / F.Barth. – Boston: Little, Brown and Co. - 1969. – 153 p.

⁷Mead, G.H. Mind, self and Society / G.H. Mead. - Chicago: The Univ. of Chicago Press. - 1946. – XXXVIII. - 400 p.

⁸Tajfel, H. Human Groups and Social Categories. Studies in Social Psychology / H.Tajfel. - Cambridge: University Press. - 1981 – 369 p.

⁹Tajfel, H and Turner, J.C. The Social Identity Theory of Intergroup Behaviour. In: Worchel, S. and Austin, W.G., Eds., Psychology of Intergroup Relations / H.Tajfel, J.C.Turner. 2nd Edition, Nelson Hall, Chicago. - 1985. – pp. 7-24.

¹⁰Marcia, J.E. Development and Validation of Ego Identity Status // Journal of Personality and Social Psychology. – 1966.- 3.- pp. 551-558.

¹¹Тишков, В.А. Идентичность и культурные границы // Идентичность и конфликт в постсоветских государствах: Сб. статей под ред. Марты. Брил Олкотг, В.Тишкова, А.Малашенко. М: Московский Центр Карнеги. - 1997. – 15-43 с.

¹²Мудрик, А.В. Социальная педагогика. Под ред. В.А. Сластенина. - 3-е изд., испр, и доп. - М: Издательский центр «Академия», 2000. - 200 с.

¹³Собкин, В.С. Этнос. Идентичность. Образование. / Рос акад. образования, Центр соц. образования; Под ред. В.С.Собкина. Труды по социологии образования; Т.4, вып.6. Москва: Центр Социологии Образования Российской Академии Образования. - 1998.-266 с.

¹⁴Стефаненко, Т.Г. Социально-психологические аспекты изучения этнической идентичности / Т.Г.Стефаненко. - Москва: 2003.

Regional Identity: Yesterday, Today, Tomorrow”¹⁵, N.M.Lebedeva, “An Introduction to Ethnic and Cross-Cultural Psychology”¹⁶, “The syndrome of imposed ethnicity” and ways to overcome it”¹⁷ etc.

The study of ethnos and ethnic identity from a philosophical aspect was carried out by V.A.Tishkov¹⁸, the components influencing the formation of ethnic identity of adolescents were studied and reflected in the works by V.S.Sobkin¹⁹, various types of ethnic identity by O.L.Romanova²⁰, as well as ethnic identity by N.M.Lebedeva²¹, G.U.Soldatova²² etc. Among Azerbaijani scientists engaged in this field of research, particular attention should be given to the works of N.Nasibli, A.Balayev’s study “*Azerbaijani Turks. The processes of Formation of the Nation and National Identity at the Turn of the 19th-20th Centuries*”, A.Mammadli’s work “*Modern Society and Ethnocultural Diversity*”. Moreover, in a number of

¹⁵Дробижева, Л.М. Гражданская, этническая и региональная идентичность: вчера, сегодня, завтра / рук, проекта и отв. ред. Л.М.Дробижева.— М: Российская политическая энциклопедия, 2013. — 485 с.

¹⁶Лебедева, Н.М. Введение в этническую и кросскультурную психологию: Учебное пособие / Н.М.Лебедева. Москва: Ключ - С.- 1999. - 223 с.

¹⁷Лебедева, Н.М. Синдром навязанной этничности» и способы его преодоления // Этническая психология и общество / Под ред. Н.М.Лебедевой. М: Старый сад. – 1997. - с.104-115.

¹⁸Тишков, В.А. Этнополитология: Политические функции этничности. Учебник для вузов. 3-е изд., испр, и доп. / В.А.Тишков, Ю.П.Шабаев.- Москва: Издательство Московского университета. - 2019 — 412 с.

¹⁹Собкин, В.С. Этнос. Идентичность. Образование. / Рос акад. образования, Центр соц. образования; Под ред. В.С.Собкина. Труды по социологии образования; Т.4, вып.6. Москва: Центр Социологии Образования Российской Академии Образования.-1998. – 266 с.

²⁰Романова, О.Л. Развитие этнической идентичности у детей и подростков: автореф, дис. канд. психол. наук / Романова О.Л. – Москва: 1994. – 20 с.

²¹Лебедева, Н.М. Теоретико-методологические основы исследования этнической идентичности и толерантности в поликультурных регионах России и СНГ // Идентичность и толерантность/ Под ред. Н.М.Лебедевой. Москва: Издательство Институт Этнологии и Антропологии Российской Академии Наук. - 2002. - с. 10-34.

²²Солдатова, Г.У. Психология межэтнической напряженности / Г.У.Солдатова. - Москва: Смысл, 1998. - 386 с.

significant studies conducted in the 1980s such as *A.Salimzade's "Formation of the Population of Sumgait and Interethnic Cultural and Everyday Contacts"* (Minsk, 1986), *T.Salimov's "Modern Life of the Urban Population of Azerbaijan (based on ethnographic materials from the city of Ali-Bayramli)"* (Tbilisi, 1983), *Y.Shukurov's "The Modern Way of Life of the Urban Intelligentsia of Azerbaijan"* (Tashkent, 1991), *M.Taghiyeva's "Ethnocultural Orientations of the Azerbaijani Urban Ppopulation: (based on the materials of an ethnosociological study)"* (M, 1988), *B.Sayilov's "Ethnic Characteristics of the Family and Everyday Sphere of the Urban Way of Life: (based on materials from the city of Mingechevir)"* (Leningrad, 1989), *E.Fatullayev's "Socio-cultural Factors in the Development of National Consciousness of Young Workers in Azerbaijan"* (Baku, 1992) compelling processes reflecting the contemporary ethnic culture of Azerbaijanis, based on both traditional ethnographic and ethnosociological materials have been revealed²³.

Contemporary globalization processes inevitably influence all spheres of human activity, both on a global scale and within individual nations, encompassing, in particular, the domain of ethnic culture. However, these processes have also exerted a significant influence on traditional culture and interpersonal relations. Consequently, this situation places contemporary demands on the ethnology science. Overall, as a result of the interaction of historical, economic, and social factors, both developed and developing countries have been undergoing a period of transformation in various spheres during the first decade of the 21st century. This period can also be characterized as a continuation of the transition period. In the 90s of the 20th century, migrations that occurred as a result of the collapse of the USSR, conflicts in Europe, wars between Arab countries and some states, etc. led to the loss of many customs and

²³Мамедли, А.Э. Советская действительность в этнографических исследованиях азербайджанских ученых // Etnoqrafiyadan etnologiyaya doğru: Azərbaycanca müasir etnoloji tədqiqatlar. Məqalələr toplusu. Bakı: 2013.-с. 7-33.

traditions, and ethnocultural characteristics in general. Considering these factors, a key objective of ethnological science is to ascertain how and to what extent societies have transformed across different historical periods through the comparative study of peoples.

These processes occurring within society not only distance individuals from one another but also create divisions between states. Consequently, the global crises affecting both Eastern and Western countries undermine the mutual trust between them. The cause of this is the emergence of national and racial discrimination. These very global processes also impact the factor of identity. French researcher B. Badie highlights this issue in the following terms. *“An intersocial environment has now taken shape”*. Badie emphasizes that *“this new systemic formation generates contradictions in interstate relations, contributes to instability in transnational identities”*. According to Bertrand Badie, *globalization has induced a “crisis of the territorial principle,” whereby domestic political issues inherently cross national boundaries and evolve into significant international challenges*²⁴.

During the period of independence, interest in the issue of the formation and development of Azerbaijani ethnic identity has increased significantly in Azerbaijan. These studies pay particular attention to the factors that strengthen or weaken identification processes. In the context of an independent state, the role of ethnic components in the formation of ethnic identity acquires particular importance. Social relations prevailing both within the family and in society, as well as individuals' adaptation to various conditions, enhance the role and functional significance of specific components of established ethnic identity. In this context, one of the studies devoted to contemporary identity processes is Aydin Balayev's work *“Azerbaijani Turks. The processes of formation of the Nation and National Identity at the Turn of the 19th-20th Centuries”*. The monograph is devoted to the study of the processes of formation and

²⁴ Бертран, Бади. Возобновление истории? - Международные процессы. 2016. - Т.14. - № 2. - с. 6-22.

development of the Azerbaijani nation in the 19th and early 20th centuries. In the work, the researcher “*rejects the theses about the natural and predetermined character of the nationalism process based on the modernist theory of the nation*”²⁵. Another work is Aliaga Mammadli’s article “*On Some Factors of the Stability of the Ethnic Identity of Azerbaijanis in Soviet times*” published in 2006. The article deals with the rites of Ashura and Nowruz, which are a stable factor in the ethnic identity of Azerbaijanis. A.Mammadli noted that “*These two factors played a functional role in the lives of Azerbaijanis during the Soviet era*”²⁶. In another work by A.Mammadli named “*Features of Modern Ethnocultural Processes in Azerbaijan*” it is highlighted: “*In terms of such an approach to the meaning of ethnic culture and ethnocultural processes, the nature of communication, perceived as intra-ethnic relations, is of great importance. The system of inter-ethnic relations and the processes of mutual cultural influence between different ethnic groups in Azerbaijan are an important component of modern ethnic and ethnocultural processes*”²⁷.

Some studies by the German historian Eva-Maria Auch are also devoted to the historical matters of the formation of the ethnic identity of Azerbaijanis. In her article “*Between Self-Affirmation and Adaptation,*” published in the collection of articles “*Azerbaijan and Russia: Societies and States*”, the author tried to study “*the aspirations of Muslims for self-affirmation, the forms of this self-affirmation, and the early stages of the Azerbaijani national*

²⁵Балаев, А. Азербайджанские тюрки: процессы формирования нации и национальной идентичности на рубеже XIX-XX вв. / А. Балаев; науч. ред. М. Н.Губогло; НАН Азерб. Институт Археологии и Этнографии. Баку: Qanun. - 2010. – 326 с.

²⁶Мамедли, А.Э. О некоторых факторах устойчивости этнической идентичности азербайджанцев в Советское время // Вак: Azərbaycan arxeologiyası və etnoqrafiyası – 2006. - №2 - с. 142-149.

²⁷Мамедли, А.Э. Особенности современных этнокультурных процессов в Азербайджане: /д-ра исторических наук диссертация. / - Баку, 2011. - 238 с.

movement leading to the formation of a nation with a national state and national culture”²⁸.

One of the factors that influenced the strengthening of Azerbaijani identity was the provocative attempt by the armed Armenian army to seize the settlements of ethnic Azerbaijanis and strategic positions in Karabakh in the early 20th century and in the 1980s. However, the settlements, which are a component of the identity of ethnic Azerbaijanis, were restored as a result of the 44-day Patriotic War, which began on September 27, 2020, and the wise policy of the President of the Republic of Azerbaijan, Supreme Commander-in-Chief Ilham Aliyev, and the military operations of the Victorious Army. Another issue arises here is that Armenians have always claimed to adopt an identity to which they do not belong. The territorial claims of Armenians create a false ethnic identity in their self-identification process. The process of rejecting the identity to which the ethnic group belongs and adopting another identity is a clear example of this.

Hospitality, which is the object of the research of many sciences, also provides the study of ethnic identification in a spiritual environment. In modern times, the study and analysis of hospitality in an ethnological context is of relevance for existing civilizations and human society. In this regard, turning spotlight on the term hospitality as an object of the research in Eastern and Western cultures becomes a key priority precisely as a necessary requirement of the period. The central and main place in the thematic of the issues studied is occupied by the principles of historical development of Azerbaijani hospitality and its ethnographic study.

The fact that the phenomenon of hospitality has a universal and at the same time, relative, local character is explained by the fact that

²⁸Аух, Е.М. Между приспособлением и самоутверждением. Ранний этап поисков национальной идентичности в среде мусульманской интеллигенции и возникновение нового общества на юго-восточном Кавказе (1875–1905). // Азербайджан и Россия: общества и государства. Москва: Летний сад. - 2001.- с. 50-87.

the basic components of this value combine a large number of variants of ethnocultural experience that differ from one other.

The components that form the main part of the hospitality custom, which is the object of the research, have a specific character. The extensive mention of the traditions, hospitality, and cuisine of the Azerbaijani people in the travelogues of travelers, merchants, and diplomats who visited Azerbaijan at various times (Marco Polo, Afanasy Nikitin, Giosafat Barbaro, Ambrogio Contarini, Anthony Jenkinson, Evliya Chelebi, etc.) confirms that the history of the creation of these components dates back to the past. Human spirituality, on the one hand, has a genetic basis, but it is mainly formed and developed under the influence of the socio-spiritual environment. Here, the cultural-spiritual life of society, the ethnocultural, and culturological aspects of the environment in which a person grows up, enjoy an important role.

When looking at the late 19th and 20th centuries, it is considered more suitable to divide the existing hospitality customs in Azerbaijan into two groups. The first group must include the custom of hospitality practiced in public or life. This includes mostly state-level guests, writers, researchers in myriad fields of science, etc. The second group is the custom of hospitality related to family life. This is more evident in large ceremonies, holidays and receptions held for various purposes. Although there is no great difference between these two groups, it is necessary to clarify the issues. The opinions expressed about this custom found within the family are reflected in the rules of behavior, social relations and table culture. It should also be noted that currently in the 21st century we are witnessing the existence of both types of the above-mentioned hospitality custom, which have undergone some changes. Some researchers, however, present hospitality in the modern era by grouping it into four types and presenting it in the following order: “corporate hospitality;

political-national hospitality; official hospitality at the state level; family-domestic hospitality”²⁹.

One of the factors that determines the relevance of the topic is the changes that occur in various directions from day to day during the implementation of the custom of hospitality. The main issue being studied is the analysis of the custom of hospitality in the context of ethnic identity in the family and social life of Azerbaijanis. However, despite the fact that some aspects of the social institution of hospitality have been studied in Azerbaijani ethnography, it has not yet been a separate subject of research as a component of ethnic identity.

In Azerbaijani ethnography, certain studies have been devoted to the study of hospitality as a social institution. Among these studies, it is worth noting a number of works by Hasan Guliyev. In his works “Traditions in Our Household”³⁰, “Azerbaijani Customs and Traditions”³¹, “Ancient Religious Rituals in Azerbaijan and Their Remnants in Household”³² the author approaches the concept of guest from the perspective of various ceremonies and evaluates the attitude of Azerbaijanis towards the custom of hospitality in both positive and negative terms. Another researcher, H.H.Guliyev, interprets the concept of “uninvited guest” in his work “Archetypal Azerbaijanis: Faces of Mentality,” as follows. *“According to the Azerbaijani mentality, when an uninvited guest leaves the house, he*

²⁹Сапунова, Н.Н. Современное гостеприимство в контексте межкультурной коммуникации // Труды Санкт-Петербургский государственный университет культуры и искусств. - 2010. Вып. 1. Т. 190. – с. 466-471.

³⁰Quliyev, H.A. Məişətimizdə adət və ənənələr / H.A.Quliyev. - Bakı: Azərneşr. - 1976.- 129 s.

³¹Azərbaycan adət və ənənələri / Ə.S.Məmmədov, H.A.Quliyev. – Bakı: Birləşmiş nəşriyyat mətbəəsi. – 1966.–76 s.

³² Quliyev, H.A. Azərbaycanca qədim dini ayinlər və onların məişətdə qalıqları / H.A.Quliyev, A.S.Bəxtiyarov; red. Q.Qeybullayev, U.Hacıyev.–Bakı: Kommunist.- 1968. – 110 s.

is either completely isolated as an enemy or adopted as a friend"³³.

The study of this custom in the medieval period is reflected in Shirin Bunyadova's monograph "Azerbaijani Hospitality". The monograph begins with the works of the 12th century's great poet Nizami Ganjavi "Khosrow and Shirin", the 14th century's Arif Ardabili's "Farhad-name", and characterizes the praise of the banquets by travelers Anthony Jenkinson, Engelbert Keampfer, Evliya Chelebi, Russian ambassador Mikhail Nikitich Tikhonov, and other professionals who came to this land organized by Azerbaijanis. The author also extensively discussed the banquets described in folk songs and epics ("Ashiq Qarib", "Muhammad and Gulendam", "Tahir and Zohra") in the other chapters of the book.

There are various components that make up ethnic identity. Of these, national consciousness, national self-awareness, food, mentality allow us to analyze what happened in the history of the ethnos, to trace the formation of national-ethnic character, worldview in various individuals, and the tendency of these factors to change over time (the relatively stable development direction of a certain process that manifests itself in society, including various individuals).

The separate study of the components of ethnic identity has been investigated by a number of Azerbaijani and foreign researchers. Almost all scholars agree that language plays an important role in the first place of these components. Zhanna Utaliyeva, the author of the PhD dissertation in psychology entitled "Language as a Factor in the Formation of Ethnic Identity", expresses the relevance of language as a component of identity in her research. *"The fact that language is a component of identity is due to the increased attention to the problems of ethnic identity of the population of the sovereign republics of the former USSR, the revival of traditional cultures associated with the preservation and*

³³Quliyev, H.H. Arxetipik azərilər: mentalitetin simaları / H.Quliyev; red. Z.Quliyev; tərc. ed. Q.Quliyev. – Bakı: Qanun. – 2010. – s.84.

development of the ethnic language". According to the author's conclusion in his research, *"In the conditions of changing ethno-national situation in favor of the native language, language assimilation (the merging of one people with another while losing their culture, language, and national consciousness) is considered a source of internal and interpersonal conflicts. Problems between two ethnic groups, the lack of clear identification of any of them, leads to the formation of marginal ethnic identity (a weak, unexpressed ethnic identity in which an individual cannot clearly identify himself with a certain ethnic group)"*³⁴.

One of the components that make up ethnic identity is hospitality, which is one of the traditional social institutions of the ethnos. *"The initial information about hospitality dates back to centuries. Relations between people are also regulated in accordance with customs and habits. Hospitality brings nations living far away closer to each other, which serves progress and cultural development. Mutual relations, approach, and enrichment that are strengthening day by day are an objective process of development. The implementation of hospitality is not only about preparing a good table and seeing off the guest. Hospitality is also about sharing ideas and thoughts"*.³⁵

Hospitality helps to reveal the mechanism of the formation of man as a social being, to study the typical forms of existing relations between people and the acquisition of new qualities of these relations under certain conditions. This process also indicates the features of the biological and social nature of man as a being, how he changes and develops at each historical stage, in the social environment.

At the end of the 20th century and the beginning of the 21st century, changes in customs and traditions are taking place rapidly. These changes are conditioned by the strengthening of the mutual

³⁴Уталыева, Ж.Т. Язык как фактор формирования этнической идентичности: / кандидата психологических наук диссертация. / - Москва: 1995. - 175 с.

³⁵Bünyadova, Ş.T. Orta əsr Azərbaycan ailəsi / Ş. Bünyadova. - Bakı: Elm. - 2012.- s.285.

influence of cultures and the processes of intervention of information technologies in all spheres of life. The transformations taking place in the custom of hospitality, which constitutes a certain part of ethnic culture, are evaluated by people with both positive and negative aspects³⁶.

As a result of the process of adapting the custom of hospitality to the times, not only in Azerbaijan, but also throughout the world, we witness that most of the rituals performed remain only in memory. The reason for the transformation that has taken place in this custom is sometimes associated with information technologies. Currently, one of the factors affecting the transformation of spiritual and moral values in the world is information technologies. In modern times, it has become such a social institution that it has a serious impact not only on the formation of public consciousness, but also on the value system of society as a whole. In fact, this system, called “virtual life”, is especially distinguished by its capabilities as a mechanism that provides information exchange in the consciousness of society regarding various behavioral styles³⁷.

When studying the interpretation of hospitality in modern times, we repeatedly encounter the fact that many symbols in the history of culture have been preserved and actively interpreted to this day. Thus, before getting acquainted with the tradition of receiving guests, we encounter symbols that today may have lost their true sacred meaning, but have been preserved in a different reading. Such symbols - home, examples of material and spiritual culture, and dialogue are often expressed through mutual gratitude.

From a modern theoretical perspective, hospitality is presented as a greater value today, mainly embodying nationalism, statehood, tolerance, and other principles.

³⁶Ганиева, Ф. Про трансформацію звичаю гостинності в сучасний період // ГРАН/ Науково-теоретичний альманах. - 2021. – Том 24. - № 5. - с. 61.

³⁷Ганиева, Ф. Про трансформацію звичаю гостинності в сучасний період // ГРАН/ Науково-теоретичний альманах. - 2021. – Том 24. - № 5. - с. 64.

The significant increase in the socio-cultural role of hospitality in modern society can counteract the negative consequences of cultural processes taking place in the world, globalization and unification of life (a widespread type of systematization by reducing the list of elements, bringing them into the same form). From this point of view, hospitality is a treasure capable of preserving memories of the past and the spiritual heritage. The term hospitality, which sounds simple, clear, and understandable to everyone, actually has a great scientific meaning behind it. The scientific study of hospitality once again proves that it is a social institution. The communication between people through the implementation of the custom of hospitality further enriches the process of enlightenment, mainly from a spiritual and cultural perspective.

The object and subject of the research: The object of the study is the institution of hospitality, which is a component of ethnic identity, a carrier of national and cultural heritage. The main issues studied include the definition and comparative explanation of the terms identity and ethnic identity. In addition, the main attention is paid to the differences between the past and modern times in the tradition of hospitality, which has undergone transformation. The subject of the study is the place and role of the institution of hospitality in the formation of ethnic identity.

The aim and goals of the research: The aim of the dissertation is to identify the ethnocultural characteristics of hospitality, which is one of the components of the ethnic identity of Azerbaijanis. To achieve this goal, the following tasks were set for the research:

- studying the concept of ethnic identity from a theoretical perspective and examining the modern approach to this term;
- research and identification of the components that make up ethnic identity;
- identifying the characteristics of traditional hospitality in Azerbaijan;

- studying the role of hospitality as a social institution in modern times and the reasons for the transformation taking place in this field;
- clarification of the common and distinctive aspects of hospitality in the daily lives of Azerbaijanis and other Caucasian peoples;
- conducting an analysis of ideas about hospitality formed in society.

The research methods: The research work was prepared based on scientific empirical and theoretical methods of understanding. Observational and historical comparison methods of empirical research were used. With the help of the empirical research method, the collection and systematization of the custom of hospitality through steppe-ethnographic materials, as well as the analysis of the establishment of connections between them from various aspects was given. Among the theoretical research methods, the principles of evaluation such as analysis, synthesis, induction and deduction were studied in accordance with the method of historicity, with the issue of ethnic identity, which implies the formation of hospitality as a national value.

The main provisions of the defense:

- The connection between ethnic identity, which has anthropological, social, philosophical, and psychological aspects, and national values is undeniable.

- Regardless of whether people live in a mono- or polyethnic society, components such as national ideology, ethnopsychology, mentality, food, and native language, which influence the process of ethnic socialization and the formation of ethnic identity, ensure the stability of the ethnos as a system.

- Although society recognizes that the process of modernization has partially taken place in the habits and norms related to the custom of hospitality, the changes are felt more clearly in the dimension of moral criteria. Thus, the national and ethnic characteristics of this custom were analyzed along with the social

functions it performed, bringing to the forefront the essence of the issue.

- Practical processes such as dialogue, sincerity, behavior in the tradition of hospitality, and global communication models influence the functioning mechanism of a number of other social institutions. In the modern world, various processes interact with national and spiritual values. Of these, globalization, urbanization, migration, and overall demographic processes play a significant role in the transformation of social institutions.

- Ethnic markers and symbols represent the past, history, and identity of a people in order to preserve national traditions.

The scientific novelty of the research: Although some studies have examined hospitality as a social institution, the dissertation systematizes for the first time the rituals performed in the family and household traditions of Azerbaijanis related to hospitality. Also, the chronological analysis of scientific works written in this field ensured the discovery of innovations. The study of the custom of hospitality as a component of ethnic identity has been investigated from various aspects, and the similarities and differences that exist not only in Azerbaijan, but also in other nations have been comprehensively studied.

Hospitality as an ethnic marker in the modern identification process has been researched in the dissertation for the first time and the factors that led to its transformation, such as globalization, urbanization, and migration, are examined in a phased manner.

The theoretical and practical significance of the research: The complex study of the identification process in the modern era, the influence of various factors on customs and traditions in this direction, the determination of their solutions with reference to existing rules and norms, including steppe-ethnographic materials, increases the practical significance of the research.

The study can be used as a section of a textbook reflecting modern Azerbaijani ethnography in higher education institutions, as well as literature on the main components of identity in the teaching

of anthropology and history. In this regard, the study can be considered an important source for historians, as well as ethnographers, ethnologists and sociologists. The dissertation can be useful not only for Azerbaijani researchers, but also for foreign specialists studying Azerbaijani customs and traditions, especially the institution of ethnic identity and hospitality.

Approbation and application of the research: The main innovations related to the dissertation, including the results of the research, were published in scientific journals of Azerbaijan, Turkey and Ukraine recommended by the Supreme Attestation Commission of Azerbaijan, and reports were made at scientific-practical conferences, symposiums and forums of the republican and international scale: In total, twenty two scientific works were published, including 10 articles (4 of which are in journals available in international abstracting and indexing databases) and 12 conference materials that fully reflect the content of the dissertation.

The name of the organization where the dissertation was carried out: The dissertation work was carried out at the department Ethnography of the National Museum of History of Azerbaijan.

The total volume of the dissertation with a sign including a separate volume of the structural units of the dissertation: The dissertation consists of an introduction, 3 chapters with 8 paragraphs, a conclusion, a list of references and pictures. The volume of each structural section of the research has been delineated as follows. The introduction is 31133 characters, Chapter 1 is 70604 characters, Chapter 2 is 88098 characters, Chapter 3 is 65274 characters, and the conclusion is 14544 characters, and the list of references – 33249 characters, the total volume is 270369 characters (excluding the list of references).

II. MAIN CONTENT OF THE DISSERTATION WORK

The **introductory** part analyzes the relevance and degree of development of the topic, justifies the goals and objectives of the dissertation, methods, main propositions put forward for defense, and the theoretical and practical significance of the research.

The first chapter of the dissertation, entitled **“The Problem of Ethnic Identity in Modern Ethnology”**, consists of three paragraphs. The first subchapter, entitled **“A Modern Approach to the Concept of Ethnic Identity”**, analyzes philosophical, psychological, and social approaches to the study of ethnic identity in modern conditions, and refers to the ideas of E.Erikson, E.Fromm, J.Piaget, F.Barth, T.G.Stefanenko, V.A.Tishkov, H.Tajfel, and others.

The philosophical approach to ethnic identity is interpreted by a number of researchers as a multi-level concept. The first level of these is the classification and identification itself, which is the basis for the formation of the “we - they” opposition. The second level is the “formation of the image”, that is, the assignment of certain cultural status, etc. characteristics to ethnic communities. The third level of ethnic identity is understood as “a more or less consistent view of the past, present and future of one's own group in relation to other ethnic groups”³⁸.

The social approach to this concept is more clearly reflected in the definition of H.Tajfel. Another approach to ethnic identity is the psychological approach. When approaching ethnic identity from a psychological context, it can be said that each people, each nation differs significantly from each other due to its own psychological characteristics.

³⁸Скворцов, Н.Г. Этничность и трансформационные процессы// Этничность. Национальные движения. Социальная практика: Сб. статей. СПб: 1995.- с.10-11.

The second paragraph, titled “**Components that Make up Ethnic Identity**,” examines the national thinking, mentality, ethnic consciousness, ethnic psychology, language, food, and other components that form the basis of ethnic identity, which are possessed by each nation separately. The cognitive and affective components of ethnic identity have been fully covered by researchers in scientific literature³⁹.

One of the important factors that helps to confirm an individual’s identity is language. In one of the debates, at the height of the discussion, literary historian Firidun bey Kocharli made a special statement in response to the question of the connection of language with national identity and its attitude towards external influences. “*Language is one of the main characteristics of every nation, it can lose its wealth, it will survive even if it loses its government, even if it loses its territory, but if it loses its language, not a trace will remain of it*”⁴⁰.

After the Republic of Azerbaijan regained its independence in 1991, a new stage in the use of the concepts of national thinking and national consciousness emerged. Naturally, the need for a unified national consciousness uniting society became more intense. In this regard, ensuring the ethnic identity of the state requires the importance of all its constituent components. In 2002, the Law on the State Language was adopted in the Republic of Azerbaijan. The law adopted the Azerbaijani language, which is considered one of the main signs of statehood, as the state language.

Historically formed food culture, which is one of the components of ethnic identity, is an integral part of the material culture of each ethnos. It should be noted that foods that are common to the Azerbaijani people differ from region to region. The dishes

³⁹Этнопсихологический словарь. / Под ред. В.Г.Крысько. - М: Московский психолого-социальный институт, 1999. - с. 298.

⁴⁰ Ana dili // Mollah Nasr ad-din. 1913. № 22.

mentioned alongside the names of different regions are proof of how rich the food culture of the people is.

In the last-third paragraph, entitled **“The Influence of Traditional Cultural Elements on the Formation of Ethnic Identity,”** residential areas, clothing patterns, national holidays, genres of oral folk literature, and music are examined as factors that influence the formation of ethnic identity and further strengthen its position in socio-political processes.

Residential buildings are an indicator of the characteristic features of each ethnos formed in the traditional society. The local characteristics of residential buildings can also change gradually. For example, one of the main factors for this may be migrants moving to the territory of that ethnos. In this case, while local features are preserved, a new construction style is also formed.

In addition to being an example of material culture, clothes are considered a valuable source in determining the level of development of the national identity of the people. In general, experts classify women's, men's and children's clothing in the following order: bottom, top, head and foot wear. If the national headdress is not used, the kalaghayi is still preserved in each family as a material component of the ethnic identity of the people.

The indicator of identity in music is primarily manifested in the sounding of these samples in the native language. Mugham, which exists not only in Eastern peoples, but also in a number of Western peoples, forms the basis of the identity component due to its national elements. Mugham festivals organized by the Heydar Aliyev Foundation in 2009, 2011, 2013, 2015, 2018 are not only in the context of competitions between representatives from European and Asian countries, but also as international scientific symposiums that show mugham as the main symbol of the identity of ethnic groups.

The second chapter, entitled **“Hospitality as an Ethnocultural Phenomenon,”** consists of three paragraphs. The first paragraph of the chapter, entitled **“The History of the Study of Azerbaijani Hospitality,”** examines the travel notes published by travelers,

scientists, engineers, doctors, and people with various scientific knowledge in Azerbaijan, which is part of the Caucasus, in the 19th and 20th centuries, as a result of their observations.

Research on hospitality in Azerbaijani ethnography began to expand widely in the middle of the 20th century. It is true that researchers have applied to the study of this custom by region in different directions. Although this custom is distinguished by its specific-local features in the territory of Azerbaijan, it has the same character from a historical perspective.

The second paragraph, entitled **“Social Functions of the Institution of Hospitality”**, discusses the social functions performed by hospitality.

If we look at the structural mechanism of hospitality in all periods, from ancient times to the modern era, we can see that this tradition has always been enriched with the human factor. This mechanism can have a fundamentally alien effect on the instillation of both spiritual and moral values. Hospitality, as a social institution, unites several people in the form of a group. Institutionalized hospitality plays the role of a formal organization incorporated into the structure of society, essentially having a group of people⁴¹.

One of the social functions of hospitality is the exchange of gifts. According to the rules of etiquette of the Azerbaijani people, it was considered improper for the host to touch this package; the guest would open the package he brought himself and present a gift from each family member. One of the social functions of the custom of hospitality is the exchange of information. One of the main functions of the custom of hospitality is to organize the safety of guests. In Azerbaijan, as well as in many other nations, any person entering the house at the same time came under the protection of the host.

The last paragraph, titled **“Transformation of the Institute of Hospitality in Modern Society,”** examines the formation of custom

⁴¹Ганиева, Ф. Про трансформацію звичаю гостинності в сучасний період // ГРАН/ Науково-теоретичний альманах. - 2021. – Том 24. - № 5. - с. 61-68.

as a social institution, its development direction, and the transformation period.

Studies conducted from a sociological perspective show that almost the majority of hospitable people today, based on the spirit, customs, and habits in the family, confirm the existence of hospitality as a value genetically transmitted from parents as a child. In the modern era, with the development of communication tools, especially in the conditions of mobile phones and the Internet, people's communication opportunities are expanding further. In return, people are already aware of the arrival of a guest in advance⁴².

According to the customs and traditions of the Azerbaijani people, invited guests were also grouped according to ceremonies. Even such an expression has been formed in the language of the people as a wedding, mourning guest. Logically, it is characterized as a separate, different process covering two different sides, but as a manifestation of the same image.

The chapter of the dissertation entitled “**The Role of the Institution of Hospitality in Modern Ethnic Identification Processes**” deals with the manifestation of customs and traditions, which are an integral part of the concept of ethnic identity and a component of moral consciousness preserved within the framework of ethnic borders, entering people’s daily lives and in their rules of behavior. The first paragraph entitled “**Hospitality as an Ethnic Marker**” shows the phenomenon of ethnic markers, its special impact on the development of both daily life and culture, and the evolution of customs and traditions.

The reason why art examples with ancient history and rich artistic traditions remain an integral part of history and daily life to this day is undoubtedly, first of all, the fact that they preserve their belonging, ethnicity, functionality, as well as the fact that they become markers that can be remembered from time to time in terms

⁴²Qəniyeva, F. Qatqaz xalqlarında qonaqpərvərliyin öyrənilməsinə dair // - Bakı: Milli Azərbaycan Tarixi Muzeyi – 2017. - Elm. – s. 330-331.

of the general appearance of the works (objects). In the past, every Azerbaijani family used kitchen utensils in everyday life - spoons, sugar canes, casket, thin roller pin, dough roller pin, mortar and pestle, etc. were made by local woodworkers. At that time, not only wooden spoons were available, but also silver spoons. Silver spoons were mostly used in wealthy families⁴³. Although wooden spoons have lost their functionality in everyday life, silver spoons have become an ethnic marker in some homes.

The Azerbaijani people have formed an expression such as sitting around a samovar. Communication between people takes on a special meaning at the tea table. Currently, the tradition of using traditional samovars in summer cottages, on nature walks, on various holidays continues. Thus, although they have moved away from daily use, cheap, easily accessible solid fuels such as wood or coal were the main factor for the growth of traditional samovars, while kerosene-fired or electric samovars cannot replace traditional samovars⁴⁴.

It is precisely hospitality that is a subconscious phenomenon that invites Azerbaijanis to solidarity. The Day of Solidarity of World Azerbaijanis, which is celebrated every year on December 31, is directly related to protecting the ethnic markers of the people living outside the Motherland, feeling themselves as Azerbaijanis.

The second paragraph, titled **“The Place of Hospitality in the Modern Value System of Azerbaijanis,”** reflects the opinion existing in society regarding the custom of hospitality as a result of interviews with informants. The interviewees are grouped into three categories. 1) By age and gender; 2) By profession; 3) By region. The questions involved in the study directly demonstrate how and to

⁴³Ganiyeva, F. Azərbaycan'ın gələncəsel kəltüründə etnik bir işaret olaraq misafirpərvərlik // - Trabzon: Motif Akademi Həlkbilimi Dergisi. – 2021. - 14 (35). – s. 961.

⁴⁴Qəniyeva, F. Azərbaycanda ənənəvi qonaq qarşılama mərasiminə aid materialların etnoqrafik səciyyəsi // - Bakı: Turizm və qonaqpərvərlik tədqiqatları. – 2020. – İl 9. - Say 2-3. - s. 118.

what extent Azerbaijanis adhere to the traditions of hospitality in the present period.

To clarify one issue, it should be noted that the introduction of the quarantine regime due to the Coronavirus (COVID-19) that swept the world in 2020 led to the temporary complete cancellation of the tradition. As a result of this process, it turned out that the contact of people with each other created a very beautiful environment. Establishing live communication and creating dialogue with people is essential for the socialization of every person.

In the “**Conclusion**” section of the dissertation, the traditional principles of hospitality are grouped, the ideas related to the custom in the national consciousness are thoroughly studied and identified, and suggestions and recommendations are given to ensure that they are not forgotten in the future and promoted among the younger generation.

Studies and comparative research prove that Azerbaijanis are more genetically attached to the concept of mentality. The ideas existing in mentality and national consciousness have been thoroughly studied, the traditional principles of hospitality have been studied, the influence of ethnic identity on processes within the country and the family in the present period has been investigated, and the main results have been obtained. As a result of all this, it is important for society or the individuals who make it up to implement the custom of hospitality on the basis of free will, and to accept the changes that are taking place.

The dissertation has analyzed the identity components of the Western and Eastern peoples in a comparative manner in the context of both material and spiritual culture. The problem of identity varies in each of the peoples of these regions according to different components. If currently in some peoples of the East food is the main identity component, then in the West it may be a pattern of clothing. The difference varies depending on the historical development path of the people.

The study revealed that no matter how much hospitality changes as a tradition, neglecting its complete oblivion creates conditions for the existing relations in society to take a new direction and for conflicts to arise between generations. Naturally, this process is primarily associated with a fundamental change in the basic principles of the family institution. The explanation for this is that every custom is formed primarily in the family. Any individual brought up in a family prefers to propagate the traditions that represent the era in which he lives, instead of studying and investigating customs that he did not see in that environment.

The customs and traditions related to hospitality, which is a moral value, improve as society changes, live on as examples of the creativity of the nation and people, and are passed down from generation to generation. From this perspective, one of the results of the research is the in-depth study of hospitality, its role in the stability of ethnic culture, and the stability of ethnic identity.

As a result, it can be noted that hospitality is defined not only as a unifying, coordinating element in modern ethnic identification processes, but also as an important ethnic marker, a means of creating a connection between the past, present and future of the people. At the same time, it is one of the expected results to determine the place of hospitality in the modern value system of Azerbaijanis in the process of scientific and technical development in the direction of changes over time.

The main content of the dissertation is reflected in the following published scientific works

1. Qafqaz xalqlarında qonaqpərvərliyin öyrənilməsinə dair // - Bakı: Milli Azərbaycan Tarixi Muzeyi – 2017. - s. 325-333.
2. Azərbaycan xalqının mənəvi dəyərləri milli etnik identiklik zəminində” // “Muzey, arxiv və kitabxanalarda qorunan milli dəyərlərin tədqiqi, təbliği, mühafizəsi və bərpası”. I respublika elmi konfransın materialları, Bakı:-20 iyun,-2017,- s. 189-193.
3. Azərbaycan qonaqpərvərliyini təşkil edən komponentlər // - Bakı: Azərbaycan arxeologiyası və etnoqrafiyası.–2018.-№ 5.- 157-167.
4. İdentikliyin formalaşma prosesində dilin əsas simvol kimi qorunması // Azərbaycan Cümhuriyyəti - 100: Müsəlman Şərqində ilk Parlamentli Respublika - Beynəlxalq Elmi konfransın materialları, Bakı: 21-23 may, - 2018, - s. 805-807.
5. Qonaqpərvərliyin etnoqrafik aspektləri // - Bakı: Tarix, insan və cəmiyyət.- 2019. - Cild 26. - № 3.- 75-79.
6. Türk xalqlarının mədəniyyətində qonaqpərvərliyin öyrənilməsinə dair // VI Beynəlxalq Türk Dünyası Araşdırmaları Simpoziumunun materialları. Bakı: - 13-15 iyun, - 2019.- s. 147-150.
7. Qafqaz mədəniyyətində Azərbaycan qonaqpərvərliyinin yeri və rolu // Qafqazşünasların II Beynəlxalq Forumu, - Bakı: 23-24 may, - 2019. – s. 449-453.
8. Qonaqpərvərliyin sosial institut kimi öyrənilməsinə dair // - Bakı: Sosial elmlər.- 2020. - № 1. – 60-64.
9. Azərbaycanda ənənəvi qonaq qarşılama mərasiminə aid materialların etnoqrafik səciyyəsi //- Bakı: Turizm və qonaqpərvərlik tədqiqatları. – 2020.–İl 9.- Say 2-3. - s. 110-120.
10. The place and importance of technology in the development of hospitality in modern society // Tokyo Summit II, 2nd international conference on innovative studies of contemporary sciences. Tokyo, Japan: 17-19 August, 2020. – pp. 126-129.

11. Çağdaş dönemde misafirperverlik fenomeninin etnolojik ve kültürel yönü // Uluslararası Türk sanatı, Tarihi ve Folkloru Kongresi. Türkiye, Aydın,-11-13 Kasım.–2020.–s. 261-263.
12. Исторические и культурные аспекты традиции гостеприимства в Азербайджане // Актуальные Проблемы Тюркологии: Россия и Тюрко-Мусульманский Мир - X Международной тюркологической конференция. Татарстан, Казань: - 25 декабрь, - 2020. - с. 373-375.
13. Qonaqpərvərlik adəti müasir dəyərlər sistemində // - Bakı: Gənc tədqiqatçı. Cild 7.- 2021. - № 1.- 244-250.
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15. Azərbaycan'ın geleneksel kültüründə etnik bir işarət olaraq misafirperverlik // - Trabzon: Motif Akademi Halkbilimi Dergisi. – 2021. - 14 (35). – s. 956-968.
16. Settlements Belong to Turkic Nations // Uluslararası Balkanlar, Anadolu, Kafkasya ve Türkistan coğrafyası sanat, kültür, tarih ve folklor kongresi/sanat etkinlikleri. Türkiye: 06-08 Eylül, - 2021. – s. 427-429.
17. Про трансформацію звичаю гостинності в сучасний період // ГРАН/ Науково-теоретичний альманах.-2021.–Том 24.- № 5. - с. 61-68.
18. Azərbaycanın yaşayış məskənləri identiklik kontekstində: ənənəvilik və müasirlik // - Bakı: Turizm və qonaqpərvərlik tədqiqatları. – 2022. – İl 10. - Say 1. - s. 92-99.
19. Azərbaycan xalqının etnik identiklik rəmzlərindən olan ənənəvi yeməklər //-Bakı: AMEA Gəncə Bölməsi Xəbərlər Məcmuəsi İctimai və humanitar elmlər seriyası.–2022.-№ 1(3).-55-61.
20. Azərbaycan xalqının etnik identikliyinə öyrənilməsində maddi mədəniyyət nümunələri mənbə kimi (Milli Azərbaycan Tarixi Muzeyinin kolleksiyası əsasında) // - Türkiye: Akademik Tarih ve Düşünce Dergisi. 2022. - Sayı: 3. – 1104-1115.
21. The Role of the Family as a Social Institution in the Formation of Society in Modern Times // - Turkey: Vakanüvis-Uluslararası

Tarih Arařtırmaları Dergisi, 2022. - 7 (Özel Sayı: Dr. Mahmut Kırkpınar'a Armađan). - 1566- 1581.

22. Manifestation of Azerbaijan's Hospitality in the Ceremonies of Ethnic Groups // - Turkey: Uluslararası Halkbilimi Arařtırmaları Dergisi, 2025. - 8(1). - 75-83.



The defense will be held on September 18 2025 at 10⁰⁰ at the meeting of the Dissertation council ED 1.30 of Supreme Attestation Commission under the President of the Republic of Azerbaijan operating at the Institute of History and Ethnology named after A.A.Bakikhanov of the Azerbaijan National Academy of Sciences.

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The dissertation work accessible at the Scientific Archive and Library of the Institute of History and Ethnology named after A.A.Bakikhanov of the Azerbaijan National Academy of Sciences.

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