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ABSTRACT

of the dissertation for the degree of Doctor of Philosophy

**THE PROBLEM OF ELITE AND MASS CULTURES IN
MODERN PHILOSOPHY: COMPARATIVE ANALYSIS**

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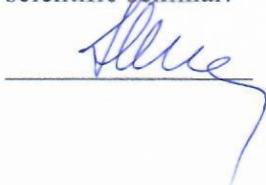
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GENERAL CHARACTERISTICS OF THE WORK

Relevance of the topic and the degree of development. One of the most compelling issues facing the science of modern philosophy is the comparative analysis of various philosophical and social problems in society and their objective philosophical understanding. The results of comparative and objective analysis often reveal the need for intercultural dialogue. Dialogues, which are important in our globalized modern world, make it necessary to objectively define the role of elite and mass cultures, and to conduct philosophical research based on new comparative analyzes. In this regard, the study, based on a comparative analysis of elite and popular cultures from a social philosophical context, draws attention both as a scientific and philosophical value, and as a research work to identify commonalities and differences between different philosophical teachings.

National leader Heydar Aliyev, who worked selflessly for the development of national and spiritual values and culture of the Azerbaijani people in the twentieth century, made the progress of our culture and integration into world culture his way of life: "Every nation has its own traditions, national, spiritual and religious values. We are proud of our national and spiritual values, our religious values and traditions. Our people have created our traditions, national and moral values for hundreds and thousands of years, and these are now the factors that make up the morality of our people." ¹

Continuing to develop these cultural and spiritual values, President Ilham Aliyev, continuing the policy of national leader Heydar Aliyev, has done very important work to integrate our national culture into world culture and to promote and study our culture in the world. According to Ilham Aliyev, as Azerbaijan is a multi-religious and multi-ethnic country, it is possible to develop our culture in the conditions of cultural diversity and intercultural dialogue.²

¹ Efendiyev T. Heydar Aliyev and our national-moral values. - Baku: -2011, - p.26-2

² Aliyev I. Development is our goal. - Baku: - Azerneshr -79th book, - 2019. - p.94.

It is a natural process that in modern times, the gradual transformation of different cultures created throughout history and passed down from generation to generation into human culture. This process continues on a regular basis, despite deliberate contradictions between some peoples. The development of the universal values of the peoples within their cultures is now becoming legitimate. Undoubtedly, the unique material and spiritual monument of the people to which it belongs, always perpetuates its cultural heritage in the context of inheritance and modernity within the relevant time and space, in other words, enriches it with new shades of meaning in later historical periods.

Of course, the person at the center of all these processes, through his conscious influence, is accelerating the development of the cultural activity of society. Thus, people's further enrichment of world culture finds its positive solution on the basis of national cultures.

The formation and development of cultures was directly related to the people who differed in their mental activity, environment, level of understanding of the world, attitude to events, degree of appreciation, and ability to think. Such people, in the light of their personal material and spiritual abilities at the level of intellect, have achieved the cultural progress of their people. They necessitated the formation of elite forces in different historical periods and played a leading role in the development of elite culture.

The formation and development of mass culture through elite culture has become gradual. Thus, cultural development, which is an integral part of social activity, gave rise to the idea of class and class distinction in society and paved the way for teachings and theories about the importance of elitism in mass society. Elite and popular cultures, which are important in such a system of training and theory, are in a context of interconnectedness and interaction. Provides in places. Naturally, the elite and mass cultures represented in all directions, in turn, have a positive impact on the social environment. In this sense, the gradual rise and formation of elite and mass cultures in the social time and space, as well as the socio-

philosophical analysis of future development prospects are extremely important.

In all historical periods, the processes taking place at both the national and universal levels have led to the emergence of contradictory points in human culture, such as the complete denial of the "old" on the basis of the "new". However, since the "new" culture is based on the "old" culture, it is necessary to take as a matter of course the fact that the "old" retains some of the elements of national cultural creativity. At the same time, over the years and centuries, these elements have been partially, gradually, or completely erased. The existence of such cases in human culture is also directly related to the level of preservation of the richness of national cultures. Thus, the study and analysis of elitism and mass in cultures in different historical periods in the direction of qualitative and quantitative changes is of special importance.

This is because the process of transition from elite and mass to quantitative changes in different time and space, both national and human, is both gradual and systematic, and is of great interest to many cultural scholars from the point of view of modern philosophical research. In these processes, the emergence of elite leaders recognized by the people, first of all, in order to differentiate national cultures, plays an important role. Also, popular culture should be considered as an inevitable result of the innovation of elite culture. Thus, mass culture itself has achieved development and progress through historical stages due to innovation, and has been able to maintain this richness over time.

That is why it is necessary to study and evaluate all these processes on a social and philosophical basis. In this sense, the fact that the topic is quite relevant, both theoretically and practically, creates a great need for its complex, systematic analysis from a socio-philosophical point of view.

In modern social sciences, as in other social sciences, various general theoretical issues related to culture, especially elite and mass cultures, have been studied by individual scholars. In this regard, the research published so far on this topic can be classified as follows.

Issues related to the development and interaction of cultures have been extensively studied by foreign scholars. They mainly focused on the sociological, philosophical, economic, psychological, legal and other aspects of the concept of "culture". Among the scientists who conducted research in this field were O. Spengler, L. Buyeva, E. Gellner, P. Sorokin, N. Andreeva, S. Anisimov, A. Kravchenko, A. Kogan, D. Markovich, J. Donalley, P. Gurevich, I. Ladishkin, S. Oduyev, Q. Klifford, P. Natari, V. Rudnev, L. Samovar, I. Kon, B. Aksyunov, B. Anderson, A. Arnoldov, J. Piaje, E. Solokov, T. Qrushevitskaya, Z. Freud, M. Kagan, A. Uledov and others.³

The second group of researchers includes scientists who have studied the role of personality in cultural development, intellectual resources and the history of the characteristics of national cultures. Among such researchers are Azerbaijani scientists I. Mammadzade, Z. Guluzade, P. Rzaguliyev, Y. Garayev, S. Khalilov, A. Aliyev, Kh. Dadashov, F. Mammadov, M. Manafova, S. Mammadova, Z. Mammadov, I. Omaroglu, M. Taklali, A. Bayramov, M. Afendiyev, N. Huseynova, V. Garayzade, G. Abbasova, R. Aslanova, S. Aliyeva, S. Abdullayeva, A. Taghiyev, H. Imanov, I. Huseynov, N. Abbasov,

³ Spengler O. *Sunset Europe*. - In 2 volumes 1. - M: Thought. - 1993; Buyeva LP *Man: activity and communication*. - M: Thought. - 1978; Gellner E. *Nation and nationalism*. M: - Progress. - 1991; Sorokin P. *Man, civilization, society*. M: - Norma. - 1992; Andreeva N. *Social psychology*. M: - 1997; Anisimov SF *Spiritual values: production and consumption*. M: - Thought, - 1988; Kogan LN, Khanova OV *Culture in the conditions of NTR*. Saratov, Izd-vo Saratovskovo in-ta, - 1987; Donalley J. *Relizism and International relations*, - Cambridge, - 2000; Clifford G. *Interpretation of culture*. - M: - ROSSPEN. - 2004; Rudnev VT *Encyclopedic dictionary of cultures of the XX century*. - M: - AZBUKA-Atticus Publishing House. - 2017; Aksyunov BV *Crisis of Traditional Forms of Spiritual Culture in a Modern Civilization*. Author's abstract. *Discovery. philos. science*. Stavropol: - 2002; Freud Z. *Dissatisfaction with culture // Philosophical sciences*, - 1989, - №1, - p.24-28;

G.Aliyev and others can be mentioned.⁴ These studies examine the role of national and universal values, the interaction of national ideologies and psychology, the contradictory and harmonious development of cultures, the application of modern information and communication technologies, the study of means of influence and other socio-philosophical problems.

Object and subject of research. The object of research is elite and mass cultures, and the subject is a comparative analysis of the integration of these cultures in the social time and space.

The purpose and objectives of the study. The purpose of the study is to provide a comparative philosophical analysis of elite and mass cultures in the context of social time and space, and its objectives are to perform the following directions to achieve this goal:

- to analyze the theoretical and methodological bases of the problem of elite and mass cultures in modern philosophy;
- to study the socio-philosophical essence of the problem of nationality and humanity of elite and mass cultures and its historical stages on the basis of comparative analysis based on concrete facts;

⁴ Mammadzade I. Once again about philosophy. Modern approaches, imagination, perspectives. - Baku: Taknur LLC, - 2020; Aliyev A. Our national culture draws its strength from Heydar Aliyev's ideas. - "People's" newspaper. - Baku - 2010, - May 6; Mammadov FT Culturology, culture, civilization. - Baku: - "OL" LLC, - 2016; Khalilov S. Philosophy of spirituality. - Baku: Azerbaijan University, - 2007; Abdullayeva S.M. Personality in the system of culture and civilization. Philosophy doc. dissertation. - Baku, - 2006; Tagiyev A. Philosophy of national identity. - Baku, - 2013; Huseynov I., Efendiyev T., Abbasov N. World culture policy. - Baku: - Mars-Print NPF, - 2012; Aliyev G. Heydar Aliyev and philosophy of national mentality. Baku: - Fate, - 2003; Geray-Zade VA Elite and mass art in the context of Azerbaijani culture. Diss. on the search. three. step. kand elephant science. - B., - 1997; Aslanova R. Globalization and cultural diversity / R.Aslanova. - Baku: Elm, -2004, -264 p. ; Kuli-zade, Z. Theoretical problems of the history of oriental culture and descriptive studies. - B: - 1987; The problem of humanism and rationalism in philosophy in the context of the integration of cultures. AR.BDU. Cultural diversity: the world and Azerbaijan. - Baku, - 2016, - p.264-266.

- to reveal the ways of their solution, revealing some negative influences and situations that hinder the harmonious development of elite and mass cultures within the social time and space;
- identification of factors that create social tension in the interaction between elite and popular cultures and identify ways to address them;
- to determine the influence of elite and mass cultures in the formation of the democratic outlook, the rule of law and civil society;
- to study the importance of elite culture in mass culture, which has a key place in the constant development of national self-consciousness in the social environment of Azerbaijan;
- to determine the social content and functions of elites and mass cultures in terms of quantitative and qualitative changes;
- to express attitude to modernist and postmodernist views in elite and mass cultures;
- to study innovative processes in modern elites and mass cultures;
- to analyze the importance of communication as a priority in elite and mass cultures.

Research methodology and methods. The topic of the dissertation covers the study of the problem of progress of elite and mass cultures in social time and space in terms of institutionalization and current development of philosophical paradigms related to the existing problem. Also, the research was carried out on the basis of complex systematic approaches to the analysis of existing views and concepts, adherence to the principles of logic, history and worldview in the process of comparative analysis of the problem of elite and mass cultures in modern philosophy.

The research used classical scientific approaches and methods applied in a number of sciences, especially philosophy, sociology, history, as well as other humanities and social sciences, as well as methods of system-structural analysis, comparison, theoretical analysis. Undoubtedly, the level of modern science, as well as non-classical paradigms were used in the dissertation in accordance with the nature of the research.

The main provisions of the defense:

- cultural treasures created by a creative person at the heart of elite and popular culture, have been along with mythological and religious events that have emerged in different contexts and forms in different historical periods and are part of civilization, often reflect real activity;

- elite and mass culture directs the development of human society and the events and processes taking place here in the right direction, corrects the differences in nationality and humanity, both create a single space necessary for the formation of national culture;

- the source of the legitimacy of the need for the transition from individual to mass is the national cultures of different peoples that existed in different historical periods;

- in elite and mass culture, the unity of tradition and historical heritage is interrelated. The contradictions arising in the transformation of elite culture into mass culture are resolved during the relevant historical period;

- in the mutual development of elite and mass cultures, the interaction of national material and spiritual cultures values, manifests itself as a culture born of the unity of scientific and artistic creativity and highly accepted by the masses.

The scientific novelty of the research. The main elements of the scientific novelty of the dissertation are primarily explained by the fact that, unlike the research work written from a cultural point of view, essence and content of the problem, as well as solutions, the theoretical provisions, as well as practical recommendations are purely socio-philosophical. Based on all this, the main provisions of the scientific novelty of the research are presented as follows:

1. The ratio of traditional, mass and elite cultures in the social space as well as the means of interaction are analyzed in detail;

2. In elite and mass cultures, innovative information processes are highlighted as a priority area that provides a factor of communication, dialogue;

3. In the analysis of the theory of elite and mass culture, the important principles that characterize it, the "unit of measurement",

as well as the standard criteria are examined through the prism of philosophical values;

4. In art, which is an important part of culture, the forms of the category of symbiosis are involved in scientific circulation at the level of difference, identity and diversity;

5. Consider the manifestations of social experience in elite and mass cultures against the background of global transformations, as well as its modern paradigms.

The theoretical and practical significance of the research is directly related to the quantitative and qualitative changes in the elite and the masses in parallel cultures, as well as the directions and areas of application of elite and mass cultures in modern philosophy through the use of innovative processes.

The research materials in the dissertation are of practical importance in the process of applying the existing theories, views on elite and mass cultures in the history of philosophical thought of recent decades, as well as the interrelation of similarities and differences. The main conclusions and results of the research are to reveal the unexplored and untapped potential of elite and mass cultures in the existing experimental processes, globalization and integration processes. Scientific and practical measures taken in connection with the importance of elite power in national cultures in mass culture, as well as the development and gradual implementation of projects in this direction can provide the necessary assistance. At the same time, the obtained scientific-theoretical and practical results and recommendations can be used in other scientific researches, preparation of lecture materials, as well as in the process of relevant philosophical and cultural research.

Approbation and application of the dissertation. About 20 articles and theses on the main content and provisions of the dissertation were published in scientific journals published in foreign countries and in our country on the recommendation of the ECA, as well as in conference proceedings of international importance.

Name of the organization where the dissertation work was carried out: The dissertation was completed in the "Social Philosophy and Environmental Problems" department of the Institute

of Philosophy and Sociology of the Azerbaijan National Academy of Sciences

The dissertation consists of an introduction (16.557), 3 chapters (Chapter I -65.129 characters; Chapters II – 106.312 characters; Chapter III- 65.857 chapters), 10 paragraphs, conclusion (11.706 character) and bibliography (21.175 characters). The total volume of the dissertation is 286,736 characters.

MAIN CONTENT OF THE DISSERTATION

In the "**Introduction**" part of the dissertation, the relevance of the topic is substantiated, the degree of development is studied, the object and subject of research are defined, goals and objectives are specified, scientific innovation is shown, theoretical-methodological bases, scientific-theoretical and practical significance are noted.

The first chapter of the dissertation is called "**Stages of emergence and development of elite and mass cultures.**" This chapter covers three paragraphs. **The first paragraph, "Theoretical and methodological foundations of the problem of elite and mass culture in the history of philosophical construction"** analyzes the views of philosophers, scientists and researchers on culture, civilization, mass culture, elite culture, philosophical explanation of these terms.

A number of well-known scholars - L.N. Kogan - have shown that spiritual culture is a component of human ability, E.A. Waller's close connection of culture as well as with labor habits, educational traditions, creation, protection, distribution, and exchange of wealth, D.Markovich's interaction of culture with labor, existence of specific, different features of culture and civilization, M.S Kagan's important role of culture in human-nature, human-society, human-human relations, B.S. Yerasov's culture as a form influencing social relations and politics, Z.Hajiyev's complex and multifaceted nature of cultural development conditioned by social factors, Freud's definition of culture as a general difference between human life and biological form of life, A.K. Uledov's noted that culture is most important quality of the spiritual sphere, the connection of culture

with creativity, the identification of culture with civilization, the existence of religious and secular cultures by nature, the attribution of A.Q.Spirkin's material and spiritual needs to spiritual culture, the research result and scientific-theoretical view M.Efendiyev on the accumulation and distribution of spiritual values of spiritual culture, the integration of education and mass media, a number of key regularities in the development of culture are problematic.⁵

The concepts presented in the history of philosophy about the elite, include biological, psychological, psychoanalytic, socio-psychological and technocratic theories. The biological theories about the elite were developed by R. Williams, E. Bogardus, psychological theories by G. Gilbert, B. Skinner, psychoanalytic theories by Z. Freud, E. Erickson, and, in general, by the supporters of Freudianism. Psychological theories are also reflected in the works of E. Fromm, G. Lasswell and technocratic theories C. Bernham and C. Gelbright.

While characterizing the culture formed in society through aesthetic, intellectual and spiritual criteria, it can be characterized as "higher" ("subtle") culture, "middle" ("ordinary") culture and "primitive" ("vulgar") culture. Socially, mass culture is shaped by the "middle class" in society. At present, culture is intensifying mainly in the context of the concept of "mass culture" in terms of how to determine the values and norms of society.

According to A. Schopenhauer's aesthetic views, the main purpose of elite culture is to calm people spiritually and spiritually. As a result of the aesthetic values created by this elite culture, secular harmony reaches its peak. A. Schopenhauer, in his work "The World: Like the Will and Imagination" written in 1844, touched upon

⁵ Kogan A.N. Sociological culture. Ekb.: 1992; Waller E.A. Communism. Culture. Man. M.: 1984, p.21; Markovich D. General sociology. M.: 1998; Kagan M.S. Philosophical culture. SPB.: 1996; Erasov B.S. Social culturology. M.: 2000, p.17; Hajiyeu Z. Philosophy. Baku: 2001, p.400; Freud Z. The future of one illusion. Twilight Gods. M.: Science. 1989; Spirkin A.G. Fundamentals of philosophy. M.: Politizdat. 1988; Efendiyev M. "Fundamentals of political science". Baku: Politics, 2004, p.403

aesthetic values, and in this work gave detailed information about the important nuances of aesthetic cognition.

The concept of elite culture put forward by the great German philosopher F. Nietzsche was clearly expressed in the idea of "superhumanity". In the examples of elite culture, the interests of the aristocratic class are defended. Nietzsche's views had a strong influence on the formation of modern elite theories.

The famous twentieth-century Spanish philosopher Jose Ortega-i Gasset (1883-1955), in his works *The Rebellion of the Masses* and *The Inhumanity of Art*, rightly divided culture into two parts under the name of elite culture and mass culture. According to Gasset, there is no logic in the activities of the masses, and in this regard, the culture created by the masses is illogical and simple. He is not only not ashamed to be identified with everyone, but he is pleased with it. That is why the masses feel like carriers of justice and incompetence.⁶

As can be seen from the examples, important ideas about elite and popular culture have been expressed in the literature of foreign countries, especially in Western literature, as well as in our national sources, and original works in this field have been written.

The second paragraph of this chapter, entitled "**Elite and mass cultures in the context of socio-philosophical approaches**" states that from time to time researchers have approached the philosophical understanding of culture from different points of view, expressing comparative views on differences between nationality and humanity. Thus, J. Vicon, I. The scientific approaches of Kant, G. V. Hegel and Schelling contain interesting ideas in this regard. Of course, since the history of mankind is ancient, the emergence of ideas about culture, differences in tastes, different attitudes of individuals to art, and the need for these relations to become the property of the people, that is, the transition from individual to mass, have become legitimate. At the source of all these processes are the national

⁶ Asadov A. Philosophy of politics: thoughts on the human will and its historical destiny aimed at the realization of the essence // Philosophical pentology: in 5 volumes. Volume V. Baku: Taknur, 2013, p. 51

cultures of different peoples that existed in different historical periods.

A number of philosophers and researchers, especially J.J. Russo, recommended a return to earlier times. The famous philosopher A. Schopenhauer connected humanity with individuality, emphasized the reality of speaking about individuals. He noted that human culture was created by geniuses and personalities.⁷

One of the existing theories in the study of elite and popular culture today is the communicative theory. The Canadian sociologist M. McLuhan (1911-1980) noted in his research on mass culture that mass communication created and shaped a new type of culture.

The features of mass culture have been extensively analyzed in a number of philosophical works in the twentieth century. In particular, the Spanish philosopher and sociologist Jose Ortega-i-Gasset and the American sociologist Daniel Bell spoke extensively on this topic. As a result, the nature of the mass (community) and the cultural samples created by this mass were analyzed, and the subjects of mass culture were discussed.

Elita and mass play an important role in the process of cultural development, and at the same time, these concepts, "mass society" are part of the concepts of elitism. The concepts of "elite culture" and "mass culture" have been developing through the ideas, results and examples of creative directions given to society by individual creative people.

At the heart of elite and popular culture is the creative man, the cultural riches created by man have had different contents and forms in different historical periods, and as an integral part of civilization, in addition to mythological and religious events, have often reflected real activity. According to the research conducted in the second paragraph of the first chapter, the following conclusions can be drawn: - existence in elitism is based on national character. In this process, the formation of a creative attitude to material and spiritual

⁷ Schwartz T. From Schopenhauer to Heidegger. M.: Progress. 1964, pp.24-28

values, geographical position, environment, conditions, historical period are expressed; -national thinking is an important factor in elite culture; manifests itself; - in elite and mass culture, the unity of tradition and historical heritage is interrelated; - the contradictions arising in the transformation of elite culture into mass culture are gradually resolved during the relevant historical period.

The third paragraph of this chapter is entitled "**Comparative analysis of similarities and differences in elite and popular cultures**" and conducts research and comparisons in this direction. Both elite and popular culture are generally characterized by the production of cultural wealth. However, there are a number of differences between them that this fact separate them from each other. At the same time, in both cultures, man occupies a central and important place, and in every form of culture, man plays the role of a subject. Thus, the driving force of both elite and popular culture is man.

Among the main features of elite culture, it is necessary to emphasize make as note its secrecy and nobility. As is clear from the meaning of the term, elite culture, which is the culture of the elite, is sometimes referred to as "high culture" Exceptionally samples of elite culture, distinguished by their exclusivity, are designed for a small and elite circle of people.

Elite culture differs from mass culture in complexity, creativity, restraint and intellectuality. An elite culture with high and sublime values can be created by the highest strata of society, as well as by professional artists at their request.

Along with the differences between elite culture and mass culture, there are similarities and commonalities. Both elite culture and mass culture take an active part in the formation of national culture. Elite culture participates in this process through educational, scientific and artistic institutions, using the mechanisms of influencing mass consciousness. Both elite and mass cultures create a single symbolic space necessary for the formation of national culture.

Both elite and popular culture have the character of historical transformation process.

It should be noted that elements of elite and popular culture which belonging to different groups of people are partially or completely deformed, and sometimes completely disappear.

Elite and mass cultures also differ in their level of development. Of course, this different development is directly related to the existing political, economic and social structure within time and space. Events in a society have a negative or positive effect on its culture. Elite culture differs from popular culture not only in terms of knowledge, but also in a number of other important aspects. From this point of view, the examples of elite culture are characterized by principledness, spiritual richness, aristocracy, self-fulfillment and high aesthetic value.

The second chapter of the dissertation is entitled "**The problem of elitism and mass in national cultures against the background of conceptual trends.**" The first paragraph of this chapter, "**The factor of national culture in the context of the problem of mass and elitism,**" examines national culture, its origin, features and the place of elite and mass culture here. Some scholars divide culture into two parts: universal culture and national culture. When they say universal culture, they mean civilization. Its connection with national culture is interpreted unilaterally.

The main feature of national culture is its diversity, originality and uniqueness. In general, the development of national culture is associated not only with material but also with humanitarian factors. Only a national culture based on material and spiritual foundations can benefit both its own nation and humanity. Regardless of whether the national culture manifests itself in an elite and mass form, it is rooted in the national values of the nation, society and ethnos to which it belongs or tuned.

National culture is of great importance for the development of society as a whole, both before and after its transformation into human culture. Different needs arise in the emerging and emerging generations of human culture. New needs, in turn, require the emergence of cultures that meet different national, modern needs. For this, there is a need for a more intelligent elite force. This

requires a constant increase in human knowledge and outlook. That is, the need for emerging human capital is constantly growing.

It should be noted that there is a difference between folk culture and elite and mass cultures. As a result of the life and activity of the people, its culture and art are formed and developed. Thus, the people play the role of a source for the elite. The formation of the elite is closely linked with the formation of the people.

In societies where multiculturalism is widespread, national cultures differ in traditions, diversity and diversity of national folklore. From this point of view, in multicultural societies, there are more fertile conditions for the preservation of the existence of a mass culture with a national content based on traditions. It is gratifying that multicultural traditions also prevail in our country, and the history of these traditions dates back to ancient times. From this point of view, both elite culture and popular culture of the ethnic groups living in our country maintain their existence.

In the second chapter, "**Quantitative and qualitative changes in elite and mass cultures: the social content, nature and functions of the problem**", a number of issues are analyzed. It is stated that the changes taking place between elite and mass cultures are mainly characterized by qualitative features. The intensification of cultural ties and exchange, the increase of cultural diversity, the tendency to move away from standardization in the era of mass industrialization have created conditions for the rapid development of quantitative and qualitative changes in elite and mass cultures.

The complexity of the relations between mass and elite cultures, their different functional nature, the ability to transform under the influence of social, technical, aesthetic and other factors - all these cases, taking into account previous experience, theoretically understand the concepts of elite and mass culture at a new critical level made it necessary.

Elite culture is fundamentally perfect, the moral values contained here reflect aristocratic values, and this culture is characteristic of privileged societies characterized by self-sufficiency. Elite culture is an example of a culture that is superior

to mass culture in terms of quality and opposes mass culture, preserves its subjective features and provides a creative function.

Well-known culturologist F. Mammadov characterizes elite culture as "culture of the upper class" and mass culture as the culture of the "lower class". He distinguishes the cultural hierarchy against the background of the lower and upper classes, noting the role of individual intellectuals, groups, as well as the masses in the process of cultural creation in general. He notes that the lower class is represented by a simple-minded people, and the upper class is represented by intellectuals.⁸

The division of culture into elite and mass culture is mainly characterized by the fact that not everyone is inherently the same, some people are born talented and capable by birth. It is these types of people represented later form the elite. Elite culture is not about a specific social class, but about creative consciousness. Representatives of popular culture are interested in quantity, not quality, unlike elite culture, mass culture attracts attention with its simplicity and simplicity, and representatives of mass culture do not tend to be knowledgeable.

Elite and mass culture perform a number of social functions in art and artistic creation. Especially creative, communicative, cognitive-heuristic and evaluative functions are taken from them in connection⁹.

In contrast to mass culture, where the quantity ratio is predominant, the quality factor prevails in the elite culture. In this sense, elite culture has esoteric features. The esoteric features of elite culture are not intended for the general public, as they are observed with secret knowledge.

The third paragraph of the second chapter, entitled "**The relationship between artistic and scientific thinking in elite and popular cultures,**" states that the differences in the processes of transformation of elite cultures of different peoples into mass culture

⁸ Mammadov F.T. Culturology, culture, civilization. Baku: "OL" LLC, 2016, p.51

⁹ Hajiyevev Z. Philosophy. Textbook. Baku: Turan evi, 2012, p.437

directly depend on people's cognitive abilities. Thinking plays an important role in this process. It is through thinking that people understand the nature and content of events in the process of action, analyze, investigate, draw certain conclusions and determine a new mechanism of action according to this result.

Through scientific, artistic and creative thinking, which is the "product" of purposeful cognitive activity, a person achieves self-esteem in a very broad social context as the creator, perfecter, carrier, transmitter of elite and mass cultures.

Naturally, the first stage of this process - the beginning - begins with the perception of the previous culture, the perception and self-realization of events of appropriate influence in accordance with age and worldview.

The power of scientific and artistic creativity is directly proportional to the power of elite creativity. That is, if the scientific, artistic and creative power of the human mind is comprehensive, the power of perception will be appropriate for it. Also, if the content of the perception is comprehensive from a scientific and artistic point of view, the processes of evaluating, preserving and transmitting the perceived cultural materials to future generations will be appropriate.

The interaction of scientific thinking and artistic thinking in elite and popular cultures has given impetus to human culture based on the following criteria: the creators of elite culture have carried out scientific and artistic ideology, based on theoretical foundations, theories, and there has been an opportunity for the approved practical results to take on a mass character historically and within the relevant space: within this opportunity, scientific and artistic thinking have managed to present their creative products accordingly;- the substantiation of the new product of scientific and artistic thinking by the creators of elite culture with historical facts has shown its value when it becomes popular;- the creative activity of elite scientific thinking in the development of mass culture has served to revive past experience, to establish the idea of a "new" that acts as a requirement of the future.

In this sense, the important place of scientific thinking in cognition has been assessed by historical stages; - in the interrelated

development of elite and mass cultures, the creative quality of scientific and artistic thinking has not been lost, has not turned into a fruitless fantasy, has shown its importance in the continuation of creativity; -

The current cultural progress necessitates the importance of cognitive activity that can meet the requirements of the time, and considers it necessary to re-evaluate the relevant scientific and artistic thinking:- in the context of globalization, the transformation of elite culture into a mass culture, internationalization and integration, the interaction of scientific and artistic thinking is very important in order not to "melt" the national cultures of different peoples.

The fourth paragraph of the second chapter is entitled **"Philosophical analysis of modernist and postmodernist views in elite and mass cultures."** It should be noted that one of the main directions of the culture of the XX century was modernism. Modernism reflects the diversity of forms and types of art culture.

Symbolism, expressionism and acmeism are present in modern art. Avant-garde art exist cubism, phobia, pop art, futurism, surrealism and dadaism.

The concept of modernism is associated not only with culture and art, but also with science and philosophy. Existentialism is an irrationalist, subjective, idealist trend that was formed in the twentieth century with the aim of creating a new worldview in philosophy, being one of the components of modernism. Representatives of the German school M. Heidegger, K. Jaspers and representatives of the French school Albert Camus, Jean Paul Sartre are the main supporters of this trend. The current has a great influence on Western literature and art in modern times. The aim of the process was to "renew" and develop worldviews.

Postmodernism in culture is currently ongoing and is an existing, unfinished process of modern culture. Postmodernism is a model that reflects new approaches to the acquisition of material and spiritual-cultural values in the direction of understanding the world. Through postmodernism, a colorful picture of the world is regulated.

Postmodernism settles the contradictions between the intellectual levels of the East and the West.

According to scholars, the perception of postmodernism exists in the context of conflicting views. Dialogue is a key term in postmodernism and reveals the uncertainty of the artistic environment in culture.

In modern times, postmodernism is of great importance because it allows the formation of views in elite and popular culture. Thus, postmodernism considers the importance of diversity and relevance of different approaches to elite and mass culture, individual creative intellects as an important condition.

The third chapter of the dissertation, entitled "**Innovative processes in modern elite and popular cultures in the context of global transformations**" consists of three paragraphs. The first paragraph, "**Methods and diagnostic assessment of elite and popular cultures in modern philosophy**" examines both the methods of research and analysis of culture, as well as the results of a survey conducted among university students of the republic. It is stated that through genetic historical analysis, the results of the study of the national culture of different historical periods in stages are analyzed and compared, and a general result is obtained. In this case, the hereditary factor, objective conditions, the current situation and the impact of events on the elite culture are analyzed.

It is possible to obtain the results of diagnostic analyzes by comparing the materials obtained and information about life events, depending on the specific selected and planned research direction. In this case, information is obtained about the interdependence of elite and mass cultures, the historical periods in which elite culture became mass culture, the general features and characteristics of elite, national and individual cultures, given by postmodernism on the basis of modernism.

The main features of changes in ethnic cultures during anthropological analysis are the factors affecting ethnic culture, the main components that objectively reflect the changes in this culture, ethnological features, people's lifestyle, traditions, the dynamics of elite and mass culture in the country, the integration of national

culture into human culture diagnostic results are obtained on the issues.

The practical value of the innovative model is reflected in the universal method through eight-level indicators within the levels of "teaching", "understanding" and "creation". It systematizes the correct understanding of modern laws and technologies, systematic and situational analysis of problems, objective, realistic decision-making, development of modern models and forecasts of governance, culture, individual improvement and self-government, increasing the effectiveness of family management.¹⁰

It has become clear that, gratitude to popular culture, the systems of values and traditions that have an ancient history are collapsing, and new values are being aligned with the traditional ones. In some cases, the link between elite and popular cultures is broken.

The second paragraph of the third chapter (**the factor of communication as one of the priorities of elite and mass cultures**) states that communication, which is an important event in all spheres of public life, is an important factor that forms the basis of human cultural production. Communication plays an important role in the formation and development of cultures. It is through communication that people transmit their feelings and information to one another, and the information transmitted through communication ensures the development of mankind. Communication is of invaluable importance to mankind, no matter how it is conducted. In almost all spheres of public life, communication has an important impact on the regulation of relations between individuals and other members of society, the establishment of cultural ties.

The formation and development of elite and mass cultures is carried out through interpersonal as well as mass communication. In such a way, *"it is necessary to call the purposeful activity, expressed through dialogue communication."*¹¹

¹⁰ Mammadov F.T. Culturology, culture, civilization. Baku: "OL" LLC, 2016, p.30

¹¹ Aliyeva S. The problem of communication in cultural studies. Baku: AzTU Publishing House, 2011, p.26

The emergence, formation, development and popularization of elite culture through communication is also related to the time factor. Taking into account the time factor is the most important function of culture. In this process, the transmission of inheritance from generation to generation is currently carried out through the family. It should be borne in mind that through such transmissions, social experiences pass from year to year, which manifests itself as an information function.¹²

In third paragraph of the last chapter **"Elite and mass cultures in independent Azerbaijan at the stage of national self-awareness"** states that composers, writers, poets, artists, playwrights, directors, actors, singers and other cultural figures we can clarify this issue in the example of some of them. For example, musical works composed by composer Uzeyir Hajibeyov became popular and lived for many years. These works acquire a secular character through the integration of national music into world music, and at the same time enrich world music and culture through the masses. On the other hand, it provides an opportunity to assess the position of Azerbaijani culture in world culture.

National self-awareness plays an important role in the formation and evolution of national consciousness. The national identity of each nation is reflected in the way of thinking, national culture and moral norms of that nation.

National self-consciousness is connected with consciously nurtured feelings of love for the homeland and the nation. National self-awareness is an individualized concept that expresses the degree of mastery of one or another component of national consciousness. The process of national self-awareness is directly related to national culture and is related to the understanding of national culture.

The process of national self-awareness is directly related to the awakening of national consciousness, but we must not forget that the national awakening must be based on the principles of humanism and solidarity, not chauvinism, xenophobia and racism. The formation of

¹² AbbasovN. Cultural policy and cultural heritage. (Cultural analysis) /N.Abbasov.-Baku:-2011, p.67

national consciousness in a healthy environment is possible only in the conditions of multicustomss and multiculturalism.

In the "Results" part of the dissertation, the research is summarized, the main conclusions on the issues studied in separate chapters are summarized, and some recommendations of a recommendatory nature are reflected. In accordance with the results obtained in the research process on the nature and content of the topic, we consider the following proposals for measures to be taken for the purpose of comparative analysis and study of the theoretical and methodological bases of the problem of elite and mass culture from the social philosophical context:

- it should be emphasized that the process of formation, development and formation of elite and mass cultures is connected with different periods of historical development of society;

- since the socio-economic development of the society has an impact on culture, this process should be considered as a factor accelerating the integration of different cultures in the context of global transformations;

- man with his creative consciousness is the creator of both elite and mass culture. With its purposeful activity, it makes the process of formation of socio-cultural values necessary in space and time;

- the accumulation and transfer of creative potential of the elite in the development of cultural relations, as well as their popularization raises the issue of the effectiveness of the use of information and communication technologies and other technical means;

- at present, both elite and mass cultures should be accepted as a basic model that reflects the modern approach to understanding the spiritual and cultural values of the world;

- the principles of history and inheritance are of special importance in national cultures, as each nation has its own national culture, which includes the genetic memory of that nation. From this point of view, it is expedient to take into account the need for national self-consciousness at the stage of formation and development of elite and mass cultures.

In the "Conclusion" part of the work, the scientific-theoretical provisions obtained in the chapters of the dissertation are summarized, systematized and the research is summed up.

The main content and theses of the dissertation are reflected in the following published scientific work of the author on the research topic:

1. National identity and national mentality. // International scientific-practical conference on "Successful results of effective reforms, realities and prospects". Baku Business University, Baku, 2017, p. 565-567

2. Similarities and differences of elite and mass culture. // "World of Culture" (scientific-theoretical collection), XXXIV issue. Azerbaijan State University of Culture and Arts, Baku, 2017, pp.49-56

3. Interrelation between elite and mass cultures in modern times. // "Civilization" (scientific-theoretical journal). Baku Eurasian University, Baku, 2017, p.32-36

4. Research methods of mass culture in modern philosophy. // International scientific-practical conference on "Azerbaijan Democratic Republic and directions of economic development of modern Azerbaijan". Baku Business University, Baku, 2018, p.178-180

5. View of elite and mass culture from a philosophical and historical perspective. // "State and Religion" public opinion collection. State Committee for Work with Religious Organizations, Baku, 2018, p.15-22

6. Methods of approach to elite and popular culture in modern philosophy and diagnostic assessment. // "The world of culture" (scientific-theoretical collection), XXXVI issue. Azerbaijan State University of Culture and Arts, Baku, 2018, pp.150-155

7. Socio-philosophical approach to elite and mass cultures in the process of national self-awareness. // XVII International scientific-practical conference on "Problems of research of musical culture of Turkic peoples". Azerbaijan State University of Culture and Arts, Baku, 2018, p.159-162

8. The importance of the impact of elite development on the masses in national-cultural activities. // International scientific-practical conference on "Directions of internationalization and competitiveness of higher education in Azerbaijan". Baku Business University, Baku, 2019, p.547-551

9. Elite and mass cultures: a comparative analysis. // "State and Religion" public opinion collection. State Committee for Work with Religious Organizations, Baku, 2019, p.71-76

10. National cultures and the value of preserving their values.// "National cultures in intercultural communication" (a new paradigm of protection of cultural and natural heritage). Minsk, 2019, p.35-42

11. Scientific-conceptual approach to the concepts of culture and civilization // Culture: Problems and perspectives. "Karabakh is Azerbaijan!" XIV International Scientific Conference of Doctoral Students and Young Researchers. ADMIU, Baku, 2021, p.77-80

12. .Basic, social content and functions of elite and mass cultures in terms of quality and quantity changes. // Economic and Social Development 66th International Scientific Conference on Economics and Social Development Development Book of Proceedings. Rabat, 2021, p.137-144

13. Elite and mass cultures in Azerbaijan at the stage of national self-awareness // Scientific Works of Azerbaijan State University of Culture and Arts, Baku, 2021, p.53-61

14. Stages of development of elite and mass cultures. // "Labor and social relations" (Scientific-Practical magazine), Azerbaijan Academy of Labor and Social Relations, Baku, 2021, N1 (15), p.30-39

15. Communication factor as one of the priorities of elite and mass cultures // State and Religion "public opinion collection. State Committee for Work with Religious Organizations, Baku, 2021, pp. 87-93

16. National culture, integration and elite // Global economic challenges: International Conference on the main directions of socio-economic development in the liberated territories of Azerbaijan, Baku Business University, Baku, 2021, p.128-132

17. Elite and mass cultures: diagnostic assessment // "Gilea" scientific magazine, National Pedagogical University named after MP Draganova, Kiev, №162 (5) p.16-21

18. The role of the creative elite in the development of culture. // "Civilization" (scientific-theoretical) journal. Baku Eurasian University, Baku, 2021, p.47-54

19. Differences in philosophical views on elite and mass cultures. // - Baku: "Labor and social relations" (Scientific-practical magazine). Azerbaijan Academy of Labor and Social Relations, - 2021. №2 (16), - p.35-46.

20. The problem of elite and mass cultures against the background of qualitative changes in terms of content and essence. // - Turkey: International Journal of Turkic World Studies, - April 2022. volume 5/2, - p.1-1

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