

## ETHNO-NATIONAL AND REGIONAL IDENTITY IN AZERBAIJAN



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**Abstract.** Ethnogenesis, ethnoidentity in general, the ethnosphere, roots, origins, the phenomenon of existence, no matter how many problems it has faced in recent times, continues to maintain its dominant character in terms of psychological and anthropological sources. This event is also the focus of ethnographers, anthropologists, political scientists, philosophers and analysts as a whole, as a result of complex political and social processes taking place in the world. At the same time, ethnogenesis and identity, in contrast to all periods of history, highlight the phenomenon of multiculturalism, which, in the context of today's globalization, stands on the opposite pole and has an antithesis. In addition, the introduction of the phenomenon of identity and research in this area focuses on such important philosophical-moral, socio-cultural, as well as socio-psychological factors related to local and numerous different peoples and ethnic groups living in a particular geopolitical space. The issue of culture, the phenomenon of intercultural dialogue is of special importance. By uniting their efforts in the process of globalization and applying this very important factor as the main issue of the policy, the countries of the world try to protect the interests of the masses, the subjects of national affiliation, the common owners of the same ethnosphere, material and spiritual values of the same region.

In this regard, the problem of «Ethno-national and regional identity in Azerbaijan» selected as a research topic is relevant both in terms of scientific analysis and evaluation, as well as in terms of practical application.

**Keywords:** *Azerbaijan, national, identity, ethnogenesis, multiculturalism.*

### **Introduction**

It is known that the phenomenon of geopolitical, ethno-national, as well as family, individual-citizen, in general, the phenomenon of identity is characterized by the psychological roots created and owned by this or that nation for thousands of years and passed on to future generations. is a

system of values. These national and moral values are also so sensitive, unique and specific that by studying them, it is possible to determine the identity, cultural and spiritual existence, national consciousness of the peoples of the world.

The national-moral foundations that have been in the process of formation for many centuries, that is, the national consciousness, reflect the general cultural phenomenon of the people in a broad sense – the religious worldview, morality, ethics and aesthetics. existence – in the term of a new scientific approach - contains the essence expressed in identity.

National consciousness is a moral code of self-consciousness, a philosophy of life, rooted in a sense of national identity and reflecting the moral character of the people, which is systematic, encompassing man from birth to death and even to his final destination.

Also, national ethnoidentity, ethnogenesis, in the broadest sense, the national idea determines the historical past, the ethno-national genesis as an important factor for the fate of peoples, expressed by the concepts of ethnos, ethno-national culture. It is a historically confirmed fact that the phenomenon of national identity has always been at the forefront of the self-consciousness and national self-determination of any people, nation, or even small ethnic community, in the sense of the psychological and anthropological existence of the individual.

This can be fully interpreted and explained in the interpretation of different types of identity, such as individual, family, citizen, geopolitical, ethno-national identity.

Thus, identity, ethnogenesis, or in other words, national moral foundations express a very strong and sensitive national ethical and moral content, which reveals the general national psychology, religious views, culture and aesthetic ideas of the people. For example, historically accepted family ethics for European life differed from the East-Muslim, as well as the national moral foundations of Azerbaijan. The factor of civil marriage in modern Western thought For East-Azerbaijani families, there is still a «generation» of lonely, old, childless girls, who are neither themselves nor the national-moral foundations surrounding them are the way to prevent this loneliness. does not accept the idea of civil marriage in the European sense. Sometimes this form of family society is even put forward in parallel with extreme religious rules, such as sigh, which sounds like the Muslim world with the same roots as ours, so that our people maintain their identity and show loyalty to more civil and modern national cultural norms. makes.

But how did our ancestors evaluate the current events, the cultural and individual evolution, the systemic moral foundations that characterize life and death as a whole, and how did they understand their definition? from our philosophical memory, from our later folk tales, epics, as well as from our proverbs, sayings, from time to time from our serious works of art, dramas, novels, which are an artistic reflection of the development of national thinking, our national identity, which emanates from our examples of epic and other genres of literary thought.

The common idea, which unites the above, completes the common goal - the national idea, and is the manifestation of the philosophy of life of this and other peoples and nations throughout history.

Thus, the concept of identity – ethnogenesis – specifically includes the idea that it is specific to a particular people, a nation, and this characteristic code is a spiritual heritage that is protected, used and transmitted as a password.

**Research results.** Russian scientist L. Gumilov, known for his scientific research on the phenomenon of ethnogenesis, writes, "The internal structure of the ethnos is a well-defined norm of communication between the collective, between individuals and individuals. This norm, of course, exists in all spheres of life and reality, and has been accepted as a single possible way of life in this ethnos and in each individual period. Therefore, it is not difficult for members of an ethnos, because it is natural for them and, conversely, each member of the first ethnic group is surprised to come across a different standard of behavior in a different ethnic group, and tries

to tell his tribe about this extraordinariness of other nations" (Gumilev, 1970).

Lev Gumilov also emphasizes that, "Looking at history, we see that none of the peoples that existed 5,000 years ago have survived. There are very few traces of the huge monuments created by some of them over 2,000 years. Although those that existed in the 10th century still remain in large parts, they have completely changed. We must think that future ethnoses will emerge and disappear. How and why this happens is the most important issue at the heart of ethnogenesis" (Gumilev, 1970).

Azerbaijani ethnographer Giyasattin Geybullayev explains the ethnic process in general as an actor of ethnic composition. He points out that "the ethnic process is the process of changing ethnic groups (tribes, clans, peoples), the formation of new ethnic associations. The field of science that studies ethnic processes, or the process of ethnogenesis, is called ethnic history in ethnography. It is therefore not difficult for members of an ethnic group, because it is natural for them, and on the contrary, each member of the first ethnic group is surprised to come into contact with a different standard of behavior in a different ethnic group and tries to tell their tribe about this difference" (Geybullayev, 1994).

Lev Gumilov also emphasizes: «Looking at history, we see that none of the peoples that existed 5000 years ago survived. There are very few traces of huge monuments, some of which have created over 2000 years. Although those that existed in the 10th century still remain to a large extent, they have changed completely. One must think that future ethnic groups will be created and disappear. How and why this happens is the most important problem at the heart of ethnogenesis" (Gumilev, 1970).

Ethnographer of Azerbaijan Giyasattin Geybullayev explains the ethnic process in general as a subject of ethnic composition. He points out that "the ethnic process is the process of changing ethnic groups (tribes, clans, peoples), the formation of new ethnic associations. The field of science that studies ethnic processes or the process of ethnogenesis is called ethnic history in ethnography. The study of ethnic history is ethnogenetic research. Ethnogenetic process or ethnogenesis is a set of historical processes that take place in the process of forming ethnic identity, ethnic identity of an ethnic group" (Geybullayev, 1994).

The thoughts of Ramiz Mehdiyev, an outstanding scientist, are also interesting from the point of view of understanding the phenomenon of ethnogenesis in our ethno-region, which has anthropological and especially philosophical anthropological and socio-psychological sources.

Academician Ramiz Mehdiyev gave a detailed scientific commentary on the problem of ethnogenesis, as well as on the problem of ethnogenesis in Azerbaijan: "It is important to know that ethnogenesis, although it is a static

natural process, is slow: more than a thousand years pass from the moment of passion for its inertia. It seems to us that in our life there are no important events related to the ethnic system, and we perceive the ethnos as a constant quantity. But this is a serious mistake. Migration of peoples, aggressive wars, ecological processes have become the main reasons for the disappearance of some peoples and the appearance of others over the millennia, the mixing of tribes and ethnic groups, the transformation of languages and cultures. These historical processes did not bypass the Azerbaijani people, which have a rich ethnic history. Due to favorable climatic conditions, the South Caucasus was an ancient settlement of people. Many states and ethnic groups were created and disappeared on the territory of modern Azerbaijan, each of which left its mark on the history of Azerbaijan" (Mehdiyev, 2011).

Academician Ramiz Mehdiyev's thoughts summarized in the following quote are also at this point sounds characteristic: "Undoubtedly, the Azerbaijani people belong to the family of Turkic-speaking peoples. Various ethnic elements took part in the formation of these peoples. For example, the languages of Turkmens, Azerbaijanis and Turks are very close, but each of these peoples came to the XXI century on the "shoulders" of various ethnic groups living in the region where they live, along with their ancient ancestors, especially the Oghuz tribes. We feel their influence, as they say, at every step: in the word structure, in the elements of traditions and culture, in everyday life, often in the external elements of their representatives, and so on (Mehdiyev, 2011).

From this point of view, the work of the famous Azerbaijani scientist Afrand Dashdamirov "Nation and society in a difficult period of history" (Dashdamirov, 2008) is interesting for a new and complete, but also quite objective analysis of the problem of the national idea in Azerbaijan: More ideological field, a specific phenomenon of spiritual, ideological and moral life nations, ethnization of the socio-political situation or ... politicization of ethnocultural life" (Dashdamirov, 2008). In continuation of these ideas, we get acquainted with the specific definition of a scientist, which, like all researchers studying the origins of the national idea of ethnic layers of national

culture, corresponds to our opinion: it plays an exceptional role in preserving the new cultural sovereignty" (Dashdamirov, 2008).

Indeed, the phenomenon of the national idea, rooted in the national and spiritual foundations of the Azerbaijani people, has for centuries led to the growth of new generations of progressive people, the strengthening of the state policy by the progressive ideas of enlightened thinkers. As ordinary domestic ethical norms gradually become socialized in practice and form a code of ethics, the source of the common national idea of the people, they are transformed into universal values and become international relations, international law and so on. led to civil, political, social and cultural development.

The first example that we can give here is extremely high hospitality, respect for elders, elders, intellectuals, respect for teachers, courtesy to women, honor, dignity, colorful folk customs - weddings, holidays, as well as funeral and religious ceremonies.

These moral foundations express a very strong and sensitive national psychological, ethical, socio-cultural content, which reveals the general national psychology, philosophical and moral ideas, aesthetic consciousness, religious views, the rich culture of our people.

The best example of Azerbaijan's national identity in terms of art - Our carpets have deep traces of ethno-national identity, which fully reflect the world perception and worldview of the Azerbaijani people with colorful shades of aesthetic consciousness. Thus, the miracle of carpet art created by the curves drawn in the water of plants in the rich nature of Azerbaijan is both a dialogue between man and nature, and a map of national identity. Ancient Azerbaijani carpets, created 1,000 years ago and found in various historical museums around the world for more than 100 years, reveal the history of national identity and ethnic identity, instilling a sense of beauty and grandeur in millions of people under the influence of flowers and curves.

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From this point of view, our national music, mughams, ancient folk epics and folklore with a rich national spirit - proverbs, bayats, sayings, monolithic stone monuments, epics, in general, our colorful and rich ethnos, pottery and other folk arts, still Our traditions and behavior are a clear manifestation of our ethno-national identity, historical culture, and national philosophy of «I».

For example, we must show that in our traditions and behavior, the relations in the context big-small, man-woman, child-youth are at a level that is more positive and high than in any other nation in the world. This can be said of our already formed way of thinking. This moral criterion of our people is reflected in our proverbs: This moral criterion of our people is reflected in our proverbs "The road belongs to the elderly, the water belongs to the children», "Sit in a place without God, do not sit in a place without elders" and others. As an expression of special respect for the guest in the family, "Even if the enemy comes to the door, it will not be returned" (Dada Gorgud), "Buy a house, buy a neighbor", "A close neighbor is better than a distant relative", Our sayings reflect the national traditions of our ancestors.

In the direction of our analysis, we consider it necessary to point out that the indigenous, created by national-moral values, ethnos, traditions, and the national spirit as a whole, has adopted and maintained higher types of thought in its development, in this direction religion and language, homeland, people, of particular importance to civic components.

From this point of view, it is not accidental that the great leader of the Azerbaijani people Heydar Aliyev attached special importance to the role of national and moral foundations in state-building policy, and even emphasized that Azerbaijan, which gained independence for the second time and developed rapidly, is a state born of these values. Today's Azerbaijan is born from the unity of national and spiritual traditions with universal moral values" (Aliyev, 1997).

In the concept of national-spiritual foundations, Language as well as religion is the basis as a representative of the national spirit, the national idea. Here it is necessary to pay attention to an idea emphasized by the great Azerbaijani enlightener Hasan bey Zardabi.

Thus, H. Zardabi, commenting on the strong factors of language and religion in the identity and especially in the ethno-national identity of Azerbaijan, wrote that "... As science progresses and progresses through education, each tribe should keep two things, one of which is language and one is religion and sect. It is as if one of them was lost, as if the of the waist broken.

When both of them leave, they will be mixed with non-tribes and will disappear by inheritance" (Zardabi, 1960).

As can be seen from the quote, the great enlightener emphasized the importance of national identity psychological consciousness in the factors of religion and language: "It is as if one of them was lost, as if the of the waist broken. When they leave, they will be mixed with non-tribes and will disappear by inheritance", he said.

We must also take into account that the factor of religion, worldview of national moral foundations is the humanism, justice, equality, dignity, love, trust, etc. in the system of morality and traditions in the identity of this or that nation. It also regulates the universal philosophical and ethical qualities that have led the Azerbaijani people to development in all civilizations of history and have had the power of great modern change in the life of society.

In this study, devoted to the analysis of the philosophical and ethical source of the "Ethno-national and regional identity in Azerbaijan" it is necessary to consider the characteristics of the modernist movement, which lasted for 3 centuries and connected the whole world to its influence. During this period, the consciousness of homeland-nation-citizen identity was formed in the system of national-moral bases in all cultural civilizations, and in Azerbaijan this event gave rise to the most complete ideology, which will be called the national idea-Azerbaijani ideology.

The first enlighteners of Azerbaijan, for example, Abasgulu aga Bakikhanov, Mirza Shafi Vazeh, Gasim bey Zakir, Seyid Azim Shirvani and others as well as Mirza Fatali Akhundov, who began his career in the second half of the 19th century, and his successors continued to build their enlightenment missions on issues of national moral consciousness.

As for the issue of regional identity in Azerbaijan, it is already a proven fact that the

Republic of Azerbaijan with its ancient history as an independent state is subject to the rule of law.

Over its 30-year history of development, it has remained faithful to the traditions of multiculturalism and tolerance, defended the principles of respect for the mother tongue and national religions of various ethnic groups and ethnic groups, and ensured that peoples live in respect of each other's traditions and culture.

It is a well-known fact that the President of the Republic of Azerbaijan Ilham Aliyev praised the ideas of multiculturalism, based on this vital cultural program in solving global cultural problems and turned it into a model of sustainable development with his professional politician and competent leader.

The profound thoughts of the President of Azerbaijan, expressed in the following quote, fully revive the content and essence of the model of multiculturalism of the Independent Republic of Azerbaijan: "Multiculturalism is a way of life in Azerbaijan. True, this term is relatively new. But for centuries, there have been multicultural societies in Azerbaijan. Friendship and solidarity between nations are a clear example of this. We are still trying to make a positive impact on the processes in the region and the world on our own initiative" (XXI Century: Hopes and Challenges: Forum, 2011).

It is no coincidence that the President of the country, Mr. Ilham Aliyev, guided by Article 109, paragraph 32 of the Constitution of the Republic of Azerbaijan, declared 2016 the Year of Multiculturalism in order to «preserve, further develop and widely promote the traditions of multiculturalism in Azerbaijan.» signed an order on The decision of the United Nations to hold the 7th Global Forum of the Alliance of Civilizations in Baku in 2016 is also due to Azerbaijan's special emphasis on the philosophy of intercultural dialogue – multiculturalism.

In addition, the Independent Republic of Azerbaijan was elected a member of the Organization of Islamic Cooperation, ISESCO, as well as other authoritative organizations uniting Muslim countries. This is a clear example of Islamic solidarity, which is confirmed by the announcement in 2009 of Nakhchivan, the ancient ethnogenesis, ethno-national identity of Azerbaijan, the capital of Islamic culture.

The activity of the First Vice-President of Azerbaijan, Goodwill Ambassador of UNESCO and ISESCO, President of the Heydar Aliyev

Foundation Mehriban Aliyeva in the field of universal identity and regional development strategy in Azerbaijan is highly appreciated not only in our country but all over the world.

Under the initiative, organization and leadership of First Vice President Mehriban Aliyeva, the Azerbaijani national mugam art, our Ashug art, our national women's cover Kalagayi, the famous traditional art in the ancient human settlement of Lahij village – coppersmith school, our national holiday Novruz holiday, our historical carpet weaving art, etc included in the UNESCO Intangible Cultural Heritage List and acquaints our people all over the world with vivid examples of the phenomenon of identity and ethnogenesis.

All these and similar facts are important in terms of history and modernity in Azerbaijan as a universal identity, a celebration and confirmation of the regional development strategy.

Thus, we can say that the universal, regional development strategy of identity of nations and peoples united under one common sky in Azerbaijan continues to develop in the context of a new and sustainable philosophy of life, being accepted as a priority concept of state policy in the Republic of Azerbaijan. At the same time, this strategy not only solves the problem of society's progress, but also rises to the top of scientific evolution as a methodology.

## Conclusions

Thus, in conclusion, we can say that today, as in all times, people of different nationalities living together in Azerbaijan for many centuries – Lezgians, Avars, Talysh, Jews, Germans, Buduks, Udins, Sahurs, Lahijs, Tats, Kurds and other peoples Representatives continue their lives in peace, solidarity and tolerance. It is a fact that in the Independent Republic of Azerbaijan, ethno-national identity and regional identity do not interfere with each other, and there is a serious tolerance in family relations, moral traditions, and even differences in language and religion. This super-living environment in the Azerbaijani state does not pose any threat of phobia, but rather strengthens the bridge of friendship, unity and communication between nations.

One of the main results of our analysis of this problem is that the topic «Ethno-national and regional identity in Azerbaijan» is one of the most important scientific, socio-political and political philosophical studies of modern times, both universal and regional, family and household rules. It attracts attention with its innovative content, such as language, religion, moral values, cultural traditions, national idea, Azerbaijanism.

It is no coincidence that the issue of Identity, as well as Multiculturalism, which is now the focus of dozens of scientists, researchers and political commentators in Azerbaijan, is studied in many areas, from historical chronological analysis to modern scientific problems. This topic is also of interest in the interdisciplinary context and in many ways.

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Thus, the cultural phenomenon, which stems from the content of the historical development of the life of the peoples of the world in general, the dominant ethnic groups in particular, and thus acquires a human nature, paves the way for more and more fundamental research.

In this regard, the problem of "Ethno-national and regional identity in Azerbaijan" is important from the perspective of historical chronology, as well as from the perspective of modern approaches.

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