



Principles of Development of Ethno-National and Regional Identity in Azerbaijan

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ABSTRACT

Original Research Article

In the modern stage of globalization, in the conditions of the rapid development of high technologies and artificial intelligence, strengthening the criteria for the phenomenon of ethnogenesis is the highest task of the Human Problem.

On the other hand, the mass destruction of "natural" Man during the wars that almost covered the whole world creates a serious threat to the phenomenon of ethnogenesis, which necessitates its protection.

In this regard, the problem of "Principles of the development of ethno-national and regional identity in Azerbaijan", chosen as the subject of research, is relevant both in terms of scientific analysis and evaluation, and practical application, and is of interest for understanding the phenomenon of ethnogenesis in ethno-national, ethno-regional identity from a philosophical anthropological and socio-psychological perspective.

In the presented article, the principles of the development of ethno-national and regional identity in Azerbaijan, ethnogenesis, - ethno-identity, ethnosphere, roots, origin, existence, ethnogenesis phenomenon, have been investigated and evaluated in the context of the phenomenon of ethnogenesis.

Keywords: Azerbaijan, Ethno-National, Identity, Ethnogenesis, Multiculturalism.

Introduction

Ethnogenesis, - the phenomenon of ethno-identity, ethnosphere, roots, origin, existence, no matter how many problems it has encountered in recent times, continues to maintain its dominant character in terms of psychological and anthropological sources.

For example, extremely high hospitality, respect for "elders" (old people), teachers, courtesy towards women, honor, dignity, colorful folk customs - weddings, holidays, as well as funerals and religious ceremonies, which are related to the ethno-national and, therefore, ethno-identical character of Azerbaijan, are psychological and anthropological sources.

These moral foundations acquire a very strong and sensitive national psychology, a wise - humanistic philosophical - morality, a rich and colorful aesthetic consciousness, and religious views.

Rich historical sources and modern facts prove that ethnogenesis is a phenomenon that has undergone a dynamic formation process in the philosophy of life of human generations that have lived in the same region, in characteristic natural and ecological conditions, for millennia. The phenomenology of ethnogenesis, which does not sound any alarm bells, but progresses in a hormonal manner, like assimilation in consciousness, contains the same psychological, philosophical and anthropological qualities of

the masses that have continued from generation to generation by building their lives in accordance with the constantly changing weather, temperature, fauna and flora, climate (sun, frost, rain, etc.) and other natural phenomena.

Such an idea is often encountered: "Inability to adapt to the climate". This is one of the main principles confirming the psychological and anthropological existence of regional identity.

Also, the expressions "city dweller, village dweller, mountain dweller" are important as codes of psychological and philosophical anthropology along with the social aspects of society.

Of course, in the current era of urbanization, where the socio-political policy is being implemented, especially the creation of "smart villages", ethno-regional identity is leaving its history behind. Peoples, who are breaking away from their ethno-identity destiny as a result of natural and foreign influence, are adapting to the new worldview and accepting changes in the national consciousness system, whether ethno-family, ethno-region, etc.

Main part

Ethnogenesis as the Unity of Ethno-National Identity and Regional Identity

It is known that the phenomenon of geopolitical, ethno-national, as well as family, individual-citizen, in general, identity is characterized by psychological roots that have been created and possessed by this or that nation for thousands of years and passed on to future generations. is a system of values. These national-spiritual 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-spiritual foundations, that is, national consciousness, which have been in the process of formation for centuries, reflect the general cultural phenomenon of the people in a broad sense - with a religious worldview, morality, ethics and aesthetics. From the point of view of the new scientific approach, existence includes the essence expressed in identity.

National consciousness is a systematic, self-aware moral code, a philosophy of life, based on a sense of national identity and reflecting the spiritual character of the people, covering a person from birth to death and even to his final resting place.

Also, national ethnochemistry, ethnogenesis, in the broadest sense, defines the historical past of the national idea, ethno-national genesis as an important factor in the fate of peoples. It is a historically confirmed fact that the phenomenon of national identity has always been at the forefront of the self-awareness and national self-determination of any people,

nation or even a 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 various types of identity, such as ethno-national, individual, family, civil, regional, geopolitical identity spheres. For example, the family ethics historically accepted for European life differed from the Eastern-Muslim, as well as Azerbaijani national moral foundations. In modern Western thought, civil marriage, even though Islam allows the principle of the so-called "concubine", is still completely unacceptable for Eastern-Azerbaijani families. From this, there is a "generation" of lonely, elderly, childless girls, who are powerless to determine the way to prevent this loneliness, neither they themselves nor the national-spiritual foundations surrounding them. The idea of civil marriage of European family identity, family structure culture is unacceptable as ethno-national consciousness.

Here the issue of the Unity of Ethnogenesis with Ethno-National Identity and Regional Identity arises.

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

The common idea that unites the above is the manifestation of the philosophy of life of peoples and nations throughout history.

Thus, the concept of identity - ethnogenesis - includes in particular the idea of its peculiarity to a particular people, nation, and this characteristic code is a spiritual heritage that is protected, used and transmitted like a password.

Thus, Regional identity is not limited only to the essence of state borders, but also encompasses the huge cultural thought that has lived and continues to live in these territories for centuries. This is also called national consciousness.

Therefore, the issue of ethnogenesis, which is the main cell of the broad ethno-national moral and value system that constitutes national identity and also applies to people belonging to different ethnic groups, forms the basis when studying regional identity in scientific studies.

A look at the Genesis Story in historical Studies

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” {<http://gumilevica.kulichki.net/articles/Article-84a.htm>}.}

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” {<http://gumilevica.kulichki.net/articles/Article-84a.htm>}.}

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” {<http://gumilevica.kulichki.net/articles/Article-84a.htm>}.}

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” {[5.file:///C:/Users/user/Downloads/kitab20100401060824470.pdf](file:///C:/Users/user/Downloads/kitab20100401060824470.pdf)}.

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” {[5.file:///C:/Users/user/Downloads/kitab20100401060824470.pdf](file:///C:/Users/user/Downloads/kitab20100401060824470.pdf)}.

The Factor of Historical Monuments, Literature, and Art in Affirming Ethno-National and Regional Identity

The ethnogenesis, ethno-national existence of the Azerbaijani people - from its stone monuments, mythological chronicles to folklore sources, from classical written literature to all forms of contemporary literary and artistic and aesthetic consciousness in general - leaves its traces in every field of literature and art.

For example, the paintings and inscriptions on the rocks of Gobustan, a historical monument of the Polyolith era located in the territory of Azerbaijan, 15,000 years ago, undoubtedly confirm that a full-fledged culture arose and was formed in Azerbaijan thousands of years ago, during the early human period.

It is no coincidence that, as studies have shown, “...during the reign of Emperor Domitian (81-96 AD), the Roman legion visited Azerbaijan and reached the territory of Gobustan. Most likely, the ancient Romans were fascinated by Gobustan and carved these notes from their history into stone inscriptions (170).

Of course, during these travels, the existence of traditions and principles that form the basis of culture were formed and formed, and ethno-psychological principles - communication, relations between local tribes and newcomers, or more precisely, intercultural dialogue - took root. About 5,000 very meaningful and attractive rock monuments - petroglyphs in the Gobustan territory clearly express the ethnogenesis of our Ancestors.

For example, more than 100 images of boats, depicted with great skill by our ancient people, reflect, on the one hand, their “dialogue” with culture and craftsmanship, and on the other hand, the phenomenon of progress.

The following quote may confirm this idea. “On the Gobustan rocks ... “The boat images are very valuable in terms of studying not only hunting, but also the history of seafaring, the history of water transport” {<http://kayzen.az/blog/azerbaycan/5247/qobustan-abid%C9%99ri.html>}.

On the Gobustan rocks, from the legendary open art gallery, the dialogue of local people with the universe is also being read. The depiction of the eternal existence of the Universe, the Sun, on the bow of the boats, in our opinion, is significant as a sign of their dialogue with labor and hard work, as well as the history and essence of the knowledge of “Sunny Azerbaijan”.

The human images that stand out in the Gobustan rock paintings and their figure structure also bring to mind a colorful picture of the dialogic life philosophy of our ancestors.

The human images lined up and holding hands on the boats show positive moral qualities such as unity and harmony. This painting also reminds us of the structure of the national folk dance "Yalli", whose history goes back to ancient times.

Azerbaijani carpets, which fully represent the rich shades of the aesthetic consciousness of our people, their understanding of the world, and their outlook on life, are also a powerful factor confirming ethno-national and regional identity with their very existence. The miracle created by the threads dyed in the water of colorful plants produced by the rich Azerbaijani nature beautifully represents both ethno-national identity and the region. The fact that ancient Azerbaijani carpets were discovered in various historical museums around the world 100 years ago once again confirms these historical facts.

In this regard, many examples can be cited from our folk music, mughams, ancient folk epics, and generally our works with a rich national spirit.

Thus, ethno-national identity is an eternal heritage that has left deep traces in the genetic existence and historical cultural memory of the main indigenous people in the territory of Azerbaijan, a region - the Azerbaijani Turks, and has been preserved and developed in the continuation of civilizations, and no matter how much it is exposed to natural and artificial influences, it cannot completely disappear.

The Azerbaijani people, which is moving towards progress in accordance with its own dialectics and dynamics of development of each era, keeps its ethno-national identity alive by preserving its historical regional identity. In other words, the Azerbaijani Turks demonstrate ownership of their deep-rooted ethnogenic existence by preserving and developing these two important entities together.

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. .

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.

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.

Development of Ethno-National and Regional Identity in Azerbaijan at the Modern Stage

Thus, in the course of the analysis of the topic "Development Principles of Ethno-national and Regional Identity in Azerbaijan", we come to the state of the problem at the modern stage.

Naturally, time passes. Dynamic development also manifests itself in the system of consciousness, in the worldview.

In the context of our analysis, we consider it necessary to note that national-spiritual values, national ethno-identity, along with preserving their historical existence, have also mastered new types of thinking and developed a system of self-awareness. In this direction, the components of religion and language, homeland, people, citizenship and political consciousness are of particular importance.

In this regard, the great leader of the Azerbaijani people Heydar Aliyev's special importance in the state-building policy, even in the rapidly developing country that gained independence for the second time, It is no coincidence that the Republic of Azerbaijan, which is a state born of these values, openly confirms that it is a state born of these values. "Today's Azerbaijan was formed from the unity of national-spiritual traditions with universal spiritual values" {2. Heydar Aliyev. 1997}.

In the concept of national-spiritual foundations, language and religion are fundamental as representatives of the national spirit and national idea. Here it is necessary to pay attention to an idea emphasized by the great Azerbaijani educator Hasan bey Zardabi.

Thus, H. Zardabi, commenting on the strong factors of language and religion in the Azerbaijani identity, especially in its ethno-national identity, wrote that "... As science progresses and develops through education, each tribe must retain two things, one of which is language, and the other is religion and sect. It is as if one of them is lost, its back is broken.

When both of them are separated, they will mix with non-tribes and disappear by inheritance" {10.Zardabi Hasan bey. 1960}.

As can be seen from the quote, the great enlightener emphasized the importance of the psychological consciousness of national identity in religious and linguistic factors: "It is as if one of them has disappeared and broken his back. "When they leave, they will mix with non-tribes and disappear by inheritance" {Zardabi Hasan bey. 1960}.

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

In this study, dedicated to the analysis of the philosophical and ethical source of the "Strategy for the Development of Ethno-National and Regional Identity in Azerbaijan", it is necessary to take into account the features of the modernist movement that lasted 3 centuries and connected the whole

world with its influence. During this period, in all cultural civilizations, the consciousness of homeland-nation-citizen identity was formed in the system of national-spiritual foundations, and this... This event led to the emergence of the most perfect ideology, which can be called the national idea-Azerbaijani ideology.

For example, the first enlighteners of Azerbaijan, Abasgulu agha Bakikhanov, Mirza Shafi Vazeh, Gasim bey Zakir, Seyid Azim Shirvani and others, as well as Mirza Fatali Akhundov and his successors, who began their activities in the second half of the 19th century, continued to base their enlightening missions on issues of national spiritual consciousness.

As for the issue of regional identity in Azerbaijan, it is already a proven fact that the Republic of Azerbaijan, which has an ancient history as an independent state, is subject to the rule of law.

The Republic of Azerbaijan, as an independent state, has been systematizing its ethno-regional identity in the context of the new world order policy for 35 years, and continues its path. This is promoting Azerbaijan throughout the world as a civilized, democratic, and legal state. The Republic of Azerbaijan has defended the principles of multiculturalism and tolerance, peace, respect for the mother tongue and national religions, customs and traditions of various ethnic groups, and is famous worldwide for the way peoples live with respect for each other's customs and culture.

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

The profound thoughts of the President of Azerbaijan, expressed in the following quote, fully embody the content and essence of the multiculturalism model of the regional political identity of the Independent Republic of Azerbaijan: "Multiculturalism is a way of life in Azerbaijan. True, this term is relatively new. However, multicultural societies have existed in Azerbaijan for centuries. Friendship and solidarity between nations are a vivid example of this. We are still trying to positively influence the processes taking place in the region and the world on our own initiative" {11/http://bakuforum.az/en/multikulturalizm-nailiyetler-ve-problemler/?fid=2258}.

It is no coincidence that the President of the country, Mr. Ilham Aliyev, guided by paragraph 32 of Article 109 of the Constitution of the Republic of Azerbaijan, declared 2016 the Year of Multiculturalism in order to "protect, further develop and widely promote the traditions of multiculturalism in Azerbaijan". The decision to hold the 7th Global Forum of the United Nations Alliance of Civilizations in Baku in 2016 is also due to Azerbaijan's special attention to 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 influential organizations uniting Muslim countries. This is a clear example of Islamic solidarity, and the declaration of Nakhchivan as the capital of Azerbaijan's ancient ethnogenesis, ethno-national identity, and Islamic culture in 2009 confirms this.

The activities of 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 are highly appreciated not only in our country, but also throughout the world.

Under the initiative, organization and leadership of First Vice-President Mehriban Aliyeva, the Azerbaijani national mugham art, our ashug art, our national women's veil - Kalagayi, our famous traditional art in the ancient human settlement of the village of Lahij - the coppersmith school, our national holiday - Novruz holiday, our historical carpet weaving art, etc. Included in the UNESCO Intangible Cultural Heritage List and has introduced our people all over the world to living examples of the phenomenon of identity and ethnogenesis.

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

Thus, we can say that the universal, regional development strategy of the identity of nations and peoples united under a single sky in Azerbaijan continues to develop in the context of a new and sustainable philosophy of life and is accepted as a priority concept of state policy in the Republic of Azerbaijan. At the same time, this strategy, in addition to solving the problem of social progress, also rises to the pinnacle of scientific evolution as a methodology.

Conclusion

Thus, it is a fact that in the Independent Republic of Azerbaijan, ethnic-national identity and regional Identity do not interfere with each other, and there is serious tolerance in family relations, moral traditions, and even language and religious differences. This super-vibrant environment in the Azerbaijani state does not create any threat of phobia, but rather strengthens the bridge of friendship, unity and communication between nations. As a result, we can say that, as in all times, today in Azerbaijan, people of different nationalities - Lezgins, Avars, Talysh, Jews, Germans, Buduks, Udins, Sahurs, Lahichs, Tats, Kurds and representatives of other peoples continue their lives in conditions of peace, solidarity and tolerance.

One of the main results of the analysis of this problem is that the topic of "Ethno-national and regional identity development strategy in Azerbaijan" is one of the most important scientific, socio-political and political

philosophical studies of the modern era, taking into account both universal and regional, family and household rules. It attracts attention with its innovative content such as language, religion, spiritual values, cultural traditions, national idea, Azerbaijaniness.

It is no coincidence that the issue of identity, as well as multiculturalism, which is currently the focus of attention of dozens of scientists, researchers and political commentators in Azerbaijan, is being studied in many areas, from historical chronological analysis to modern scientific problems. This topic is also of interest in an interdisciplinary context and from many aspects.

It is no coincidence that the issue of identity, as well as multiculturalism, which is currently the focus of attention of dozens of scientists, researchers and political commentators in Azerbaijan, is being studied in many areas, from historical chronological analysis to modern scientific problems.

Thus, the cultural phenomenon, which originates from the content of the historical development of the lives of the peoples of the world, especially the dominant ethnic groups, and thus acquires a human nature, is increasingly opening the way for more fundamental research.

In this regard, the problem of "Strategy for the development of ethno-national and regional identity in Azerbaijan" is important both in terms of historical chronology and modern approaches.

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