
APPROACHES OF AZERBAIJANI RESEARCHERS TO THE CONCEPT OF IDEOLOGY AND NATIONAL IDEOLOGY

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Abstract. In connection with the characterization of ideology as a system of ideas, theories and views as a whole, national ideology is reflected in the national self-consciousness of people, and the national spirit, character and identity are presented in a generalized form. Researchers also characterize the ideology as "national ideology", "national-state ideology", "political ideology" and the ideology of "statehood". The national ideology of Azerbaijan is based on the idea of national, ethnic, religious equality, national unity of all peoples living in the country, this ideology serves the Motherland, people and statehood. The ideologies that make up the national ideology of Azerbaijan are ideology, independence, national solidarity, people, Azerbaijanism, linguistic and cultural unity. The main task of national ideology is the development of national moral values and national mentality; strengthening ties with the Turkic and Islamic worlds. Ensuring the broad promotion and development of national culture, as one of the main elements of the independent statehood of Azerbaijan, the awareness of Azerbaijan as a priority, leading factor of our national ideology, the quality of national ideology, obsession.

Keywords: ideology, national ideology, statehood, national self-awareness, nationalism, liberalism, national interests, national-moral, political-ideological, socio-cultural.

Introduction. There are different approaches to ideology in the scientific literature. Ideology is closely related to ideas, concepts of ideology. People's goals and interests are reflected in ideas. They determine the social existence and development of people. Ideology is also characterized as a system of ideas, theories and views. Ideology (idea + logy) is defined in scientific, and sometimes in a broader sense - "political, legal, moral, aesthetic, religious, philosophical, etc." ideas. system of views "[10, p.69]. Ideology does not only serve the interests of the ruling elite. The ideology also reflects the national self-consciousness of the people. In ideology, the national spirit and character of the people are established in a generalized form.

Ideology is also characterized as "national ideology", "national-state ideology", "political ideology" and "statehood" ideology.

The question of ideology and national ideology in the West was first discussed by the French Enlightenment philosophers Etienne Bono de Condillac, Antoine Destuyt de Tracy, A. Vasychaunt, later CA Helveti, as well as the French leader Napoleon Bonaparte, German philosophers Hegel, Feuerbach, Kant, Marx. Researched by F. Engels and others.

Different aspects of ideology L.Holms, Z.Brzezinski, K.Popper, S.Hangington, F.Fukuyama, R.Aron, O.Heffe, K.Almond, S.Eisenstadt, F.Berk, A.de Tocqueville, F. Researched by von Hayek, M. Haydekker.

Azerbaijani researchers MBMammadzade, MA Rasulzade, H.Baykara, modern researchers J.Ahmadli, R.Mehdiyev, A.Abbasov, G.Abbasova, Z.Hajiyev, A.Taghiyev, N.Shamsizade, A.Hasanov, I. Mammadzade, F.Alakbarov, D.Ismayilov, Z.Garalov, A.Shirinov, national self-consciousness and national ideology, ideology and morality, principles of national ideology, national-state ideology, national ideology and national-moral values, national ideology during the Popular Front, etc. studied the issues. The topic is relevant today.

Views of Azerbaijani researchers on ideology and national ideology

One of the main attributes of the nation-state is the national ideology. As it is known, the national ideology of the Azerbaijani people is based on the morality of the homeland, the sense of patriotism, the consciousness of a single statehood. The source of national ideology was national ideas.

The division of Azerbaijan into khanates in the 19th century, and then the division into north and south, put an end to the existence of a single national ideology.

The intellectual elite of Azerbaijan began to fight for the formation and development of national ideology, and put forward a national ideology consisting of a synthesis of Eastern and Western values. Speaking about the process of formation of the national ideology of this period, A. Hasanov writes: In the (national) ideology of this period, society, people, morality, national-moral values came to the fore "[4, p.64].

In the early twentieth century, mullahs and nationalist intellectuals struggled to transform the national idea into a national ideology. MBMammadzadeh shows that the ideology of national independence goes to the roots of history and to the very depths of our history. He could not declare the Declaration of Independence in 1918 "[11, p.134]. At the same time, MB Mammadzadeh emphasizes that the national ideology of this period consisted of the unity of Turkism and Azerbaijanism.

The national ideology of this period formed the ideological basis for the formation of a sovereign, nation-state.

Before and after the proclamation of the republic, the task of systematizing and clarifying the individual elements of our national ideology fell on the shoulders of all progressive intellectuals of the time, but Mirza Bala Mammadzadeh was known as the main ideologue of the APC government. His articles published in various media outlets and the unified and clear position in these articles later formed the core of his fundamental monograph "National Azerbaijan Movement". Although the "National Azerbaijan Movement" is a purely political work, Mirza Bala took all his approaches, the beginning of the national movement mainly in the context of

the rise of Azerbaijani ideology, so the ideas put forward here can be considered important components of our national ideology.

Speaking about the ideology of the national government in the third chapter of the "National Azerbaijan Movement", the author comments on the three-tier ideological concept of the Musavat party (Turkification, Islamization, modernization), looks at the sources of these ideas and touches on the views of a number of figures. Here, Mirza Bala reveals the great importance of the idea of independence for the nation and its development. He emphasizes that national statehood is of exceptional importance in the organization and self-realization of the nation [17, p.45-46].

Speaking about the national ideology of the APC government, MB Mammadzadeh writes: "Azerbaijan has lived as an independent state since ancient times, showing a unique political entity in different periods of history. The people of Azerbaijan, being a modern state, had a rich cultural life and, as a logical consequence, carried a political ideal. The national Azerbaijani party "Musavat", which translated this ideal, is the first formation of all Azerbaijanis with its initiative in the declaration of independence of the national Republic of Azerbaijan in 1918, its activity in the implementation of this initiative and finally its leadership in the national struggle against the Golden Russian invasion "[12, p. .209].

Speaking about the concept of the national ideology of the Popular Front, national leader Heydar Aliyev said: "As I said, we must have a concept of our national ideology. Undoubtedly, this concept should be based on our historical past, national cultural and religious traditions. We have gone through various stages in the twentieth century, under the influence of different ideologies. Now our people are free in every way. Therefore, in general, it is necessary for our thinking brains, scientists, as well as the army of teachers working in the field of education to work for the formation of our national ideology. This ideology must be established, organized, and at the same time put into practice "[8, p.172].

In the past, MA Rasulzade abandoned cosmopolitan, internationalist, Marxist and liberalist ideologies, which preferred class and individualism over national interests, and adopted the national ideology - the ideology of progressive nationalism. MA Rasulzadeh, in contrast to the two main systems that rule the world, puts forward the following statement: In our opinion, the only social system to be protected is the system of national coercion "[13, p.16].

The ideology of nationalism stipulates that the nation, the people perceive itself as a whole, and that each individual develops and strengthens a sense of belonging to an ethnos. The ideology of nationalism is characterized by a very complex and heterogeneous nature, from rational-positive shades to reactionary-chauvinist shades. While progressive national ideologies that objectively reflect national interests give a strong impetus to the socio-political and moral development of ethnic unity, chauvinist-reactionary, separatist ideologies that distort the needs and needs of the nation, on the contrary, create divisions among peoples. - undermines the foundations of political stability, peace and tranquility, and becomes an obstacle to social progress. Note that, The new and most recent historical period is also characterized as a period of nationalism in bourgeois historiography. "After the Great French Revolution, most European countries raised nationalism and chauvinism to the level of public policy. The same process gradually moved to the East and gave a strong impetus to national liberation movements. One of the most valuable assets of civilization is nationalism, which is far from chauvinism "[17, p.47]. In the words of MA Rasulzade, our nationalism should not be European chauvinist nationalism, but progressive

nationalism that is defended and protects itself from foreigners. According to MA Rasulzade, the ultimate goal of nationalism is the establishment of a national state. The same process gradually moved to the East and gave a strong impetus to national liberation movements. One of the most valuable assets of civilization is nationalism, which is far from chauvinism "[17, p.47]. In the words of MA Rasulzade, our nationalism should not be European chauvinist nationalism, but progressive nationalism that protects and protects itself from foreigners. According to MA Rasulzade, the ultimate goal of nationalism is the establishment of a national state. The same process gradually moved to the East and gave a strong impetus to national liberation movements. One of the most valuable assets of civilization is nationalism, which is far from chauvinism "[17, p.47]. In the words of MA Rasulzade, our nationalism should not be European chauvinist nationalism, but progressive nationalism that protects and protects itself from foreigners. According to MA Rasulzade, the ultimate goal of nationalism is the establishment of a national state.

The first component of the national ideology model of the Azerbaijan Democratic Republic "Turkification, Islamization and modernization" was the revival of the people's ideal of national independence, Islamization was an integral part of the national culture as a religious basis, and Europeanization was the liberalization of democratic and universal values. The creators of the national ideology of Azerbaijan at that time were "representatives of the national and international (in fact - universal) idea, speaking from a single political-ideological, theoretical, philosophical and aesthetic position ... They formed a democratic society based on universal artistic, scientific, political and ideological philosophy. They wanted to create a state based on values and national ideology, and they succeeded. He created the first democratic people's republic in the East, this democratic state "Turkification,

The idea of "destruction" was twice voiced in Europe in the twentieth century. For the first time after World War II, after the collapse of fascist ideology, for the second time after the collapse of the Soviet Union and the decline of communist ideology, the trend of "de-ideology" intensified in the West. However, it became clear that the establishment of a sovereign state is impossible without a national ideology. National ideology meets the goals and means of the nation's development.

In the reality of modern Azerbaijan, the synthesis of national ideology and politics, philosophy, the state of the period of modernization, globalization, a strong leader, culture, language, values, is carried out in interaction.

Professor I. Mammadzade is one of the first to study ideological problems and national ideology in Azerbaijan. He shows that in the process of formation of the unifying principles of the national ideology reflecting the interests of the national state, all the problems of the nation and statehood can be solved by substantiating a single type of common idea on the basis of Turkism, Islamism and modernism or Azerbaijanism. Thus, national ideology is a system of ideas that answers the fundamental issues that exist and should exist [18, p.64]. Prof. İlham Mammadzadeh believes that there is a need for more in-depth research on the problem of national ideology: "Economic modernization, liberalization and liberalization in Azerbaijan. There is an ideology of Azerbaijanism and modernization, which reflects the strategy of socio-cultural change and a range of historical, cultural and symbolic values. There is an alternative ideology of Turkism, but ideologues often try to combine Azerbaijanism with Turkism, and therefore separate the past from the present. However, this synthesis, which is part of the history of ideological life, will always try to influence us. It can be said that most of the scientific works of Azerbaijani scholars

on ideology are not devoted to the analysis of the problems of ideology, but to its creation and essence "[18, p.31-32]. In this regard, according to I. Mammadzade, who stressed the need to conduct research on the problem of national ideology,

National ideology unites all strata of society with different interests, masses, political elite, opposition, intellectuals. The author rightly points out that national ideology, unlike class, racial and religious ideologies, has unifying principles. "National ideology contributes to the strengthening of the state, contributes to the formation and education of general national self-awareness, culture, patriotism ... happens. In the example of Azerbaijan, the role of leaders in the context of globalization with the help of the concept of modern national ideology of the country is clear. The state and the country are developing "[19, p.84-83]. The author shows that in the context of the global transformation information revolution, the demands on national ideology have increased and changed. However, the national philosophical and ideological concept promotes national identity, national and cultural self-awareness of the Azerbaijani nation, the formation and development of the state.

These conceptual provisions, basic principles and components of the national ideology of Azerbaijan mainly consist of the following:

Strengthening the state independence, sovereignty, irreversibility and eternity of Azerbaijan;

Ensuring the integrity and national solidarity of the Azerbaijani people; formation of civil society; Achieving the unity of world Azerbaijanis around the ideal of "Azerbaijan";

Establishment of Azerbaijan's economic independence, free, free market relations, achieving the formation of an open society in our country;

Comprehensive development of the state language of independent Azerbaijan - the Azerbaijani language, which is a means of expression of our national ideology;

The first democratic Constitution of Azerbaijan being the main means of expression of the ideology of national statehood; Ensuring human and civil rights and freedoms in our Constitution;

Ensuring universal values, secular, legal-democratic, civil state-building principles in the national statehood of Azerbaijan, full establishment of these principles;

The attributes of the statehood of Azerbaijan are one of the components of the national ideology; The state symbols of the Republic of Azerbaijan - the flag, coat of arms and anthem - instill respect and esteem in the citizens of the country, especially the youth, widely promote the meaning and essence of state independence and national freedom;

The need to promote and teach the basic principles and components of the national ideology of Azerbaijan in educational institutions;

Achieving national patriotism, nationalism (nationalism), national spirit, etc. among young people who will be the guarantors of our independence through the widespread promotion, teaching and learning of the national ideology of Azerbaijan, etc. [3, p.144-146].

In modern Azerbaijan, the national ideology serves the unity of the country's statehood, the elimination of separatist tendencies, protects the rights of people and citizens of national minorities, takes into account their interests, ensures the integrity and indivisibility of the country's geopolitical space.

"National ideologies are an important ideology for a certain stage of development of each country, people - for the stage of national unity, national psychology, national self-consciousness and self-consciousness, statehood on a mono-ethnic or polyethnic basis" [9, p.99].

So, the national ideology is important at a certain stage. However, national ideology is a system of ideas necessary in all periods of development of the people, state and society.

In the modern Republic of Azerbaijan, a national ideology based on these national and moral values and Azerbaijanism was formed.

Prof. Abulhasan Abbasov has shown that in Azerbaijan "national ideologiya" defining vətəndəşliq right qazanması challenges "Indeed paradoksal haldır: complicated and controversial transformasiya (tranzit) period yasayan, təlatumlu IUCN's layıqlı place within the tutmaga calısan, present and future etməyə There fierce can atan national ideology, which should be derived from the national interests of our country, and which should illuminate and establish these interests in individual, public, and mass psychology. According to him, it is the existence of serious issues in society that raises the issue of national ideology. Researcher F. Alakbarov writes that "when we talk about national ideology, we mean the philosophical, religious, political, cultural, economic and other aspects of the people. The integrity of the imaginations, images, moral values, originality, which emerged as a result of their meetings, formed in content and form, in essence, and contributed to the formation of the nation in the political and ideological sense. In a state that has gained independence and lives freely, the concept of "national ideology" can be understood in two senses: 1. A political-ideological national ideology that reflects the interests of the state, the government; 2. National moral ideas that the nation finds and believes in itself without any directive-official, without the instruction of the government" [7, p.39]. According to the author, in dealing with many important issues (eg, statehood, history, ethnogenesis, language, culture, philosophy, religion, etc.), the national interest, the interests of the state must be taken into account, in short, the concept of a ruler and a single concept. From this point of view, the definition of national ideology from above in an independent state is usually not unequivocally welcomed. Therefore, in democracies, the ruling forces are only concerned with the direct interests of the country, its future, which is dangerous to national security, and so on. they act as representatives of national interests in terms of important issues. In the second case, the national ideology is the intellectuals, scientists and so on of the nation. is determined on the basis of national moral ideas. Today, the second issue in Azerbaijani science is more relevant and there is a need to understand the "national ideology" in the context we have mentioned. Only in this case, the ethnogenesis, language, formation of this people, our religious and philosophical worldview, etc. of the Azerbaijani people. Contradictions in the Azerbaijani science, especially in the humanities and social sciences,

During the period of independence, the concepts of national ideology and ideology have not lost their significance. For example, in a number of books, including "Political Science. Explanatory dictionary "of the national ideologiya layout and protection of the nation state hakimiyyətində who has maraqlarını and values as a system of ideas, as well as the political and moral əsası hərəkətlərin given as:" National ideologiya increase their social statuslarının political demands of the layout of the national identity of citizens shall bağlayan. Depending on the external conditions and the national self-consciousness of the population, political forces may seek to preserve the cultural identity of the nation, to expand the geopolitical space in order to ensure the vital interests of the nation, or to seize their territory and national waters. .207]. According to other books, ideology is "a set of ideas and opinions aimed at justifying the claims of power of

this or that group" [15, p.223], or political, legal, moral, philosophical, aesthetic, aesthetic [.170]. Another author, Y. Rustamov, writes that ideology gives way to the competition of parties in the political process: "But this does not mean that ideology disappears altogether. Ideology remains a system of political, legal, philosophical, moral, religious, aesthetic ideas and views. This means that a society without ideology is impossible "[14, p.346-347]. Another author, Y. Rustamov, writes that ideology gives way to the competition of parties in the political process: "But this does not mean that ideology disappears altogether. Ideology remains a system of political, legal, philosophical, moral, religious, aesthetic ideas and views. This means that a society without ideology is impossible "[14, p.346-347]. Another author, Y. Rustamov, writes that ideology gives way to the competition of parties in the political process: "But this does not mean that ideology disappears altogether. Ideology remains a system of political, legal, philosophical, moral, religious, aesthetic ideas and views. This means that a society without ideology is impossible "[14, p.346-347].

D.Ismayilov, who considers ideology a moral phenomenon, believes that ideologies are cognitively scientific and non-scientific, true and false, true and illusory [9], p.7. Although it is correct to link national ideology with the ideology of statehood, it is necessary to take into account some differences between state ideology and national ideology.

"The ideology of national statehood is aimed at solving practical problems in order to organize the life and activity of society as a whole, public relations in the necessary direction and content, and to realize national interests. Only when it meets the requirements of the national interest, national unity and social balance, the national ideology is able to carry out its mission. It is in this essence and status that the national ideology rises to the level of the ruling ideology, expressing and defending the interests of the whole people, not just one social group or a particular political party.

Prof. According to A.Abbasov, the national ideology is the one who transforms the material into spiritual power, preserves the spiritual and moral potential, enriches and enriches the material at the expense of the great efforts of the best intellectuals of the nation-state. The perfection of national ideology and its significance in this regard is taking place both on a theoretical and practical level. According to him, "national ideology is a phenomenon that, on the one hand, instills in members of society to think about socially important, fateful problems, and on the other hand, in the search for meaning and realization, a person becomes a " volume ". on the other hand, it sets the benchmarks for the existence of a unique human being, provides a guide and a system of ideas and principles, imaginations "[2].

Conclusion

Thus, ideology is a theoretical result of historical experience that influences the formation of statehood, a system of ideas and views that explain the essence of social processes taking place in the world and in national periods.

The national ideology of Azerbaijan is an ideology that helps to strengthen the sovereignty and independence of a nation that has built a civilized democratic society. At the heart of this ideology is the idea of national, ethnic, religious equality and national unity of all peoples living in Azerbaijan. The national ideology is the ideology of independence and serves the motherland, the people and the statehood.

The components of the national ideology of Azerbaijan are ideology, service to independence, national solidarity, nationalism, Azerbaijanism, linguistic unity and cultural unity.

Azerbaijan's national ideology acquires the status of national statehood through statehood, serves the state and national interests, national political self-consciousness, ensures the legitimacy of the state, and systematizes public relations.

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