

REPUBLIC OF AZERBAIJAN

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ABSTRACT

of the dissertation for the degree of Doctor of Philosophy

THE ROLE OF VALUES IN POLITICAL LIFE OF SOCIETY

Specialty: 7207.01 - Social philosophy

Field of science: Philosophy

Applicant: **Kamran Rovshan Valizada**

BAKU-2026

The work was performed at the Department of “Philosophy and Social Work” of Nakhchivan State University.

Scientific supervisor: Doctor of Science, Professor
Mammad Huseyn Rzayev

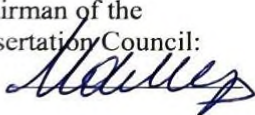
Official opponents: Doctor of Science, Professor
Abulhasan Farhad Abbasov

Doctor of Science, Associate Professor
Muslim Hatam Nazarov

Doctor of Philosophy in Philosophy
Nazakat Isfandiyar Karimova


FD 1.33 Dissertation Council of the Supreme Attestation Commission under the President of the Republic of Azerbaijan operating under the Institute of Philosophy and Sociology of the Azerbaijan National Academy of Sciences.

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GENERAL CHARACTERISTICS OF THE WORK

The relevance of the research and the degree of the problematic research. In modern philosophical studies, the concept of values is defined in terms of aspects and various points are presented. In each society, values regulate the behavior of individuals and help maintain the socio-political order.

Values are behaviors, rules, norms and principles that society, society, individual individuals, groups consider fair and correct. These principles can be facilitated by freedom, equality, justice, the rule of law, human rights, national-spiritual and religious values, humanism, patriotism, etc. This political struggle affects the formation of political decisions, the establishment of a legislative and legal system, political participation, political legitimacy, political conflict and reconciliation. The radical transformations in the political life of modern Azerbaijan, the harmony of the interaction between the political system and civil society have further increased the role of values in socio-political life. One of the problems facing the Azerbaijani society today is the issue of social harmony in the field of national, state and national interests found of solution.

However, many problems in this area needs to be studied in more deeply, and the place and role of values in public life should become the objectivity of philosophical research. The historically formed national-moral traditions of our people have merged with the values of statehood and patriotism and acquired a new socio-political and philosophical essence. The successful solution of all these problems, the connection of national and moral values with the ideas of a strong state, a united people, national security, parliamentarism, constitutionalism, and economic determinism requires the study of the value ideal of all Azerbaijanis.

In the context of transformation, values undergo significant changes in political life as the philosophical basis of society. The role of values in political life, on the one hand, plays a key role in the

political socialization of the individual, on the other hand, in the political orientation of society and the regulation of relations.

Types of values include those that meet the criteria in accordance with the laws of man and society. For a person has the values of life, talent, genius, superstition, love, friendship, but for the society values are typical security, patriotism, heroism, collectivism, solidarity, unity etc. Values are divided into religious, ethical, legal, economic, political, aesthetic, ecological, scientific, philosophical values with their own typology and ethno-national manifestations. Values as national cultural-moral, political, political axiological values affect political life, political socialization, and rule of law. Philosophical and political analysis of the system of values allows to understand the approaches to values and to determine their classification.

Modern Republic of Azerbaijan, along with political axiology, is based on national values while carrying out the process of modernization, democratization of political life, building the rule of law and civil society. In this regard, the views of President İlham Aliyev are relevant and important. *“Thus, linking the national values with the will of the Azerbaijani people, the President noted that we have great experience in this area and the country pursues a policy in this direction in accordance with modern standards”*.¹

Values in the relationship of national security, national interest and goals acts as a factor of socio-political, ethnic, spiritual-ethical, national-religious, cultural traditions in the development of personality, society, state, nation and people. The national security and national interests of the Republic of Azerbaijan consist of a set of fundamental values and goals, based on the traditions of national statehood, national-spiritual heritage, integrating the unity, security, global and regional security of the people, Azerbaijanism, national specific values shared by Azerbaijanis around the world it consists of building a democratic state governed by the rule of law, civil society, protection of the cultural, moral and national values of the

¹Əliyev İ.H. Azərbaycanca qanunun aliliyi başlıca şərtidir// - Bakı:Dirçəliş-XXI əsr, -2005, Xüsusi buraxılış. -s.87

Azerbaijani people, as well as enrichment with universal values, development of national identity, national consciousness and self-awareness.

The people of Azerbaijan, the main creator and builder of national values, are the main object of national security and the determinant of its parameters as a system. The citizen of Azerbaijan is the creator of the system, and our national state is the regulator of the internal and external interaction of our national security.

The internal system of national security includes the individual, social groups, society, state, people, and the external system includes the region, the world community, and the environment in which mankind lives. As a new integrated result, these systems are protected from disruptive influences, have integrity, self-development, harmony and robustness. The main role in the formation, effectiveness and operation of national security systems is played by the people's understanding of material and spiritual potential, national values, interests and goals, on the one hand, and their political, socio-economic organization, state, cultural construction and practical policy. The main dynamic force of the national security system are national values, national interests and goals.

The strong moral support of the Republic of Türkiye to Azerbaijan during the Patriotic War had a significant impact on political values, expanded relations and deepened commitments. This support changed the regional balance of power, and the slogan "one nation, two states" became even stronger and became a symbol of political trust. While supporting Azerbaijan, Turkey conveyed to the world that Baku acted within internationally recognized borders and liberated its occupied territories. This approach emphasized sovereignty and the right to defense while respecting democratic traditions and international norms. The Shusha Declaration signed in 2021 was a document confirming its great function as a guarantor of the security of both states. Turkey's support gave new life to national and regional identity, the right to defense, sovereignty and diplomatic relations, and developed political values by strengthening the unity of other Turkic states.

Taking all this into account, based on the theoretical and practical significance of the values, it can be concluded that the study of the problem from a modern socio-philosophical and philosophical-political point of view is very relevant and attracts attention due to its scientific significance.

The degree of development of the topic. As axiology became an independent field of philosophical research, many concepts of value emerged. Among them are the concepts of naturalist psychology, transcendentalism, personalist ontology, cultural-historical relativism and sociology it is possible to show.

The concept of naturalist psychology was formed as a result of the research of A. Maynong, R.B. Perry, C. Dewey, K. I. Lewis. According to this concept, the source of values should be sought in human biopsychological research. They separated axiology from religion and justified the independent existence of values.

From the second half of the twentieth century to the present, axiology has developed as an independent philosophical field. Axiological transcendentalism - a new concept of Kantianism (representatives V. Windelband, H. Rickert) considers the values of the ideal being. These values (kindness, truth, beauty) exist independently. Thus, the new Kantians revealed the role and importance of values in the ethical-aesthetic phenomenon. Representatives of the philosophical anthropological movement R. Lotse², M. Scheler³, H. Gartmann and others developed axiology.

Theoretical foundations of values were worked by philosophers and sociologists in the late 19th and early 20th centuries. Lotsen's axiological approach, which puts forward values in logic and metaphysics in the philosophical literature, attracts attention. Representatives the new Kantians, of the Baden school, V. Windelband and H. Rickert, as well as T. Parsons, developed the theory of values.

² Лотце, Г. Основания практической философии/Сп-Петербург,1882

³ Щелер, М. Избранные произведения/Москва: Мысль, -1994, - 451 с.

The connection of values in foreign literature with political life and political behavior was developed by G.Opport⁴, G.Hofeted, K.Klakhon, R.Inglhart, S.Schwartz.

Fundamental ideas on the formation, structure and content of social values have been studied by classics such as A. Maslow, S. Morris.

Russian researchers V.A Vasilenko, B.G.Kapustin, I.M.Klamkin, N.I. Lapin, G.L.Tulchinsky, V.P.Barishkov, B.A.Starostin,⁵ turned the value problem into an object of interdisciplinary research and methodological approach to the problem.,

Azerbaijani researchers, Z.Goyushov, S.Khalilov, doctors of philosophical sciences, professors H.Imanov, I.Mammadzade, Y.Rustamov, N.Mehdi, G.Abbasova, Z.Hajiyev, M Rzayev, D.Ismayilov, Z.Agayeva, doctors of philosophy A.Hasanov, H.Asadova studied the problem of value from different aspects.⁶

⁴ Оппорт, Г. Личност и психология/-Москва: Мысль,-1998. -340 с

⁵Барышцов, В.П. Аксиология. -Саратов:Наука, -2009. -65 с; Василенко, В.А. Ценность и ценностные отношения//Москва, Ленинград:Проблема ценности в философии. Наука, -1966. -108 с.; Касавин, И.Т. Ценности новой цивилизации: основания поиска и их критическая оценка// -Москва: Ценностный дискурс в науках и теологии, -2008. с.9-22;Старостин, Б.А. Ценности и ценностный мир.-Москва: Комп. Спутник,-2002.-152 с.; Тульчинский, Г.Л. Либеральная демократия как ориентир для посттоталитарных преобразований // Г.Л.Тульчинский -Москва: Политические исследования, -2002. -№ 3, -с. 24-29.

⁶ Xəlilov S.Heydər Əliyev və azərbaycançılıq məfkurəsi.Bakı:AUN,2003;Xəlilov S. Lider. Dövlət. Cəmiyyət. Bakı, 2001, 378 s. Xəlilov S.S.Mənəviyyat fəlsəfəsi.Bakı, 2007, 520 s.; Məmmədzadə İ.R. Bir daha fəlsəfə haqqında .Müasir yanaşmalar. Təmayüllər.Perspektivlər. Bakı: Təknur. 2012, 216 s.;İ.R. Qloballaşma və müasirləşmə şəraitində fəlsəfənin aktualığı haqqında.Bakı: Təknur,2009, 226 s.;İmanov H. Fəlsəfənin əsasları. Bakı: Turan evi, 2007, 348 s.;İsmayilov D.Y. Liberlizm. Bakı: Xəzər Universiteti nəşriyyatı, 2013, 208 s. Ağayeva Z. Mənəvi dəyərlər və sosial-siyasi gerçəklik. Bakı: Elm, 2014,186 s.;Göyüşov Z.Əxlaqi sərvətlər. Bakı: 1966, 308 s.;Hacıyev Z. Fəlsəfə. Dərslük. Bakı: Adiloğlu, 2001, 378 s.; Həsənov A. Milli ideologiya və milli-mənəvi dəyərlər. Bakı. Təknur, 2013, 176 s.;Musayeva Ş. Dəyərlər və vətəndaş cəmiyyəti:bəzi etik aspektlərin təhlili. Bakı: Elm və Təhsil, 2013, s.78-79; Niyazi

Corresponding member of ANAS, professor S.Khalilov in his work "Philosophy of Spirituality" discusses material and spiritual, Western and Eastern values, religious and philosophical values, Islamic and Christian values, the relationship between national spirit, statehood and patriotism, the impact of art and literature on spirituality, values, culture and ideology in national philosophical thought, national and religious aspects of Eastern and Western civilizations, development of Eastern and Western values towards integration and unity in the era of globalization, scientific and philosophical processes in East and West are studied in the book "East and West towards the common human ideal".

Prof. H.Imanov characterizes the value as a wealth formed in the course of human activity, associated with people, things and ideas. Doctor of Philosophy, Professor Y.Rustamov considers value to be a social and individual phenomenon related to the concepts of "importance", "benefit", "harm". Doctor of Philosophy N.Mehdi studied the relationship between material and spiritual values, preferred moral values. Doctor of Philosophy Z.Hajiyev considers values as a material and spiritual phenomenon of importance for the whole society. Doctor of Philosophy, Professor M.Rzayev in his work "Category of Values in Philosophy" studied the essence of values, axiological bases, and the role of values in the formation and socialization of personality from a philosophical point of view.

Doctor of Philosophy Z.Agayeva in her work "Moral values and socio-political reality" describes the essence and content of moral values, the fate of national values in modern times, the relationship between spirituality and religion, the crisis of values, the problem of family values, national-moral values as the basis of Azerbaijani ideology, presented the role of national values in the

M. Dilarə M. Fəlsəfə tarixində Fəlsəfə (Dərs vəsaiti), Bakı: Qanun, 2005,432 s.; Rüstəmov Y. Fəlsəfənin əsasları. Bakı: Elm, 2004,336 s. Rüstəmov A. Müasir dünya və Azərbaycan reallıqları: fəlsəfi təhlil. Bakı: AFpoliqrAF. 2017, 240 s.;Rzayev M. Fəlsəfədə dəyər kateqoriyası. Bakı.AZTU, 2009, 60 s. Şəmsizadə H. Azərbaycançılıq. Bakı: Nurlar NPM, 2006, 192 s.; Tağıyev Ə. Şükürov M. Etnopolitologiya. Bakı: Elm, 2000.165 s.;Yusifov M. H.Ə.Əliyev və azərbaycançılıq ideologiyası. Bakı: Nurlan, 2003,176 s.

modernization of Azerbaijan, the problem of patriotism and compassion for nature.

Doctor of Philosophy, Professor D. Ismayilov studied the interaction and development features of conservative, liberal and social-democratic values, issues of application and realization in Azerbaijan, manifestation of axiological problems the object of research in the process of building a legal state. Thus, the analysis of the degree of development of the problem of values shows that there is a certain theoretical, methodological and practical basis for its study. At the same time, enough attention should be paid to the study of the role of values in the political life of modern Azerbaijan in the context of transformation. These conditions created the need for the author to study the value in more depth.

The object of the study is the political life of society, and **the subject** is the influence of values on political life.

The purpose and duties of the research is to reveal the specificity and dynamics of values in the political life of modern Azerbaijan.

In accordance with the object, subject, and purpose of the research, the following tasks have been set:

- to analyze political life from a philosophical perspective;
- to examine the influence of modern democratic processes on the formation of political consciousness;
- to reveal the essence of value as a socio-philosophical category and interpret the ontological foundations of the problem of value in philosophy;
- to clarify the essence of political factors in the process of political socialization;
- to identify the role of political axiology in the construction of the rule of law in Azerbaijan, as well as the changes occurring in the development of values;
- to determine the main factors that shape the interrelations of cultural-moral and national values within the system of political relations.

Methods of the research. During the course of the research, such methods as historical, dialectical, analytical, synthetic,

comparative, and systemic approaches were applied. When necessary, the socio-political scientific framework developed on the basis of a number of concepts proposed by Azerbaijani and Western researchers was utilized, and a general scientific methodology was employed.

The main provisions of the defense are: 1. Each analysis of the theoretical and methodological foundations of the theory of value has a direct political impact and has made it possible to clarify the rules, directions and definitions of value.

2. Values, as vital aspects, affect the interests of people with political potential not only as an objective reality, but also as a real movement of political socialization of the individual as immanent regulators, they also act as a key factor influencing their political behavior.

3. The mechanisms of transformation of Azerbaijani society require the formation of values in accordance with democracy, its cultural and moral qualities, create a whole moral and political system with natural rights in the form of democratic behavior, social, socio-political life, systems of political humanism as a whole. From a political point of view, the moral and legal aspect gives political values a dynamic, mobilizing character that allows them to achieve greater social goals.

4. Changes in political, cultural, spiritual and national values in modern Azerbaijan affect the establishment of basic values - civic duty, respect for human dignity, social justice and patriotism. Uncertainty of the value system affects society, leads to the formation of social anomalies and the resurgence of destructive tendencies.

Scientific innovation of the research. An attempt has been made in Azerbaijani social philosophy to comprehensively and systematically study the role of values in the political life of society. The following may be regarded as the scientific novelty of the research:

-the essence, structure, and principles of political life have been approached from a new philosophical perspective;

-the complex nature of political life has been substantiated with reference to the views of prominent philosophers, the main

characteristics of political activity have been analyzed in detail, and research has been conducted on digital political activity;

-increased attention has been given to the strengthening of social institutions' control over society and to the growing role of values in political socialization;

-as a result of analyzing the factors and conditions influencing political, cultural-moral, and national values, it has been proven that the necessary foundations have been created for the further democratization of the rule-of-law state-building process in Azerbaijan.

The theoretical significance of the research lies in the fact that the propositions and conclusions forming the content of the dissertation make it possible to enrich the scientific concept of the place and role of values in political life. The dissertation makes an important contribution to clarifying the content of political axiology and the system of values in modern Azerbaijani society.

The practical significance of the research is determined by the fact that the theoretical provisions of the dissertation may be used in developing methodologies for the evaluation and analysis of many political processes and phenomena in social life; in practical work related to shaping the foundations of state policy in the fields of culture, education, upbringing, and mass media; in educational activities aimed at forming the political culture of the population; in research on problems of values, evaluations, and value orientations; in lectures at higher educational institutions on social philosophy, political science, and sociology; as well as in the preparation of special courses and curricula concerning political consciousness, political culture, and political axiology within the educational process.

Approval and application of the research. The dissertation was completed at the "Philosophy and Social work" department of Nakhichevan State University. The main provisions and results of the dissertation were tested at the national and international scientific-practical conferences.

Name of the organization where the dissertation work was performed. The dissertation work was carried out at the "Philosophy and Social Work" department of Nakhichevan State University.

The total volume of the dissertation, indicating the volume of the structural units of the dissertation separately. The dissertation consists of an introduction (21.408 characters), 3 chapters (Chapter I - 56.045 characters; Chapter II-57.416 characters, Chapter III -85.591 characters), 7 paragraphs, conclusion (13.898 characters) and a list of references (16,577 characters). The total volume of the dissertation is 252 549 characters.

THE MAIN CONTENT OF THE DISSERTATION

The introduction substantiates the relevance of the topic, defines the scope of the studied problem, characterizes the degree of study, notes the goals and objectives, research object and subject, research methodology, scientific innovation, theoretical and practical significance, approbation and structure.

The first chapter of the dissertation is entitled “**Characteristic Features of Political Life in Modern Conditions.**” In the first paragraph of this chapter, titled “**Philosophical Analysis of Political Life,**” political life is characterized as a phenomenon that makes it possible to assess existing conditions determined by social, political, economic, cultural, and historical factors.

It is noted that the political life of society includes types of statehood, political structure, political organizations, political culture and consciousness, power structures, forms of political communication, and others. Political life is shaped by the cultural-historical traditions and national characteristics of the people. Its normative-institutional elements emerge within society itself and are implemented in state power by political parties. Political life, while characterizing the political system, encompasses the events and processes taking place within it, as well as the mutual relations of citizens, and plays a major role in the organization of political power. Thus, the activity of the supreme state authorities stands at the center of political life, characterizing sound political decision-making and just governance.

This paragraph identifies the levels of understanding political life and indicates that the concepts of politics, politicality, and political life possess historical-genetic, substantial-vital, and gnoseological-cognitive aspects. The historical aspect of political life is related to its origin. First, ordinary everyday human life takes shape, then administrative institutions emerge, and later political institutions appear. The gnoseological and substantial aspects of politics are interconnected in real political life and mutually penetrate

consciousness and existence. The concept of “political life” acquires special significance at the intersection of gnoseological and substantial factors. The gnoseological level of political life is more complex, multidimensional, and comprehensive in nature.

Attention is drawn to the fact that the foundation of political life is political activity and political power. In the structure of political life, political relations and the political system occupy a central place. Political conflict and political crisis factors are also manifested here. Political activity is carried out in the sphere of governance and is connected with the state and political power. Political power arises within the state system. The complexity of political life also includes the changing nature of events and processes occurring within it, as well as the diversity of interests and benefits involved. Numerous factors interact and support one another in this sphere.

This paragraph also states that the state occupies the central place in the political system of society. This is primarily because the state is a special institution of political power. Political power is characterized as the ability to influence the behavior of individuals and social groups through economic, ideological, organizational-legal means, as well as through authority, tradition, and coercion. Political power is an important factor in organizing and regulating the joint activities of people, ordering their mutual relations, and ensuring discipline and stability in society.

In conclusion, it is noted that political life structurally consists of a set of many events and facts reflecting the behavior and interaction of the objects and subjects of politics. These include numerous political relations—relations among the branches and subjects of state power, the state, civil society and its structures, parties, and public associations. The structure of political life also includes political processes, awareness of the aggregate activities of political actors, and processes related to changes in public life, such as electoral processes, reforms of political systems, and others.

The second paragraph of the first chapter of the dissertation, entitled “**The impact of modern democratic processes on the formation of political consciousness**” shows that in ancient times, with the emergence of the state and state power, political

consciousness also emerged. Even in ancient Greece, politics permeated all forms of social consciousness, the philosophy of politics emerged, and the question of the relationship between ethics, philosophy and politics, political consciousness was the focus of Socrates, Plato, Aristotle and many Hellenistic philosophers.

It is noted that one of the main features of political consciousness is its multifaceted, internal contradictions. Political consciousness is divided into mass, group and individual political consciousness by conditioning political activity. A philosophical approach to the problem requires a distinction between ordinary and theoretical levels in political consciousness. Also, there is a political national consciousness. Political consciousness is a manifestation of the direct interests of people in political activity. The political consciousness of the society is not homogeneous; the process covers the relations between all social forces. Philosophy is political in nature, fulfills its historical mission, social philosophy performs a certain socio-political function, evaluates the socio-political reality.

In this section, the concept of political consciousness, its structure is studied by political and philosophical sciences, in the structure of political consciousness ideological (ideological doctrines), psychological (values, moods), cognition (knowledge of politics, interest in political events) and motivational (needs, rules) theoretical and ordinary levels of refraction differ, depending on the subject of political consciousness is divided into elite (political elite, ideology, language, propaganda and agitation), people (common sense, understanding of individual and collective experience) shown to separate from the political consciousness.

It shows that modern Azerbaijan is developing through the construction of a strong state and a liberal economy. *"According to Professor I.Mammadzade, in a situation where the civic consciousness is not fully strengthened, the state must take responsibility and stimulate the process of building a national state and national consciousness"*.⁷ The author believes that the process of

⁷Мамед-заде И. Опыт интерпретации морали. Баку:Муаллим, 2006, с.111

building a national state and political national consciousness, reforms will lead to change and transformation.

It is noted that the content of political consciousness includes political norms and values. Political consciousness has regulatory, evaluative, integrative, cognitive, prognostic, and mobilizing functions. The content of political consciousness creates in people a political orientation and normative imagination, where political values and orientation are a priority at a logical pace. Open political consciousness requires the perception of other socio-political practices, values and traditions, while closed political consciousness does not accept universal values, but is citation based on corporate, local, group political values and goals. In the post-Soviet space, including Azerbaijan, a liberal-democratic type of political consciousness is being formed in a democratic environment.

Political consciousness is constantly changing and evolving from simple process than to complex.

The second chapter of the dissertation is entitled "**Value as a category of social philosophy.**" The first paragraph of this chapter, entitled "**A look at the problem of value in philosophy (essence and ontological basis)**" shows that the word "value" is one of the most widely used concepts in modern cultural and philosophical lexicon. Today, in the social sciences and humanities, we often come across expressions of national-moral, geopolitical, liberal, traditional, ethical, aesthetic, cultural and religious values. As a philosophical category of value, the worldview is important.

It shows that the ancient Greek philosopher Socrates associated value with usefulness, Plato with social happiness and prosperity, and Aristotle with prosperity. The Roman philosopher Cicero spoke of "practical philosophy" after Aristotle, Epicurus and Zeno.

It is noted that the problem of value in the new period was first used by the French Philosopher R. Descartes. The French thinker Pascal distinguished the (grandeurs) associated with high social status and the natural human dignity of the soul and body. In England, axiological terminology and problems were interpreted in connection with the adoption of the concept of moral feelings.

The English philosopher A. Shaftsbury combined the moral values of the individual with aesthetics. In his "treatise on human nature", D. Hume pointed out that the source of moral behavior is humanism and justice with values. However, he considered justice to be the only innate quality of the soul. Sympathy plays as an expression of ethics and aesthetics, which is the main defining role of the individual to reveal the motive of deep spiritual feelings.

All the evils that tend to the welfare of society derive their moral value from sympathy. According to Yum, virtue that does not achieve its goal has no value. Immanuel Kant was one of the philosophers who approached the problem of values from a new point of view. He solves this problem in the opposite direction of Yum: the value of spiritual behavior is not in the "natural" state of the soul, but in the relationship with the mind and will that affect this state, which is the opposite of it. According to Kant, the possible assessment of the values of intelligent beings is based on their reluctant behavior: "*Kant used core values, affective values, and intrinsic values to show that these values exist. He did not accept fear, preferred respect and dignity*"⁸. Thus, Kant, as a whole, carried out Copernicus' scientific revolution in his philosophy: he revolutionized the theory of values. The significance of Kant's first discovery is that he defined the world of values created in principle "new" by the active subject. In this section, the impact of the humanizing, regulatory, defining, cognitive, educational, and communicative functions of values on society changes the stereotypical values there.

This paragraph demonstrates that the humanizing, regulatory, determinative, cognitive, educational, and communicative functions of values influence society and also transform the stereotyped perceptions of values existing within it.

The second paragraph of the second chapter is entitled "**The role of values in the political socialization of society.**" This chapter shows that in modern times, the political socialization of society is an

⁸Кант И. Сочинения. Т. III/ Подготовил к изд. Э. Соловьевым и А. Судаковым. Москва: Мысль, 1996, 166-167 с.

integral part of political culture and characterizes the full entry of the individual into society. In today's Azerbaijani society, the political socialization of the younger generation, the existence of socio-political problems are among the strong factors that shaping their tolerance, citizenship and patriotism. The transformation of the foundations of the political culture of society leads to the formation of new values.

Political socialization is the process of an individual's entry into the political system, the world of politics. Professor M.A. Vasilik "*characterizes political behavior and rules, political culture and cultural values in society as political socialization in accordance with political consciousness*".⁹The author considers political socialization as a process of gradual adoption of the standards of the established political culture of the society, which leads to the formation of skills and characteristics that allow a person to adapt to a particular political system and perform certain functions there. It is clear from this that political socialization is a process of assimilation of the political and moral culture and values of society.

It is noted that today globalization has a serious impact not only on political socialization, the value orientation of the individual, political culture, but also on the political system of society as a whole, changing its social, political, cultural life, system of values. Globalization is a process of internationalization that contributes to the emergence of common planetary values. However, because globalization has a devastating effect on traditional national and moral values, it is in fact a tragic creative process in the lives of peoples. It is sometimes characterized as the transformation of Western values into the values of non-Western nations and peoples, as a factor influencing their political socialization.

In short, it is noted that globalization manifests itself as a certain process in the field of political socialization. Many believe that globalization has a negative impact on traditional, national values and leads to the domination of mass values. However, we must not forget that mass culture and values bring peoples closer to

⁹Василик М.А. Политология. Москва: Гардарики, 2001, с.379

each other, strengthen their political socialization, create the political and spiritual unity of these peoples. In short, unity is formed in diversity. That is, universal, universal values participate in the process of integration of world values without losing their originality.

The content of values moves from one area to another in behavioral stereotypes, influences public opinion ... There are various components in the system of values, between which there are complex relationships - philosophical, spiritual, political, ideological, rational and emotional. Researcher Sh.Musayeva also notes that values are related to political socialization and political interests in state-society relations. Researcher *“writes that the system of values, including the spiritual side of culture, is reflected in the forms of public consciousness, as well as in political consciousness. All complex relationships and connections, rational, emotional, ideological, political, etc. relationships are aspects of the value system. Value contains moral norms”*.¹⁰ Namely in political practice that political knowledge becomes a belief in the process of interaction between society and the individual . Man's own experience in life helps him to correct new values and adopt new patterns of political behavior.

It is noted that influencing the political socialization of the individual special institutions are among the factors of the individual. These institutions transmit cultural values and norms of behavior to the individual. In this regard, Z.Agayeva *“writes that each event, process or subsection is evaluated from one point of view. Applying it according to its level guides human life”*.¹¹ The author notes that the values that guide people, nations and peoples are nourished by their national culture, emphasizes that nations have chosen their modern ideals in accordance with the traditional value structures they have formed over the centuries.

¹⁰Musayeva Ş. Dəyərlər və vətəndaş cəmiyyəti:bəzi etik aspektlərin təhlili. Bakı: Elm və Təhsil, 2013, s.78-79.

¹¹Ağayeva Z. Mənəvi dəyərlər və sosial-siyasi gerçəklik. Bakı: Elm, 2014, s.19

In such a way it is noted that the values that are an interdisciplinary concept and affect political socialization are conditioned by political choice and human behavior. Simultaneously an active attitude to politics is formation on the basis of values. Universal, national, democratic, radical values affect people's lifestyles, change their forms of participation in the political process. The prospects for democracy and political socialization in Azerbaijan depend on the process of assimilating the democratic values of society.

The first paragraph of the third chapter of the dissertation, entitled "**The role of values in the system of political relations**", entitled "**The relationship between political life and cultural and moral values**" shows that the relationship between political life and cultural and moral values is one of the eternal problems of social philosophy. The future of political life depends on the level of cultural and moral values and the moral orientation of new generations.

One of the main tasks facing the science of social philosophy today is to study the history of cultural and moral values of ancestors, to instill them in people, especially the younger generation. Cultural and moral values are embodied in the institutions, models and methods of political life. It is shown that patriotism, as an integral part of cultural and moral values that have a serious impact on political life, is also the national ideological basis of the ideology of Azerbaijanism, and, along with its spiritual nature, serves a unifying and strengthening function.

This paragraph shows that dignity, generosity, humanism and patriotism play a key role in the system of cultural and moral values and affect political life. As an integral part of the system of cultural and moral values, secular humanism attaches great importance to ITC, science, thinking in solving political problems, and forms the basis of the postmodernist paradigm of culture.

In political life, cultural and moral values play an invariable role as a synthesis of feelings and efforts, act as a decisive factor in understanding the purpose and meaning of political life, determine

the position of the individual in all spheres of public life, including political life.

The second paragraph of the third chapter of the dissertation, entitled "**National values in the field of political relations in Azerbaijan**" shows that the definition of the relationship between national values and political relations in social philosophy is a very important issue. National values play an important role in the domestic and foreign policy of the state. This is primarily due to the fact that human civilization has entered a new phase. Modern times have made it necessary to dialogue between peoples, civilizations and cultures with common and close national values. Attempts by Western civil society to apply their values to the system of national values around the world are in fact threatening to create conflicts. The competition of worldviews, religions and cultures has lasted for centuries. Traditional national values serve as an ideological weapon of modern Azerbaijan. Some mistakenly consider it a social and political threat to a democratic society. In modern times, national values in Azerbaijani society are becoming more Azerbaijani in the political context. As it is known, the following system of national values can be defined in the context of objective needs and development prospects of Azerbaijan as national features and traditions of Azerbaijanis: Love for the Motherland; nation-state unity; family values; freedom of identity; liberal-democratic values; equality of all people, regardless of language, religion, nationality or social status; material and cultural resources; territorial integrity; cultural diversity; high morality.

It is noted that the all-Turkic spirit in the national values of Azerbaijan embodies the unity of Azerbaijanism with national, Eastern, world cultural and political values. *“Azerbaijanism is one of the basic principles in the political ideology of our state, as well as in the way of life, morals, culture and spirituality, in literature. Our national and moral values, inherited from us for centuries, serve as a guarantee not only of the moral, but also of the political existence of the state.”*¹² So, in Azerbaijanism, nationality, humanity

¹²Ağayeva Z. Mənəvi dəyərlər və sosial-siyasi gerçəklik. Bakı: Elm, 2014,s.152

and politics are united. In the relationship between national values and Azerbaijanism, some researchers claim that Azerbaijanism has a broader meaning, that national values are an integral part of it, while others claim that Azerbaijan is developing on the basis of national values.

In the context of the interaction of national values and statehood, national identity develops, which in turn stimulates the growth of moral factors. In this sense, E. Gelner emphasizes nationalism and national values as *"a political principle that requires the overlap of political and national units, as a source of development of national identity."*¹³

The outcome of the meeting held at the White House on August 8, 2025, between the President of the Republic of Azerbaijan, Ilham Aliyev, and the President of the United States, Donald Trump, may also be regarded as one of the significant successful negotiations achieved in modern political life. The talks between D. Trump and I. Aliyev further deepened the policy of balance, gave impetus to the peace process, initialed the text of the peace agreement, and accelerated the opening of the "Zangezur Corridor." It was declared that the United States was also an interested party in the opening of this corridor, and the implementation of security on the section of the corridor passing through the territory of Armenia by a U.S. company contributed to the stabilization of the situation. The meeting of the two leaders also had its impact on political life and values.

This paragraph concludes that, in the political sphere, national values are connected not only with the self-awareness of the nation, national consciousness, and the tradition of continuity, but also with modern values and ideological-political ideas. National values, as a philosophical category, acquire a worldview character and interact with political and legal factors. Modern Azerbaijani national values reflect the unity of universalism, attachment to Eastern roots, and Western orientation. The formation of Azerbaijani national values is influenced by geopolitical, natural-geographical, and demographic factors. These values embody Eastern and Western cultures,

¹³Гелнер Э. Нации и национализм. Москва: Мысль, 1991, с.129

originality, uniqueness, material and spiritual potential, rich history, and distinctive social-economic, political, cultural, geographical, national-ethnic, and demographic characteristics.

The last paragraph of the third chapter of the dissertation is called **“The process of legal state building and political axiology”**. This is a system of values. As is known, depending on the political values that play a key role in the legal state building, political axiology organizes the transmission of political philosophy.

Here, against the background of protection, one of the foundations of political axiology is the state itself, which protects political security from legal external and internal threats and threats. From this point of view, security control can be carried out: military, economic, epidemiological, food, information security, etc. In modern times, environmental, demographic, migration, energy, food productivity, financial indicators, epidemics, drug addiction, terrorism also affect global risks and threats.

It should be noted that the concept of “justice”, which is another main value of political axiology, is preparing for extremely broad development. It covers all areas of human activity. In this concept, the system of relations between society and the institutions that govern it, social associations themselves, society as a whole and each individual, company and individual people find their subtleties. In each society, the activities of people, the methods of exchanging their results, and the principles of distributing material and moral benefits are the criteria that regulate its social justice. This principle also expresses the assessment of common successes that are inevitable in the process of human development.

The factor that protects a democratic society from anarchy is the unity of responsibility for freedom. The adoption of democracy, the development of the rule of law state building further protects this unity. Despite all the responsibility of freedom, it is politically closely connected with various forms of legal, moral and cultural responsibility. The achievements made in the path of building a legal state in Azerbaijan are accompanied by the emergence of freedom, justice and just ideals. The widespread spread of freedom is one of

the main principles of corruption and justice. Moral ideals and freedom are phenomena that influence each other.

This paragraph discusses the state conditions in which axiology acts as an important theoretical basis in the process of legal construction and in achieving political goals to determine the principles of a legal state. Political axiology, in connection with national, moral axiology, acts as a key factor in the democratic, legal Azerbaijani state and has a beneficial effect. Today, the basic principles, forms, and institutions of political axiology play a decisive role in the process of legal construction.

The final provisions, theoretical and practical recommendations of the dissertation are reflected in the **“Conclusion”** section of the dissertation. A comprehensive study of the values in the political life of society allows us to reveal the regularities in the political life of modern Azerbaijan. Azerbaijanism plays a key role in the unity of the national interests of Azerbaijanis in modern Azerbaijan. This system of ideas and values, implemented by the great leader Heydar Aliyev in our independent country, ensures the coexistence of all ethnic groups, peoples and national minorities living here in a tolerant and multicultural environment within a single state, strengthens and develops national unity and solidarity among them. Acting as a common political value system and national idea of all Azerbaijani citizens, Azerbaijanism balances the needs of society as a unity of the ethnic characteristics and national interests of each nation. As a result of the conducted scientific analyses, the following main conclusions were obtained: Political life in modern societies is dynamic and multifaceted, globalization, digital transformation and the development of democratic institutions change the content of political relations, further increasing the role of values; Modern democratic processes form the basis of the stability and sustainability of the political system and play an important role in the formation of political consciousness; Value, as a fundamental category of social philosophy, has both an ontological and normative character; it is an important component of social existence, as well as a key factor in the regulation of political relations; The system of values has a

complex and multi-level structure and is formed at the intersection of various scientific fields (philosophy, political science, law, ethics, etc.) and directly affects the socio-political development of society; In modern conditions, a process of reassessment of values is taking place; a new system of social, political and cultural values is being formed, and in this process the unity of national and universal values is of particular importance; In the process of political socialization, values directly affect the formation of the political consciousness of the individual, the direction of political behavior and the determination of political choices. The appropriate model in the relationship between the individual and society is based on the unity of individual freedom and social responsibility; This balance is the main condition for both social stability and political development; Cultural and spiritual values play an important role in ensuring political legitimacy and maintaining the stability of the political system; National-spiritual values serve to preserve the traditions of statehood, strengthen national identity and ensure social solidarity; in the context of Azerbaijan, Azerbaijanism acts as a unifying system of values in this regard; Legal state-building is based on a certain system of values; principles such as the rule of law, human rights, freedom and social justice form the basis of political axiology.

In general, it can be concluded that values in the political life of society are not only a moral category, but also an important structural element that ensures the formation of social and political relations. Values ensure the legitimacy of the political system, strengthen political stability and direct the political activity of citizens and allow for a deeper understanding of the essence of political relations.

Thus, the conducted studies show that the role of values in the political life of society is multifaceted and complex. In modern times, along with legal and institutional mechanisms, the protection and development of the spiritual and cultural values of society is of great importance for the stable and efficient functioning of political systems. In this regard, the study of political axiology acts as one of the important directions of modern social philosophy and opens up broad prospects for future scientific research.

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

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The defense will be held on 21 May 2026 at 11.00 at the meeting of the Dissertation Council FD 1.33 of Supreme Attestation Commission under the President of the Republic of Azerbaijan operating at the Institute of Philosophy and Sociology, Azerbaijan National Academy of Sciences.

Address: AZ 1143, Baku, Huseyn Javid Avenue 115, Azerbaijan National Academy of Sciences, Institute of Philosophy and Sociology, IX floor, conference hall.

The dissertation is accessible in the Library of the Institute of Philosophy and Sociology of the Azerbaijan National Academy of Sciences.

Electronic versions of dissertation and its abstract are available on the official website of the Institute of Philosophy and Sociology, Azerbaijan National Academy of Sciences.

The abstract was sent to the required addresses on 12 April 2026

Signed for print: 14.04.2026

Paper format: A5

Volume: 42272

Number of hard copies: 20