

**REPUBLIC OF AZERBAIJAN**

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**ABSTRACT**

of the dissertation for the degree of Doctor of Science

**SOCIAL-PSYCHOLOGICAL PROBLEMS OF SEPARATISM  
UNDER CONDITIONS OF GLOBALISM**

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Field of science: Psychology

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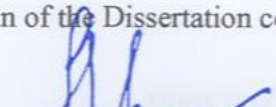
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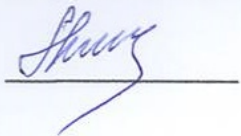
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## **GENERAL CHARACTERISTICS OF THE DISSERTATION**

Relevance of the topic. The separatist processes that have been expanding since the last quarter of the twentieth century in parallel with globalization have led to the collapse of the Soviet Union and the partial loss of territorial integrity by some newly independent States that have emerged on its territory. However, separatist trends that are expanding every day continue to be a serious threat to the existence of modern nation-States. Therefore, a comprehensive study of various issues of separatism is of great importance both for Azerbaijan, which is a modern national state, and for other post-Soviet republics.

The Nagorno-Karabakh separatism that continues on the territory of Azerbaijan in terms of its socio-psychological characteristics is the most radical and cruel form of ethnic separatism. Therefore, the study of Armenian separatism in the socio-psychological terms necessitates the implementation of certain measures to resolve the conflict around Nagorno-Karabakh and for the stable, harmonious development of the region.

The study of the socio-psychological characteristics of separatism allows us to identify the types of separatism in Azerbaijan and predict the dynamics of their development. The study of the problem becomes important in terms of a deeper study of the history and modern socio-psychological problems of ethnic groups living in Azerbaijan, the establishment of socio-psychological, socio-cultural separatist trends that impede the construction of a national state in the republic and take adequate steps to eliminate them.

The state policy pursued by the Azerbaijani leadership in the direction of multiculturalism does not contribute to the activation of ethnic, religious and other separatist factors in the country. The model of multicultural policy of Azerbaijan can serve as an example for other countries in eliminating separatist factors. At a meeting of the Cabinet of Ministers dedicated to the results of socio-economic development in 2016, President Ilham Aliyev said: "We not only regulate and resolve inter-ethnic and inter-religious relations within

the country at the highest level, but also set an example to the whole world. This is how you need to develop. Multiculturalism should become an alternative movement. I believe that by showing this example, we are expanding our influence in other places as well."<sup>1</sup>

The process of globalization creates conditions for the emergence of various social problems in the entire world community, as well as the emergence of certain positive prospects. In Azerbaijani society, which is not outside of the processes, are serious socio-cultural steps of traditional sociocultural forms of unity, gradually, replaced by new socio-cultural groups, new forms of identity. The study of this process, which is accompanied by socio-psychological stress for traditional societies, is quite relevant for our society as well.

The recent actualization of the issue of religious identity in Azerbaijan has contributed to the activation of rival separatist religious groups. But the state policy of multiculturalism, which is fighting against religious discrimination in the country, hinders the factors of religious separatism. Therefore, the study of some separatist religious groups in the socio-psychological aspect is important in terms of studying the trends of religious separatism. In addition, the study of the problem contributes to the timely identification of the causes of separatist tendencies in society and the implementation of certain measures to eliminate the problem.

This research contributes to the democratization of the state, the strengthening of security, and the development of civil society as the most important theoretical foundations. In fact, the study of separatism that is actual on the territory of each state creates conditions for security agencies to determine and improve their strategy for fighting separatist groups.

The socio-psychological analysis of separatism helps to strengthen the possibilities of socialization of the individual in a more optimal direction and identify ways to eliminate obstacles that prevent socio-cultural integration in society. It is also important in terms of implementing certain measures to improve the ethnic policy of the state, studying the ethnopsychological characteristics of ethnic

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<sup>1</sup> Dövlət Statistika Komitəsi (DSK) [www.stat.gov.az](http://www.stat.gov.az)

groups in the country and determining their socio-psychological mood in the context of modern globalization.

Scientific research of this plan also plays an important role in identifying socio-psychological features that serve as the basis for separatism in education, upbringing, and the media, and creating certain legal rules and programs related to their elimination.

The study of the problem becomes important when identifying a number of socio-psychological causes that increase tension in society and implementing the necessary socio-psychological measures to reduce this tension.

The degree of elaboration of the topic. The separatism generated by the laws of social life, having become actualized as a social problem, has become an object of study of science. Since he attracted attention most of all politically, political scientists and sociologists began to study his socio-political, theoretical and methodological foundations (A.G. Dugin, V.V. Ilyin, A.I. Kravchenko, A.S. Panarin ) The sources of the problem were studied by V.P. Buldakov, M.Vinogradov, L.M. Drobycheva, G.A. Zavarzina, A.G. Zdravomyslov, P.M. Ivanov, V.A. Tishkov, S.M. Henkina.

Among the fundamental European philosophical and psychological concepts about the relations between ethnic groups, one can note the concept of ethnic structure of F. Barth, the uncertainty of the postmodern culture of Z. Bauman, ethnonationalism in Europe of U. Altermatt, the social approach of P. Brass, E. Gelner, B. Anderson (nation - the result of socialization), the transformation of ethnic communities into the nation of G.A.Smith, the clash of civilizations of S. Huntington, the psychology of the Lebo peoples, the relationship of civil society and the culture of federalism of J. Eleiser, etc.

However, there is no fundamental scientific research in terms of a direct study of the socio-psychological aspects of separatism. Among the researchers who systematically analyzed separatism, the names of E.A. Bagramov, A.V. Volodin, A. V., Avramenko and M. I. Kodin can be mentioned. Although these studies do not address common causes, the psychological origins of

the problem are limited mainly to the study of existing separatist phenomena, the factual materials published by them contribute, to a certain extent, to its scientific and conceptual analysis.

In connection with the further actualization of the problem, researchers are increasingly focusing on the problem of ethnic separatism, which has led to an increase in the number of studies related to the dynamics of ethnic conflicts (L.M.Drobycheva, G.U.Soldatova, V.A. Tishkov, P.V. Chernov, I.O. Babkina).

In Europe, separatism is explored in the field of the interconnected development of national ideology and ethnic development. His research in terms of globalization and modernization is connected with the names of such scientists as J. Kellas, R. Berbach, E. Svetkovich, D. Kellner.

The first problems of ethnic psychology in Azerbaijan began to deal with the psychologist F. Ibrahimbekov. Azerbaijani psychologists A.S. Bayramov, A.A. Alizade, B.Kh. Aliyev, M.A. Gamzaev, A.T. Bakhshaltev and others have brought some clarity to this problem in a socio-psychological context.

Taking into account the above, we decided to devote our research to this area.

**The object of the study** is the socio-psychological characteristics of separatist groups and individuals.

**The subject of the study** is the types of separatism, identity, stereotypes, ideas and feelings of separatists.

**The purpose of the research** is to study the socio-psychological causes of the emergence or activation of separatism, to determine the trends that prepare the ground for its prospects, and to find ways to eliminate the problem. The purpose of the study also includes the analysis of numerous ethnopsychological problems caused by separatism, as well as the peculiarities of causes and patterns that contribute to the increase of inter-ethnic tension.

**The objectives of the research.** The goals set for the study made it necessary to perform the following tasks:

- identification of the socio-psychological essence of separatism and various forms of its manifestation;

- to generalize and systematize ideas about the conditions of its formation and functional activity;
- identify factors that affect the dynamics of the separatist process and classify them;
- establish the nature and types of separatism;
- establishing the socio-psychological roots of separatism in the post-Soviet space, on the territory of Azerbaijan;
- to present an analysis of such issues as identity, ethnic stereotype, feelings and representations of separatist that make it necessary to disclose the subject of research, and to substantiate the validity of hypotheses related to the socio-psychological features of separatism;
- identify common and distinctive features of separatist groups and individuals based on a comparison of their socio-psychological characteristics;
- to study the role of ethno-cultural motivations in the formation of separatist thinking;
- to identify the mechanism of socialization of an individual as part of a separatist group and the psychological factors that characterize his personality;
- to consider the socio-psychological features of ethnic separatism and ethnic conflicts based on concrete facts;
- to identify ways to eliminate separatism in the process of building a national state, to present concrete proposals that contribute to the optimization of this process in socio-psychological terms.

**The main hypothesis of the study:** separatism is formed in favorable conditions on the basis of the mutual influence of a number of socio-psychological factors and has peculiar features of manifestation, depending on the content and nature between groups (between ethnic groups) of interaction.

**Additional hypotheses.**

1. Based on the strengthening of unanimity (solidarity-?) In ethnic groups, separatist tendencies intensified in connection with globalization.

2. A number of factors, especially the deepening of the processes of socialization in society, the economic downturn and



socio-psychological aggressiveness, socio-psychological environment, etc., play an important role in the manifestation and strengthening of separatist tendencies.

3. The activation of forms of destructive identity is associated with globalization processes that weaken dominant identities. In modern conditions, there are certain grounds for predicting the deepening of processes on the basis of inadequate interference in the world order of large states.

4. The internal psychological factors of separatism are more active in systems of collective culture with traditional, authoritarian methods of governance.

5. Such psychological qualities as self-doubt, uncertainty, pessimism, jealousy and egoism create the conditions for the development of separatism.

6. The activation of factors leading to a weakening of feelings of fear ensures the transition of separatism from the internal psychological stage to the external socio-political stage.

**The following provisions are presented for protection:**

1. Interconnected internal (“super me - I”, “we - they”) and external (socio-economic, territorial, political and cultural) mechanisms of influence influence the formation of separatism.

2. The “we-they” subconscious confrontation that promotes the expansion of separatism is activated most of all in the context of sociocultural changes.

3. The traditional forms of separatism remain active, mainly through culture. This is manifested in traditional cultural stereotypes, customs and traditions, in religious relations. The processes of socio-economic integration in society affect the elimination of many negative stereotypes and the development of cultural integration. This process is one of the most important ways to eliminate separatism.

4. Social, natural and individual differences in society form the basis for the formation of a separatist consciousness. The forms of their publicity are determined in accordance with the nature of various cultures.

5. The process of globalization creates the conditions for an increase in the number of separatist groups and the strengthening of separatist tendencies.

6. The most important ways to eliminate separatism are related to guaranteeing in society all human rights and freedoms, the development of civil society, ensuring sociocultural integration, and the promotion of common values and moral culture that unite people.

7. A common feature uniting separatist groups is joining a social minority and substantial isolation from society in conditions of socio-economic discrimination. And the factors ensuring the activation of these groups are the collapse of the state and the crisis of traditional values.

8. In separatist groups, the identity of "we" is enhanced by maximizing isolation from the interests, values and goals of "them," which are characterized by negative stereotypes, and the appropriation by a person of the general interests, requirements, values and goals of the group.

10. All separatist groups that have become a "refuge" for the asocial type, creating an atmosphere of totality, authoritarianism, radicalism and romanticism, subordinate the individual to the group's general views, sanctions and behavioral norms, cultivate psychological tension and aggression against "them", subject it to assimilation, manipulating in depriving him of his ability to think in an environment of dogmatism, fanaticism, emotionality, irrationality.

**The scientific novelty of the study.** As a social phenomenon, separatism has been partially explored by political science and sociology. In this paper, for the first time, we systematically studied the socio-psychological issues of the problem of separatism in the dynamics of globalization processes. The scientific novelty of the dissertation also consists in determining the socio-psychological causes of the phenomenon of separatism in the context of historical and social dynamics, the psychological structure, types and functional nature of the problem and the factors contributing to its appearance, developing fundamental proposals and recommendations for solving the problem. In the socio-psychological study of the

problem, the following points of novelty and a new approach are reflected:

- the essence of the mechanisms of the influence of separatism on the socio-psychological state of society in the context of globalism is revealed;
- analyzed the dynamics of possible forms of communication with separatism occurring in the socio-economic, political and cultural fields of change;
- a comparative analysis of the emerging in the social dynamics of socio-psychological processes in the form of manifestations in various cultural forms, in different demographic and social groups;
- The analysis of separatism in the general psychological plan is presented both as an internal and as an external phenomenon;
- substantiated the socio-psychological concept of the problem;
- closely related issues of ethnopsychological thinking - ethnic self-knowledge, belief itself are investigated in the context of cognitive and affective components;
- analyzed in the socio-psychological aspect of the manifestation forms and the dynamics of separatism in Azerbaijan;
- studied the influence of the social context on the formation of the psychology of separatism;
- The analysis of mental deprivation in the framework of ethnic separatism and separatism in the framework of psychological acculturation;
- an analysis of the socio-psychological characteristics of the separatist and the separatist group;
- the classification of the forms of the manifestation of the problem in the context of sociocultural changes and their socio-psychological research are implemented;
- the analysis of the cognitive process in the context of the inherent activities of separatist groups of characteristic features in the framework of the objective conditions of their existence;
- in the course of the study, the cognitive-motivational area of the personality, as well as the socio-political, ethnocultural conditions of society, are studied in conjunction with the methods of system theory;

- the regulatory, protective socially-perceptive, compensatory and regressive mechanisms of the dynamics of identity and the forms of its formation have been studied;
- the study of the socio-perceptive mechanism based on the formation of emotional-attributive phenomena between separatist groups;
- an analysis based on concrete facts of ethnic conflicts and ethno-separatist movements of such unconscious (unconscious-?) behavioral features as emotionality, illogicality, symbolism;
- studied on concrete facts the transformation into separatism arising in connection with the problem of identity, non-identity and its socio-psychological essence;
- the subconscious essence of separatism is analyzed in the context of “we-they”.

**Scientific, theoretical and practical significance of the study.** The main provisions and materials of the thesis can be used in the following areas:

- in future studies in connection with the problem of separatism;
- in the study of ethnopsychological, ethnopolitical, ethnosocial problems and processes;
- in the formation of national and regional policies, the preparation of state programs related to the settlement of interethnic relations, and the solution of issues of national development and national security;
- the teaching of disciplines of social psychology, ethnology, ethnopsychology, sociology, political science, cultural studies and philosophy.

**Theoretical and methodological foundations of the research.** The theoretical and methodological basis of the study is made up of general scientific methods and principles of socio-philosophical, psychological, political analysis, scientific views of prominent thinkers, ideas and hypotheses of Azerbaijani and foreign scientists. In the dissertation, the methods of comparative analysis, the methods of causal, historical-concrete and systemic approaches are used. In determining the scientific and theoretical soil, the

attitude to the globalization process of National Leader Heydar Aliyev and President Ilham Aliyev, approaches and assumptions of researchers on the socio-political, humanitarian and socio-psychological issues of separatism are taken as a basis.

Particular attention in the study is drawn to the socio-psychological theories, sociocultural approaches and attitudes aimed at the cognitive foundations of separatism. Methods were used to measure the level of identity with an ethnic group, measure the level of state of variation in oneself and someone else's group, and many other experimental methods. Along with this, we conducted socio-psychological surveys to study the issues of separatism in different regions of Azerbaijan and the results of the study are reflected in the dissertation.

**Approbation of the dissertation.** The content of the work and its main provisions are reflected in the author's scientific articles published in Azerbaijani, Russian and English, as well as in his reports at a number of scientific and theoretical conferences and seminars. The dissertation work was performed at the Department of psychology of the faculty of Social Sciences and psychology of Baku state University.

During the research, the author referred to the documents adopted by various international organizations, special reports prepared in connection with this problem, research and expert analyses, legislative acts of the Republic of Azerbaijan and other necessary materials.

**Structure of the dissertation.** The dissertation consists of an introduction, five chapters, sixteen paragraphs, conclusion, and a list of references.

## MAIN CONTENT OF WORK

**In the introduction** of the dissertation, the relevance of the topic, the level of research of the problem, the goal and objectives, the subject of the study, substantiates the scientific novelty and practical significance of the work.

In the title **“Separatism as a subject of socio-psychological research”**, the directions of scientific research of the problem of separatism, its theoretical foundations and research methods are studied.

The separatist events that expanded since the end of the 20th century in parallel with globalization have attracted special attention of the social sciences. Along with those who regarded this as an objective event in history, there were those who associated with subjective factors. In fact, the characterization of this social event by liberalism, terrorism, the national liberation movement, national self-determination, and other similar social and political categories is related to subjective factors representing certain interests. However, an objective scientific and critical study of the problem outside of subjective factors is late. This is due, on the one hand, to the fact that it is a new problem in the field of social sciences, and, on the other hand, to the influence of political and ideological movements on the scientific thinking. Among the social sciences, the main burden in a fundamental study of the problem falls to the lot of the socio-psychological sphere. However, the recent tense social and psychological events associated with separatism have led to the development and actualization of this sphere, since the publication of the scientific essence of the problem is possible only by increasing the number of socio-psychological studies and experiments.

Although, as a social term, separatism is modern, as a social problem, in the social worldview of various cultures it found its embodiment in various terms and senses in all ages. We are witnessing this as a result of a study of mythological, religious and socio-philosophical materials, as well as areas of culture.

To understand the socio-psychological essence of the phenomenon of separatism in the broad sense, it is necessary to determine its classification. At a general level, the socio-psychological content of the concept of separatism can be divided as internal and external forms. Based on the general philosophical methodological principle that a person is a subject and an object of society, we can say that both internal and external aspects are organically interconnected. Both external social and internal

psychological factors are determinative principles that are in a constant relationship and have a mutual dynamic effect.

Along with the mechanisms of the formation of separatism, there are also various forms of its manifestation. The types of separatism are determined by different criteria. In accordance with the area of identification, there are economic, legal, political and ideological separatism. It can be bilateral or multilateral. Ideological separatism breeds ethnic, religious, and regional separatism. The political goals of the region create the conditions for the manifestation of separatism in the form of irredentism, secession or political autonomy. According to the dynamic development, one can point to its evolutionary and radical forms. The tactical and strategic types of separatism are determined by the political activity of the region, and its social significance gives rise to archaic and progressive separatism. And the nature of the region in the temporal plan contributes to the emergence of temporary and permanent forms of separatism. Actual and formal separatism differ in the nature of the manifestation.

It is important to determine the psychological state of an individual in the study of separatist groups, since each activity of an individual separatist has its own motivations, resulting from security, group integrity, cooperation, justice, and other needs. In the separatist group, the interrelation of certain motives, feelings, forms of communication and processes of understanding are factors that form the psychological state and guide it. The ideas of separatist individuals about their group (we) and other groups (they), their level of perception and entry into communication with them, the psychological state and processes in the group become the main objects of research.

General psychological patterns are important in determining the behavior of groups. The analysis of social representations, values, norms and behavior of separatist groups in socio-psychological terms, especially of an individual who relates himself to a certain separatist group, creates conditions for forming General judgments about these groups. In this regard, the theory of socio-psychological personality becomes relevant. Therefore, in our research work, we

tried to determine the psychology of an individual, the mechanism of his socialization in a group, and the ethno-cultural motivations of his social behavior based on the materials of surveys and observations.

Methods of a socio-psychological study of the relations of a separatist group with other social groups based on the theory of the social orientation of intergroup or ethnic conflicts is important in terms of studying the origins of the problem and its solution. This approach allows us to reveal the special psychological state that preceded the real activity, not only of the separatist, but even of the separatist group. Social orientation of cognitive, emotional and behavioral composition can be of ethnic, social and intergroup nature. The attitude formed in social orientation, for the most part, creates the conditions for eliminating the threat, studying the needs with transformation into activity. For example, in connection with the ethnic conflicts that occurred during a certain period, the Armenians and Azerbaijanis living in the territory of Nagorno-Karabakh took a position hostile to each other. However, at the same time they lived for a long time in a peaceful environment. Recently, Armenians have been forced to leave the territory of Azerbaijan adequately for the expulsion of Azerbaijanis from Armenia and Nagorno-Karabakh. This led to a hotbed of ethnic conflict between Azerbaijan and Armenia. Although there was no need for such a conflict between the parties. This means that emotional orientation that does not meet people's needs prompted them to conflict activities.

Just as external socio-economic tension leads to the emergence of internal psychological separatist tendencies, so internal psychological tension generates external separatism. But, unlike the external forms of separatism, its internal forms are most tied to irrational or subconscious instincts. As well as historical and cultural traditions. Therefore, when studying them, it is important to use the interconnected application of psychoanalytic and ethnographic methods. Although the external forms of separatism are generated by internal psychological causes, they are prone to differences observed in the forms of external manifestation at the level of consciousness. In fact, external differences are not the true causes of separatism.



Therefore, we will classify the forms of separatism based on external differences and internal instincts.

In fact, both the internal and external forms of separatism cannot be analyzed independently without non-psychological methods. It is also difficult to study them in isolation from other social sciences, since this social event covers all areas of society in a broad sense, which requires a systematic approach to the problem of sciences that explore various areas of society. In this regard, we will try to investigate the problem in correlation, using synergetic methods and general philosophical principles.

It is impossible to study society outside of a person, and it is extremely difficult to comprehend a person outside of society, since they influence each other. Social patterns depend on the activity, will and consciousness of people. As a result of joint activities in society, special types of interhuman relations arise. The sources of separatist tendencies observed in society originate from the psychological state of a person. And the psychological state of a person is formed on the basis of traditional sociocultural values of society, transmitted mainly through the institution of the family. These traditions provide the formation of certain layers and structures in the field of the subconscious. In this regard, the boundary between the consciousness of the individual and the collective consciousness disappears, and they complement each other.

The second chapter, “**Socio-psychological characteristics of separatist groups in the context of globalization**”, refers to separatist groups and the socio-psychological characteristics that characterize them, and to gender, religious, racial and regional separatism.

In a separatist group, social representations are collectivized, providing intra-group integration. These general, hereditary, historical representations and views form the basis of the training and education of group members, create the conditions for the formation of the identity of their belonging to the group, the formation of a separatist consciousness. It is as a result of historical and cultural heritage, intragroup ideas that the separatist consciousness monitors the environment and evaluates it. There is an identity between the

views and behavior of individuals in a group and the general views and behavior of a group. This is what is considered the stage of formation of the intragroup mentality.

Based on the antithesis of “we and them”, the parties characterize the opposite side with negative qualities. This psychophysiological paradigm contributes to the clarification of the mechanism of formation of separatist tendencies. It is on the basis of this antithesis that both sides, when evaluating the opposite side, everything related to its appearance, sociocultural characteristics, religious beliefs, customs and traditions, lifestyle, worldview, and reflection of the form of identity constitute the content of the concept of “evil” in the consciousness of the “we” side and their thoughts of evil are characterized with identifiers of the opposite side. For example, in the mythological thinking of the Azerbaijani people, hostile forces classified as “they” were characterized as supernatural inhabitants of the dark world (divas, fairies).

The internal psychological mechanism of the "we" of the separatist group is the existence of each group. The “we” mechanism is built and developed on the basis of the identity of the group members associated with natural and historical traditions, forms of joint activity and cooperation. In this regard, separatist groups are manifested, it can be said, in many groups of the classification of social groups. This leads to the emergence of actual forms of separatist groups based on internal instincts and external differences (regional, gender, racial, ethnic separatism).

To achieve the goal, radical separatist groups use calls, slogans, panic, civil disobedience, guerrilla tactics and terrorism. Based on the principle of "either all or nothing," they do not even think about compromise, putting the goals of the group above the interests of others. The main thing here is not the physical and psychological safety of the people who make up the group, but the achievement of the goal at all costs, even at the cost of huge sacrifices, based on the principle "the end justifies the means." Indeed, the leaders of separatist groups consider themselves and their thoughts to be “higher”, and the members of the groups subordinate to them as “means” of realizing their “higher” thoughts.

For such separatist groups, the world around them is only black and white. Their behavior is outside of ethical and legal norms. In this regard, their psychology correlates with the psychology of crime. But they justify their actions, which is why in a certain environment, such dangerous factors as terrorism can be perceived by members of the group as normal. This once again testifies to the formation of fanaticism elements in the separatist environment. Since in order to achieve their goals, the separatists need fanatics who are ready to sacrifice their lives on this path. The fanatic has extreme (perverse) beliefs that reject all alternatives and are intolerant of anyone associated with a particular belief.?) consciousness and behavior. The separation of this person from such a consciousness is impossible, since it constitutes the meaning of his life and the content of his relationships. Critical attitude to them is unacceptable. Therefore, to detach it from this consciousness is tantamount to detaching it from life. In this regard, in psychological terms, suicide is possible among fanatics-terror for the sake of beliefs. Naturally, since fanaticism is not an individual phenomenon, but a mass phenomenon, it is more dangerous for society.

The triggering among the separatist groups of the compensatory mechanism is formed as a result of the “inferior group” complex. This mechanism creates the conditions for awakening a hypertrophied sense of insult, awareness of the marginality of the separatist group. Compensation complex gives rise to feelings such as isolation, the belief in one’s superiority over all, the desire to avenge real or imagined insults or fight them. Separatist tendencies especially fulfill their compensatory function during socio-political changes and the crisis of civic identity. This is manifested more clearly in conditions of increasing hyperidentity on a mass scale. The anti-assimilative attitude is actualized not only psychologically, but also in the restoration of dignity in the pursuit of political and economic independence.

The system of social relations between small and large groups, expressing the connection between power and the people, is accompanied by complex socio-psychological issues. The violation of psychological balance in this system of relations creates the

conditions for the emergence of certain social problems, like separatism. In this regard, the internal and external forms of separatism are interconnected with all forms of social relations. With the violation of the system of public relations, the following reasons contribute to the activation of intergroup separatist tendencies:

1. Political factors - the presence in the country of opposing human rights political power, a totalitarian regime and a bureaucratic management system; violating the human rights of ethnic groups in the country, based on super ethnic chauvinism national policy; an increase in the number of cases of lawlessness and injustice in the country (bribes, crimes, arbitrariness); indifference to the norms of international law, violation of equality and natural legal principles; political discrimination of ethnic groups in the country and deprivation of their right of representation in socio-political institutions, power structures or voting rights; the emergence of internal friction in the country and the violation of social unity; state collapse or weakening on the basis of internal and external wars.

2. Economic factors - unsuccessful economic reforms of the state and weak, unlike other regions, the development of infrastructure, the economy in the regions where ethnic groups are resettled; violation of personal property rights and labor; economic crisis, unemployment, poverty, unfair sharing of profits.

3. Sociocultural factors - oppression of language, religion, customs and traditions, other values of ethnic groups; increased tension in the psychological situation due to intolerance.

4. Demographic factors - uneven distribution of the population within a single multinational state; territorial density, problems of social security of the region.

5. Historical factors - past grievances embodied in the historical memory of the nation (genocide, repression, mass expulsions; arising from the previous administrative division of discontent (autonomous territories); tensions of periods of historical transitions.

The common interests and demands of individuals united in separatist groups are mainly associated with their isolation from society as a result of discrimination or their self-isolation. Therefore,

persons represented in separatist groups have different social backgrounds. A common feature that unites them is the assimilation of the psychological identity of “we” in the struggle against “they”. Here, instead of “they,” there may be various social objects. However, political and ideological theories arise, connecting these various objects in a single object “they”.

The psychological state of the individual separatist group of individuals becomes important in terms of determining the socio-psychological characteristics of the group. The general psychological state in this group also testifies to the psychological state of individuals making up the group of individuals, determines their worldview, ideas, values, norms and behavior. Each individual finds its place in this group and it is in this group that it begins to realize its own significance. Often unsuccessful people who have not been able to find their place in society tend to realize themselves or to assert themselves in separatist, terrorist groups, since the assessment they receive under the conditions of the microenvironment that has formed within the group creates the conditions for them to overcome the psychological complex. That is, the individual is instilled that the cause of his personal failures lies not in himself, but in the society around him. Thus, the individual is attracted to the social opposition “we-they”, identifies his failures with “they”, and himself with “we”. This psychological state inclines him to fight not with himself, but with “they”. Any general victory over “they” is recognized as a personal victory of each individual. Indeed, in the separatist group, not individual, but collective consciousness dominates.

The microenvironment formed within the separatist group replaces individual desires and goals with common desires and goals. Although the group includes different people from different social strata and demographic groups. These people have different individual worldviews, life experiences, and psychological States, but as part of a group, individual characteristics gradually turn into collective ones. More precisely, in this microenvironment, the collective psychological state assimilates individual characteristics. The individuals who enter here are not attracted by pragmatic, but mostly irrational, emotional romantic feelings. Often their desires

and goals do not agree with reality, but the project of "happy future" formed in their minds through the mechanisms of ideological and psychological influence is recognized by the members of the group as reality. This creates a condition for fanaticism to take deeper root in their minds.

The individual choice of a member of a separatist group or his reconciliation is an extremely difficult question, since he is afraid to oppose the collective will with his choice. On the other hand, his confrontation with the beginning of "we" can be identified with the confrontation with himself. After all, he gradually determined his identification by means of "we". In this regard, a sense of fear is fueled by the loss of his identity and the redirection of the beginning of "we" against him. Therefore, the members of the separatist group in their activities are trying to represent not themselves, but the collective, fighting not for their desires and goals, but for the desires and goals of the collective "we". This general psychological state limits the independence of individuals. In separatist groups of this type, the decisive word and activity belongs to separatist leaders or the separatist elite. Because of this, states struggling with separatism prefer to negotiate with separatist leaders or with the political leadership of the states that support them.

Members of separatist groups are bifurcated psychologically. On the one hand, they cannot be completely isolated from "they," that is, being in a state of an integral organism of society, from which they were partially isolated. On the other hand, they cannot eliminate the dependence on the psychology of "we," identified with our own identification. Therefore, the psychological state of individuals in the group is extremely stressful, which is manifested in their aggressive behavior of the separatist groups. Orientation of this aggressive tension formed within the group, bringing individual psychological differences with the general psychological state is realized through a certain mechanism of psychological influence. Often the choice of consciousness caught between "we" and "they", "we" and "uncertainty" is a psychological state resulting from fear of loneliness or "death", since this psychological mechanism, as a result of historical experience, left a mark in the realm of the subconscious.

In ancient communities, the exclusion, expulsion of a person from society was often considered equivalent to the punishment of “death”, deprivation of the divine favor of ancient ancestors. Now, with the forms of identification disintegrating, disappearing or changing in the context of globalization, individuals have found themselves face to face with uncertainty, which has updated the natural forms of identification as natural psychological shelters. In this regard, ethno-separatist tendencies based on ethnic identity have become one of the most pressing problems of our time.

In conclusion, we can say that separatist groups differ from each other in form (conditional, real, small, large) and content (racial, regional, ethnic, religious). A common feature uniting them is related to the corresponding atmosphere of discrimination (political, cultural, socio-economic). These factors isolating them from society constitute the general psychological problems of separatist groups. And the social factors that ensure their activation are the collapse of the state and the crisis of traditional values in society. The main socio-psychological characteristics that characterize the separatist group include:

1. The level of identification of “we” increasing within the group is equal to the level of maximum isolation from “they”.
2. It is necessary to increase the number of negative stereotypes about “they” in the group’s mentality and eliminate positive ones.
3. The internal interests, values and goals of the group should be the exact opposite of those that relate to “they”.
4. The common interests, needs, values and desires of the group should become the personal interests, needs, values and desires of the group members.
5. In the group, there are binding on all common views and norms of behavior.
6. The group is a "refuge" for individuals isolated from society.
7. The group is constantly in a state of psychological stress and aggression against “they”.
8. The members of the group are in a state of psychological contradiction between “we” and “they”.
9. The group is manipulated by its leader or the ruling elite.

10. Totality, authoritarianism, radicalism, romanticism reign in the group.

11. A destructive ability to think dogmatism, fanaticism, emotionality, and irrationalism reigned in the group.

12. In the group, the process of assimilation proceeds in the direction of the implementation of common norms of mentality and behavior.

13. The group has regulatory sanctions and norms that regulate the thoughts and behavior of group members.

In the entitled “Socio-psychological nature of separatism”, Chapter III explores the issue of personality formation in the context of globalization, the mechanism of individual socialization within a separatist group, and the ethnocultural motives of the separatist social behavior.

In conclusion, we can say that the process of globalization, expanding through new scientific ideas, innovations, migrations, and other ways, is being introduced into all societies in one form or another. In all societies, youth is its leading force. In this regard, globalization is increasingly deepening intergenerational separatist tendencies. In connection with the adaptation of individuals to new values, problems of acculturation and identity arise in every society. In fact, these are socio-psychological processes taking place in connection with the formation of personality. As a result of these processes, a sociopsychological typology of individuals (as well as various social groups) arises in sociocultural and political structures with different characters (isolating, chauvinist, marginal, connecting).

The existence of each society is associated with the mechanism of its self-preservation and the level of integration into the world (world community-?). The functions of isolation and chauvinism endanger the existence of society, since one of them (isolation) deprives it of the mechanism of self-preservation, and the second (chauvinism) of integration into the world community. The development in society of this type of socio-psychological trends leads to the collapse of society both from the inside and from the outside. Internally, this manifests itself in separatist tendencies



between fundamentalist and modernist, titular and minority ethnic groups.

There are few separatist tendencies between the connecting and marginal groups of separatist groups, since one of them (marginal) is indifferent to self-preservation and integration, and the other is their realization in their behavior and activities. The position of marginalized individuals can have a negative impact on the process of building a civil society. That is, taking advantage of their passivity, certain radical forces can attract them to create a dictatorship regime in society.

Here the direction of our research is to identify the mechanism of socialization of the individual in the separatist group. Observations confirm that individuals socializing as part of separatist groups become its more radical and fanatical members. Basically, these are people who are represented in separatist groups from childhood, from adolescence and indirectly formed in a separatist environment (family, collective). In this regard, ethnic socialization and cultural heredity play a large role in shaping the mechanisms of the formation of the separatist. Ethnic socialization in children educates the perception of behavior, feelings, values, attitudes related to a particular ethnic community and forms the psychological “we-they” dualism in them. Thanks to cultural inheritance, through training and education, the ethnic group passes on its culture to the next generation. There are three types of cultural inheritance:

1. Vertical-cultural values (skills, faith, etc.) are passed from parents to children.

2. Horizontal-communicating with peers, the child learns social experience and cultural traditions until adulthood.

3. Non-Linear – the child adopts certain rules at school or other educational institution, as well as from people around him (relatives, neighbors, school staff). Since childhood, Armenians form negative stereotypes of the Turkic nation in their children, which accompany them to the end of their lives. The reason for this is the constant actualization of the "hostility of the Turks" by the Institute of the Gregorian Church in the consciousness of the Armenian nation through special national and religious ceremonies (the fictional

"Armenian genocide"). This psychological state generates in them a constant sense of revenge, hatred, and malice towards the Turkic nation. It is on this sense of revenge that the "we-they" standoff is based, in which the roots of Armenian separatism are rooted.

The process of desocialization creates the conditions for the isolation of certain people from society or their self-isolation (criminal, drunkard, drug addict, unemployed, etc.), upsetting the balance of the village-city, rich-poor, and the expansion of separatism. Often, desocialization factors are found among separatist groups with the goal of self-realization or self-affirmation. After all, socializing in a group, the separatist assimilates into a single identification of "we". This identification gives additional forces and value to those isolated from society. In the status of "we," they complement their inferiority complex. Assimilating common qualities related to the "we" status, these persons blame the "they" side for their inferiority.

The socialization of the individual in the group and the result of his activity are evaluated by the implementation in the group. The degree of assessment is determined by the degree of conformity with the common interest of the group. The degree of social status in the group depends on the assessment by the group leaders. Although the "lost status" of the individual "is restored" in the group, socializing in the group, the individual loses its "I" beginning, since the emotional feelings prevailing in this group and psychological attachment to the group leaders separate him from the process of self-knowledge. This, in turn, does not mean the socialization of the individual, but its transformation into a means of realizing certain secret interests.

Chapter IV is called "**Socio-psychological distribution (?) of ethnic groups and ethnic separatism.**" This chapter examines the issue of ethnic groups and ethnic consciousness, the socio-psychological characteristics of ethnic separatism, the socio-psychological characteristics of Armenian separatism.

Although at the initial stage ethnocentrism looks simple, it subsequently moves on to the stage of separatism. If idealization itself occurs due to the humiliation of others, this can be considered

the first stage of separatism. In the dynamics of intolerant relations to others, separatism becomes an inevitable social phenomenon. Collectivist cultures are ethnocentric in nature. For Armenians, this collectivist ethnocentric culture has formed around the Gregorian church, since this Christian church serves only the Gregorian sect belonging to the Armenians. In this regard, among Armenians, religion has a national character. We can say this about the Jews. National religions create the conditions for the formation of the psychology of ethnocentrism. And Azerbaijanis recognized themselves through the universal identity of Islam, and even the “Muslim” identity was equated with national identity until the beginning of the 20th century. Therefore, in Azerbaijan, the level of tolerance towards others is at the universal level.

In the context of ethnic separatism, phenomena of mental deprivation arise. As a rule, this is a conscious (understanding the reasons for their condition), unconscious (not understanding the reasons for their condition) or latent (hiding their unhappiness from others) psychological state, which gives individual individuals and groups a feeling of their own unhappiness in comparison with other individuals and groups. It is generated mainly by the absence of a significant system of wealth, according to which subjects can build their lives. If an ethnic group is embraced by a state of mental deprivation, this is usually the result of sharp and unresolved over time economic, political, and social conflicts between ethnic groups. Ultimately, the strengthening of feelings of hopelessness among dissatisfied with their economic, political and social situation of ethnic minorities generates separatist sentiments among them. In order for psychic deprivation to occur in an ethnic group, it must first of all undergo economic and social deprivation.

The first signs of ethnoseparatism grow, first of all, on the basis of economic deprivation. This occurs when there is a disproportionate division of income in society between ethnic groups and their representatives, with serious restrictions on the provision and level of their basic needs. In such situations, these ethnic groups are usually in a state of alienation and discontent with the economic policies of the dominant large ethnic community. The tendency of

ethnoseparatism arises and increases with the addition of a subjective form to the objective form of economic deprivation in which oppressed ethnic groups find themselves. In this situation, there are many cases of acquired ethnoseparatism movement of religious connotation.

In turn, the low level of ethnic self-esteem causes its subjects to desire to withdraw in themselves, to isolate themselves from others. It seems that a counter process is taking place: the majority moves away from the ethnic community, perceiving its culture as alien, in turn, the ethnic community moves away from numerous ethnic groups, perceiving them as carriers of discriminatory relations. In this act, signs, elements aimed at alienation, and separatist acts are already manifesting themselves, first in a latent form, and then more and more clearly. Ultimately, the process of ethnic self-identification acquires a broad social meaning. Negative ethnic identity, gradually, turns into negative social identity. This is how the formation of a socio-psychological barrier between a group of ethnic communities with some unilaterally oppressed ethnic community. This barrier is visible in all intergroup, interethnic relations, penetrates into all social institutions, organizations of society. Awareness of ourselves as a member of a negatively assessed ethnic community in society involves the formation of identity according to the following principle: in your opinion, we are bad, but we are honest and intelligent people. And it already looks like self-conviction. Self-persuasion can become a means of allowing an individual to try to assert himself in the opinion that he is a representative of a oppressed ethnic group. This person's recognition of himself as a victim leads to the conflict entering the victim with a majority assessment as negative, enmity-seeking entities.

The formation of the conflict potential is intrinsically connected with the perception of sub-ethnic values of the superethnos and the inconsistency of the process of their subsequent objectivity in the socio-psychological behavior of members of small groups. The characterization of a certain level of values as elements of an ethno-separatist mechanism constitutes yet another conceptual psychological aspect of the problem under study. It should be noted

that in the policy of the dominant superethnos, the main ways and means of preparing and realizing the interests of the superethnos to achieve social goals can be commented on as the level of recognition of their sub-ethnos. The level of perception of these goals is one of the most important manifestations of ethnic separatism.

It is this psychological state that begins to develop gradually as follows:

1. Activation of the historical memory of an ethnic group in a social group by intellectuals and actualization of ethnic identity on this basis;

2. Formation of a political party in the field of institutionalization of the movement;

3. Mobilization of party activity in the direction of expanding the social base of separatism;

4. The transformation of the separatist demands in emotional and psychological state.

Ethnic policy should be based on a concept consisting of concrete and practical measures. In this concept, it is necessary to regulate relations between ethnic groups in the country in all three areas (administrative-political, socio-cultural and economic) spheres of public life. Ethnopolitics of any civil country should be focused on solving the following problems:

- the situation of ethnic groups in a national minority in a state or a specific region;

- the situation of fellow countrymen abroad;

- illegal migration (voluntary and not voluntary);

- demographic position (proportionality and distribution area);

- ethnocultural enclaves and diasporas;

- The ethnic issue in state and local structures;

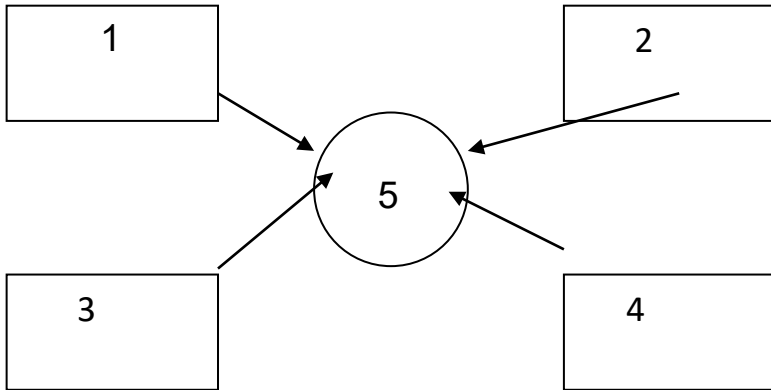
- ethnic issue in the education system;

- solution of ethnic conflict;

- national unity.

The result of the differences between the normative representations of the ethnic entity and the real state of affairs in the state is noted in terms of “fair and unfair”. Therefore, it is important from which value system the ethnosubject proceeds in his socio-

psychological assessment and his state of dissatisfaction depends on the assessment of this state of affairs in the sense of social significance.



**Fig. 3.2. Scheme of psychological impact on ethnic separatism**

As you can see, this mechanism covers 4 blocks-circles: (5 blocks-circles-?)

1. The block “antecedents” - the influence on the ethno-separatism of the previous social and psychological situation: a latent oppositional position of interests, needs, values, status in ethnic consciousness based on the antithesis of “we-they”.

2. A block of “elements of formation in the psychology of an ethnos”: a clearly oppositional position of interests, needs, values, status; striving for verbal confrontation.

3. Block "socio-psychological processes of perceptive conflict: the perception of the opposing ethnic group in the image of the enemy; the desire to strengthen separatist tendencies in the general mood of the ethnic group.

4. The block “psychological incentives to increase social distance on a scale of “we-they ”: the highest intensity of socio-psychological conflict; the rapid increase in the "critical mass" of ethnic separatism; striving for confrontation in physical form.

5. Block “turning on the mechanism of psychological influence on ethno-separatism”: a steady increase in the actions of physical

confrontation based on a long-term desire for ethno-separatism; the irreversibility of socially strained relations.

Revealing some elements of the scheme, we note that the intensity indicators of conflicting ethnic separatism are formed from the following components: a serious threat; pronounced ethnocentrism; a high degree of distrust between ethnic entities; the serious nature of the unresolved problems. Ontological needs in ethnic conflicts of high intensity: security, perception, freedom and independence, the need for power can act as a source. At the level of interethnic relations, they can be expressed by the following criteria: tendency to competition; perceptive and cognitive conflict; inadequate communication and mutual influence; resolution of the dispute that gave rise to undesirable opposite consequences.

A national catastrophe is already beginning to be realized in interethnic relations (4.1). At the same time, with decisive and effective measures to achieve reconciliation, weakening of ethno-separatist tendencies associated with destruction and bloodshed is possible (4.2). By embracing the elements of reconciliation, the psychology of reconciliation can ultimately quench ethnic separatism.

Figure 1.3 shows a schematic description of the stages of expansion of the ethnic separatist conflict.

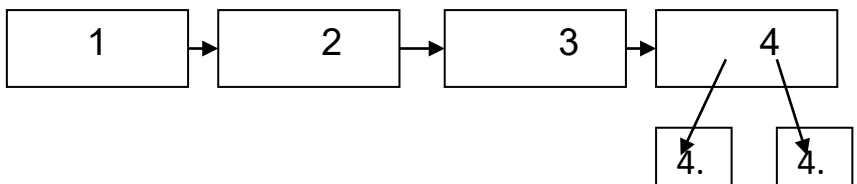


Fig. 1.3. Scheme for the expansion of ethno-separatist conflict

1. The period before verbalization
2. The period of verbalization
3. The period of crisis
4. The post-crisis period
  - 4.1. Catastrophe
  - 4.2. Return to the initial state.

The chapter **“Socio-psychological characteristics of separatism in Azerbaijan”**, Chapter V, explores the formation and manifestation of separatism in Azerbaijan in the context of globalization, conclusions from materials conducted in Azerbaijan in connection with the socio-psychological characteristics of the separatism of socio-psychological research.

In 2017, a survey was conducted among 600 respondents in the regions of Azerbaijan with compact ethnic communities and in the city of Baku to study the socio-psychological characteristics of separatism (see: appendices).

To identify the socio-psychological factors obtained as a result of existing studies, we used observation and questioning methods (interviews and questionnaires), and an experimental method. Clarity has been clarified regarding the presence or absence of differences between different ethnic groups in certain respects. The information obtained was the result of the analysis of many factors. To assess the internal psychological state, the analysis was carried out in two stages:

1. In all the selections, the relationship of internal factors associated with intergroup structures and structures was revealed.

2. The influence of external factors on intergroup structures and the relationship of internal factors is established. This includes the status of an ethnic group and a compact dispersed type of settlement.

To achieve this goal, the following issues have been clarified:

1. The degree of certainty of ethnic identity;
2. The level of discrimination experienced by ethnic groups;
3. Tolerance and levels of tolerance on ethnic grounds;
4. The level of propensity for general integration in ethnic communities.

The results indicators of the methods used in the study are given in percentage terms and the differences are verified on the basis of the comparative method.

It has been established that along with a high level of ethnic identity among ethnic minorities and a low level of ethnic identity



among the Turks who are the dominant ethnic group, the levels of their national identity are approximately identical.

As a result of the studies, the relationship of the qualities of discriminatory ethnic identity, the positiveness of ethnic identity, the intolerance of differences in ethnic ties (ethnic tolerance) were revealed.

The steady strengthening of the Republic of Azerbaijan in the region as a sovereign democratic state, the development of comprehensive relations with all states interested in the region, the movement towards the development of human rights and freedoms, social justice, ethnopolitics carried out by the state, ensuring the socio-economic development of regions and other measures create conditions prevent separatism. However, research suggests that more attention needs to be paid to this area.

## **MAIN CONCLUSIONS**

Considering the issues related to the psychology of separatism, we tried to identify patterns associated with the formation, development and decline (progress and regression-?) Of this social phenomenon in the context of globalization. The psychological mechanisms and factors acting on it were analyzed, an attempt was made to identify its essence as a socio-psychological phenomenon, the complex relationships of self-belief and separatism were revealed, and the cognitive and affective components of ethno-separatist consciousness were highlighted.

The analysis of the main theoretical questions created the conditions for revealing the extremely important aspects of ethno-separatist psychology. The study of socio-psychological contradictions and their reflection in the phenomenon of separatism, the factor of mental derivation in the context of separatism and the psychological acculturation of ethnic conflicts contributed to the achievement of goals and tasks, the conclusions of the study confirmed the validity of the general hypothesis. The findings of the study can be grouped as follows:

1. In determining the socio-psychological causes of separatism, the psychological structure, type and functional nature of the factors contributing to the occurrence of the problem, the manifestation of separatism under the influence of psychological factors, the impact on its occurrence of sensations such as jealousy, discrimination, hopelessness, and mistrust were also considered.

2. In the dynamics of globalization processes, under the conditions of socio-political, economic and cultural changes that have arisen in society, the problem of separatism activates the potential capabilities of the human psyche, the mass psyche of small and large social groups, puts its archaic elements on the agenda, and causes new forms of identity, creates problems of tense adaptation, eliminates common interests that unite people in society and common values formed on their basis.

6. The study showed that any form of aggressiveness in society subsequently turns against society itself in the form of separatism. The atmosphere of distrust and hopelessness that has arisen in society creates the conditions for the violation of the traditional unity between people and social groups. It is important to take certain measures aimed at strengthening people's faith and hope in each other and in the state of which they are citizens.

7. It was found that in Azerbaijan the level of ethnic identity among ethnic minorities is high, while the dominant ethnic group has a low level of ethnic identity. In a dominant ethnic group, the national and ethnic identity of the majority is either identical, or national identity prevails over ethnic identity. In some cases, in a certain group of the population, forms of national and religious identity replace each other. However, since in Azerbaijan the main thing is the dominance of not ethnic, but civil status, socio-cultural relations between ethnic groups are built not vertically, but horizontally. This is the result of a joint historical and cultural development, and the state's multiculturalism policy.

8. Organically connected with each other in the formation of separatism, external social (external – social - ?) and internal psychological (internal – psychological - ?) factors exist in the form of invariably balanced dynamic relationships. Just as external socio-

economic tension forms internal psychological separatist tendencies, so internal psychological tension determines the forms of external separatism.

9. The role of internal factors ("super I - I", "individual I - I", "we - they") in the formation of separatism has been studied psychologically. As a result of the study, it was found that many people tend to look for the causes of their own personal problems, problems not in themselves, but in the surrounding social environment. And the "we - they" confrontation forming in the social environment plays the role of a social mechanism that redirects an individual negative psychological state from oneself to "they". As a result, it turns out that a psychological refuge is obtained, which in the socio-psychological context of "we" basically alienates the individual from solving his problems and increases his apathy. This closed "refuge" prevents self-understanding at a new stage of social development, weakens socio-cultural integration and damages socio-economic development in general. On the other hand, this socio-psychological state paves the way for the realization of the goals of the separatist forces. Such psychological characteristics as self-doubt, pessimism, laziness favor the development of separatist consciousness.

10. External factors (socio-economic, territorial, political and cultural) have a strong mechanism of influence on the formation of separatism. In general, internal and external factors complement each other in the formation of separatist consciousness. The socio-economic state related to external factors, in most cases, activates the internal elements of separatism. Another external factor - the economy determines the direction of development of separatism. Economic decline often plays the role of the main mechanism of influence in its formation. Therefore, the regulation of the socio-economic situation in the regions is one of the main tasks of the state ethnopolitics.

11. Modern social processes create the ground for weakening in ethnic states of ethnic dominance and the development of civic identity. There is a process, on the one hand, of the disintegration of traditional forms of unity into ethnic and social elements, and on the

other hand, their integration in the nation states that are a form of multi-ethnic unity. As a result, creating new problems of identity and adaptation, these processes introduce new elements into the minds of the “we are them” confrontation, which determines the direction and nature of separatism in a new form.

12. Separatism conveys traditional forms of development through culture. Since the forms of identity that are ingrained in the minds, cultural stereotypes, customs, and traditions lag behind social dynamics, often the “we-they” confrontation is directed inside the society itself. However, this process leads to the most severe socio-psychological consequences, most of all, in closed cultures that are far from integration. This contributes to the growth of cases of discrimination, intolerance within the country or society. This type of society creates within itself many forms of separatism and accelerate self-denial.

13. Changes in areas with a tolerant and non-discriminant culture do not lead to serious socio-psychological consequences. In these societies, the processes of socio-economic integration create the ground for the gradual elimination of many negative stereotypes and the development of cultural integration. The social distance between the adaptation of people living in the area of such a culture to the situation of new social changes and traditional forms of identity equally ensures the specificity of integration. This process is one of the most important ways to eliminate separatism.

14. Social, natural, and individual differences determine the nature of separatist consciousness. They arise as a result of the formation of internal factors of separatism in the framework of culture, training and education. Therefore, they have different forms of manifestation in each culture and their forms are determined in accordance with the nature of different cultures.

15. The main ways to eliminate separatism are related to guaranteeing in society all human rights and freedoms, the comprehensive development of democracy, civil society, ensuring socio-cultural integration, propaganda of common values and a moral culture that unites people.

16. The following psychological conditions characterize the separatist: intransigence, intolerance, fanaticism, aggressiveness, radicalism, rebellion, emotionality.

17. During the study, the results of the methods of multivariate (??) regression analysis are indicated, demonstrating the connection of discrimination with the qualities of ethnic identity in creating conditions for separatism between groups. The positiveness of ethnic identity (ethnic tolerance) is associated with the intolerance of differences in ethnic connection. The appearance of inter-group representatives of ethnic groups in regions of intersection of different cultures is influenced by valency, uncertainty of ethnic identity, discrimination, level of religiosity.

18. Accompanied by feelings of jealousy, hopelessness, pessimism, mistrust, the trends of internal psychological separatism create the conditions for isolating the individual from the environment and self-closure. Thus, to compensate for the internal psychological stress, the individual plunges into his own subconscious world and takes refuge in a small social group to which he belongs. As a result, the psychological confrontation “we are them” accompanied by aggressiveness, intolerance and discrimination is being updated in society.

19. Socio-economic discrimination, socio-cultural intolerance against some ethnic group in society serves as an understanding for the formation of external trends of social separatism based on internal psychological tension. Both internal and external separatist tendencies find their unity at the level of national or religious-ideological organization, accompanied by collective subconscious principles and emotional psychology of the masses. This state is the most uncontrollable stage of separatism in the socio-psychological plan. It is at this stage that the separatist becomes a blind exponent of the interests of separatist leaders and other states.

20. The socio-psychological elements of separatism are of irrational origin. They are forms of emotional-symbolic manifestation, originating from the archetypes of the subconscious layer. Therefore, the control of this form of consciousness from the

outside is impossible. It can be controlled only by separatist leaders representing subconscious archetypes in the separatist group.

21. The rise of the Azerbaijani language to the level of the national state language and the existence of the Azerbaijani state arose as a logical result of the joint socio-cultural, political and historical development of the population living in this territory, corresponding to the modern era. Therefore, the concepts of national statehood and national language should not be regarded as the dominance of any ethnic group, but as a joint historical achievement and future happiness of all people living in this territory.

22. There is no concept of a dominant ethnic group in Azerbaijan. The state idea of citizenship (Azerbaijanism) embodies all forms of ethnic identity, which creates the conditions for the formation of a national consciousness and the elimination of separatist tendencies.

23. In order to prevent separatism on its territory, each state should, first of all, give preference to the common interests of the country's population and common values that unite it, do not create conditions for cases of discrimination and intolerance, guarantee the socio-economic development of regions, the rights and freedoms of citizens .

24. The psychological structure of separatism is formed by the socio-cultural environment. In the states of the world where different ethnic and religious groups live, each individual possesses both social and ethnic identity. They are created by social values instilled in the socio-cultural policy of the state, and stereotypes that form in the minds in the historical and cultural sense. Therefore, the national policy pursued by the state, the ongoing socio-cultural reforms should not clash with the values of the ethnic-cultural environment, but rather, set the stage for their development within the framework of socio-cultural reforms. Otherwise, conditions may arise in society for the opposition “we are them” between social and ethnic values. Indeed, in such an environment, the balance between the ethnic identity of the becoming social individual and his social identity is violated.

25. Each state is considered to ensure the socialization of its citizen and not create conditions for its isolation from society, since the process of desocialization can create conditions for the growth of crime and, as a result, the formation of social events on the basis of separatism. We must not forget that those who are isolated from can find themselves a sociopsychological refuge in separatist groups. This means that the deepening of the process of desocialization in society does not contribute to solving, but to further complicating the problems. And to solve them, it is necessary to eliminate socio-economic problems in the regions, and implement measures related to the protection of human rights.

26. In most cases, separatism is fueled by the psychological state of the individual. It is necessary to eliminate the existing contradictions between the surrounding social environment and its beginning "I", as well as between its "I" and the beginning of the "higher self". The problem of alienation that arises at the time of deepening of the contradiction between the moral and personal values of the individual and social values increases psychological stress, states of neurosis, and subsequently the state of aggression. Separatist forces may appear in society, seeking to take advantage of similar socio-psychological situations that have arisen in connection with the processes of globalization, i.e. use the aggressive mass to their advantage. To prevent such cases, the state should take into account the moral and psychological safety of citizens and implement a number of measures for this.

27. Located in the transitional conditions of the cultural environment, the sense of identity, with the gradual update of the traditional identity, is faced with the process of assimilation. The social development of individuals and societies outside this process is delayed. In a multi-ethnic society, intolerance, a chauvinistic approach, and a competitive environment create conditions for separatism in the relations of the titular ethnic group with ethnic minority ethnic groups, while tolerance, a connecting approach, and an atmosphere of cooperation for social integration and development. Therefore, each state must have its own strategy of national education, since the identity that is formed in the period of 12-16

years should create conditions in society not for separatism, but for social integration. Ethnic identity should become an integral part of social identity and they should not be isolated from each other. The ethno-cultural motivations that determine an individual's social behavior should form a unity with their civil status.

28. Strengthening ethnocentric mood in ethnic groups forms stereotypes that contribute to the emergence of a sense of hostility between the parties and as a result, already established relations enter the stage of ethno-separatism. Here it is necessary to take into account that as a result of the state's erroneous national, socio-economic policy, various social groups can form in society, and separatist tendencies among social strata. The conditions for the emergence of many problems in public life are also created by cultural and moral nihilism. The gradual elimination of the constituent elements of the national-ethnic consciousness can have a destructive effect on the national-ethnic consciousness. This is not an individual, but a social problem connected with the national security of each national state. In this regard, the protection and preservation of national-ethnic consciousness should become one of the strategic issues of the state's national security program. Otherwise, the socio-psychological effects of the globalization process can lead to the elimination of the mechanism of national-ethnic consciousness. The preservation of this mechanism creates the basis for integration into the world community, and for national development.

**The main scientific conclusions of the dissertation are reflected in the following publications of the author**

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