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ABSTRACT

of the dissertation for the degree of Doctor of Philosophy

**MODELS OF HUMAN IDENTIFICATION IN AZERBAIJANI
CULTURE
IN THE LATE XX – EARLY XXI CENTURY**

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Applicant: **Nargiz Shaban Yagubova**

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Scientific supervisor: **Doctor of Philosophy, Professor
Niyazi Musa Mehdiyev**

Official opponents: **Doctor of Culturology, Professor
Chingiz Ali Abdullayev**

**Doctor of Philosophy in Culturology
Naila Adalat Aliyeva**

**Doctor of Philosophy in Art Study
Turankhanym Hidayat Shirzadova**

Dissertation council FD 1.34 of Supreme Attestation Commission under the President of the Republic of Azerbaijan operating at the Institute of Architecture and Art of ANAS

Chairman of the
Dissertation council:



**Corresponding member of ANAS,
Professor
Artegin Abdul Vahab Salamzade**

Scientific secretary of the
Dissertation council:



**Doctor of Philosophy in Art Study,
Associate professor
Khazar Atif Zeynalov**

Chairman of the scientific
seminar:



**Doctor of Culturology
Ilgar Hasrat Huseynov**

GENERAL DESCRIPTION OF THE WORK

Relevance and the studying degree of the topic.

Identification means that a person feels himself within certain values, identifies himself with the community dominated by these values. Referring to a certain group, community, he adjusts his thoughts about good and bad, future choices, relations with other people, acts as a member of that community. This gives him a sense of wholeness and completeness, providing a sense of certainty and confidence in the future. That is, a person should have a stable idea and understanding of the surrounding world, so that he can define himself and determine his activities. In addition, the sense of identity forms the unity of "we" to which people relate themselves, which is a necessary factor for the existence of groups, societies, and states.

The topic of identity is relevant for the late 20th–early 21st century, because this time period is the period when the sense of integrity formed on the basis of existing ideas is disintegrating, attempts to form new sources of reference are observed. The republics that became independent after the disintegration of the USSR abandoned the model of a "Soviet man" and embarked on the path of establishing their own national identity. For this reason, this period is also called a transition period, because the formation of new identities is not a process that happens immediately. At that time, the old system and ideologies are falling apart, and the new ones have not yet been formed. This means that the identification models formed in that ideology are also disintegrating and new ones are emerging. For 70 years, through Soviet ideology, propaganda, symbols and images, the identity of the "Soviet man" was created as a common cultural identity. There are different opinions about the characteristics of this identity, which researchers call "homo sovieticus". However, one thing is certain that the characteristics of this identity, such as love for work, collectivism, rejection of individual interests for the sake of common interests, limited initiative, waiting for orders from "superiors" and obeying them stood above their religious, ethnic, national, etc. differences, making them identical. Despite this, citizens of different republics within the

federation were able to preserve their national identity. As the citizens of other republics, the Azerbaijani people who gained freedom were also freed from the identity of "Soviet people" and it could be assumed that returning to their national identity would be a simple process. During the past 70 years, it became clear that the national identity was influenced by the Soviet ideology, and on the way back, the need to accept the values of the new world, which is still foreign to us, appeared. The collapse of previous values, uncertainty and social difficulties of the transitional period created a sense of loneliness and danger in people. Under these circumstances, people looked for reliable sociocultural groups that could ensure the integrity of their worldview. At that time people were stuck between different options and headed towards different poles. *“The subconscious archetypes hidden under the monotonous veil of communism ideology became active and directed the society to the polycultural stage. Gradually, the ethnic, religious and sectarian identities, westernization tendencies, which become relevant in the context of the Azerbaijani identity among the population, rise above the national identity”*.¹ Individualism, group identities referring to different worldviews are increasing in society. In the mentioned period, it was possible to observe the features of the Soviet past, modern market economy realities, and national culture in Azerbaijani people. In this sense, the study of socio-cultural communities and, accordingly, identification models is of practical importance in building a stable Azerbaijani society. The study of these characteristics is also relevant for determining future development. The fact that the system of values, ideals, and prototypes that are important for a person changes over time during the process of historical development gives us the reason to say that the identification models are renewable. Since the end of the last century, theories such as "nation building" and "imagined communities" claiming that identity is not stable and unchangeable began to be confirmed in the scientific literature. It has been proven that identity is dynamic, flexible and is formed according to

¹Məmmədov, R. Azərbaycan ailəsi: dünən və bu gün / R. Məmmədov. – Bakı: – 2018. – s.126-130.

historical and political conditions. Therefore, in terms of identity construction and manipulation of national identities, the Soviet Union can be described as a place of experimentation. “*Of the many ambivalences and contradictions woven into the fabric of Soviet civilization, nothing was more ambivalent and contradictory than the question of national identity*”.² The collapse of the USSR required a fundamental reconsideration of how the countries included in it were structured and the characteristics of their development. Fifteen independent republics began to study their history and find out why they were formed in the current form and not otherwise. In general, the subject of Azerbaijan's identity has always been relevant, since Azerbaijan was subjected to different influences at different times during its development history, joining the structure of different empires. Another reason that makes the topic relevant is that in the new world we have integrated, a crisis of self-identity was already experienced. Because the process of globalization, the features of the modern and postmodern era offer people freedom and various choices. In the Soviet era, the limitation of information and mutual relations with other countries protected the model of the “Soviet man” that people were accustomed to from any threats. In the current situation, the fact that the people of Azerbaijan enter this new world, confused by their already fragmented identity, creates some concerns.

The problem of human identification has been theoretically and practically investigated in various fields of humanities. In cultural, social, philosophical, psychological sources, one can find many researches related to human and society relations.

Researches related to human, cultural and social relations, human self-determination, identity and diversity can be found in the works of S.Freud, E.Erikson, G.Zimmel, J.J.Russo, A.Maslow,

²Soviet and Post-Soviet Identities / Edited by Mark Bassin and Catriona Kell. – Cambridge: Cambridge University Press, – 2016. – p.3.

V.Frankl, G.Mead, T.Stefanenko.³ In the literature of Azerbaijan, people and society, self-awareness problems of Azerbaijani people are mainly reflected in the researches of N.Mehdi, H.Guliyev, N.Afandiyeva, N.Abbasov, M.Rzayev, R.Badalov.⁴ Also, the experiences of H.Tajfel, J.Turner, W.Lippmann, G. Allport, O. Kleinberg, S. Gaertner, J. Dovidio, D.Hamilton are also very important.⁵ The effects of the characteristics of the modern era on human self-determination and the identity crisis are among the main topics in the research of Z. Bauman, E. Fromm, U. Beck, T. Hobbes,

³Фрейд, З. Массовая психология и анализ человеческого Я. – Москва: Внесторгиздат, – 1990. – 448 с.; Эриксон, Э. Идентичность: юность и кризис. – Москва: Издательская группа "Прогресс", – 1996. – 344 с.; Зиммель, Г. Избранное.Созерцание жизни : [в 2 томах]. – Москва: Юрист, – т 2. – 1996. – 607 с.; Руссо, Ж.Ж. Об общественном договоре. Трактаты. – Москва: Канон-пресс, – 1998. – 413 с.; Маслоу, А. Мотивация и личность. – Санкт-Петербург: Евразия, – 1999. – 478 с.; Франкл, В. Человек в поисках смысла. – Москва: Прогресс, – 1990. – 372 с.; Mead, G. H. Mind, Self and Society. – Chicago: University of Chicago Press, – 2015. – 536 p.; Стефаненко, Т.Г. Социальная психология этнической идентичности: / автореферат диссертации на соискание ученой степени доктора психологических наук / – Москва, 1999. – 49 с.

⁴Mehdi, N. Fəlsəfə tarixində fəlsəfə / N.Mehdi, D.Mehdi. – Bakı: Qanun, – 2005. – 276 s.; Mehdi, N. 110 Nəsnə / N.Mehdi. – Bakı: Qanun, – 2014. – 448 s. Гулиев, Г. Архетипичные азери: лики менталитета. – Баку: Ени несил, – 2002. – 354с.; Əfəndiyeva N. Azərbaycanlı özünüdərkli və milli özünüidentifikasiyasının kulturoloji-fəlsəfi problemləri qloballaşma kontekstində: / kulturologiya üzrə fəlsəfə doktoru dis. / – Bakı, – 2007. – 261 s.; Abbasov, N. Mədəni insan / N.Abbasov. – Bakı: ADMİU, – 2020. – 207 s.; Rzayev, M.H. Keçid dövrü şəxsiyyətinin sosial-fəlsəfi təhlili: / fəlsəfə üzrə elmlər doktoru dis. / – Bakı, 2005. – 308 s.; Бадалов, Р. Легко ли быть азербайджанцем. Диалоги с самим собой / Р.Бадалов. – Баку: Пергамент, – 2022. – 402 с.

⁵Тернер, Дж. Социальное влияние. – Санкт-Петербург: Питер, – 2003 – 239 с.; Lippmann, W. Public opinion. – New-York: Harcourt, Brace and Company, – 1922. – 427 p.; Allport, G.W. The nature of prejudice. – New-York: Addison Wesley, – 1954. – 537 p.; Gaertner, S.L. Reducing intergroup bias: the common ingroup identity model / S.L. Gaertner, J.F. Dovidio – Philadelphia: Psychology Press, – 2000. – 226 p.; Hamilton, D.L. Stereotypes / Handbook of social cognition. Ed. Wyer R.S., Srull Th.K. / D.L.Hamilton, J.W.Sherman, – Hillsdale, NJ: Erlbaum, – 1994. – pp. 1-68.

A. Giddens and others. Z. Bauman's "Individualized society", "Liquid modernity" and other works are especially noteworthy.

Since our topic also covers the features of the transition period characterized by the transformation of values, we should also mention the researchers who made this period the target of their work. Among the foreign scientists, J. Elster, T. Hunter, C. Mann, C. Offe, K. Verdery, K. Ghodsee, V.A. Yadov, Y.A. Levada can be mentioned.⁶ "Postsocialism: ideals and ideologies" edited by C. Mann allows us to study the experiences of post-Soviet countries. Among Azerbaijani authors, we can mention R. Mehdiyev, S. Mammadova, V. Jafarova, M. Rzayev. Various aspects of the changes taking place in Azerbaijan were highlighted in the collection "Azerbaijani society in the conditions of transformation" compiled by the Institute of Sociology and Law of the Azerbaijan Academy of Sciences.

T. Kuzio, R. Brubaker, R. Isaacs can be mentioned among the scientists who research the trends of increasing nationalism in the post-Soviet space. The scientific literature related to ideological self-identification problems of Azerbaijanis is quite rich. S. Cornell, C. Tokluoglu, T. Swietochowski, N. Tohidi, R. Motika, H. Yilmaz, C. Mahmudlu, F. Alekperov, A. Taghiyev and others have investigated the issue of national identity, which has become more common in modern times.⁷ If we have to mention the studies that are closest to

⁶Elster, J. When Communism Dissolves // London Review of Books, – 1990. Jan; 24. – p. 3-6.; Postsocialism Ideals, ideologies and practices in Eurasia / Edited by C.M.Hann. – London: Routledge, – 2004. – 345 p.; Verdery, K. What Was Socialism and What Comes Next?. – Princeton: Princeton University Press, – 1996. – 298 p.; Ghodsee, K. Lost in Transition: Ethnographies of Everyday Life after Communism. – Durham, NC: Duke University Press, – 2011. – 232 p.; Левада, Ю. Советский простой человек: Опыт социального портрета на рубеже 90-х / Ю Левада. – Москва: Мировой океан, – 1993. – 300 с.

⁷Cornell, S.E. Azerbaijan Since Independence. – New York: M.E. Sharpe. –2011. – 485 p.; Tokluoglu, C. Definitions of National Identity, Nationalism and Ethnicity in Post-Soviet Azerbaijan in the 1990s // Ethnic and Racial Studies, – 2005, vol. 28(4), – pp. 722-758.; Swietochowski, T. Russia and Azerbaijan: A Borderland in Transition. – New York: Columbia University Press. – 1995. – 290 p.; Tohidi, N. Gender and National Identity in Post-Soviet Azerbaijan: Regional Perspective // Khazar Journal of Humanities and Social Sciences, – 2000, vol. 3 (2).; Motika, R. Islam in Post-Soviet Azerbaijan // Archives de sciences sociales des religions, – 2001, № 115, – pp.111-124.

our topic, they are S. Mammadova's "Identity problem in the transition period", N. Afandiyeva's "Cultural-philosophical problems of Azerbaijani self-awareness and national self-identification in the context of globalization", M. Rzayev's "Social-philosophical analysis of the transition period identity" studies.

At the same time, we should note that the mentioned literatures are studies on only certain sections of the discussed topic. The identification models of the person on which the stability of the society depend, its features, development characteristics during the transition period have not been investigated at the dissertation level.

Research aims and objectives. The author's goal in this work is to reveal the identification models of people in Azerbaijani culture in the late XX - early XXI century. The reason for choosing this period is the fact that the period is characterized by changes and contradictions. This condition in itself provides the basis for the change of identification models. The intended goal defined the tasks of the dissertation:

- To give an analysis of the sense of identity, the necessity of a person's need to be attached to something, as well as the positive and negative aspects, individual and social identification;

- To reveal the connection of the identity crisis with the characteristics of the modern era, to determine its causes and consequences, to consider its connection with the inclination to material values;

- To clarify that the comprehensive changes observed in Azerbaijan in the late XX - early XXI century caused the transformation of people's self-identification models;

- To investigate the impact of social difficulties of transition on people's value orientation;

- To reveal the features of the formation of historical identification models and their aspects in the modern era;

- To study the impact of the identity crisis observed in the world and the signs of globalization on the self-determination of people in Azerbaijan.

The object of the research is the models of human identification in Azerbaijan in the late XX-early XXI century.

The subject of the research is the emergence of human identification models in the conditions of radical changes in Azerbaijani society.

The research methods. In the course of the research, the phenomenological, interactionist and axiological approach helped to understand human and social relations. The structural functionalist approach allows to study the influences on the formation of identification models and their structural components. Psychoanalytical analysis is also needed. The historical-comparative method was used in studying the historical bases of the formation of identification models. The research was based on the principles of systematicity, historicity, and objectivity.

The main provisions put to the defense.

–Identification with a certain community, attachment is one of the basic human needs. At the same time, there is a need for separation from others and individualism. For this reason, identity both satisfies a person's need for unity and limits his individuality.

–Identification models are formed according to the political and cultural environment based on the values prevailing in different periods of history. As conditions change, identification models, ideal human images, prototypes also change, they are not fixed, but changeable and flexible.

–In modern times, globalization, modernism, postmodernism destroy the boundaries of communities and cause an identity crisis. Since the sense of identity nourishes the spiritual side of a person, its deprivation increases the inclination to material values. Or a type of person emerges whose main goal is to be more successful and earn more.

–As a result of the restoration of independence, the characters of the market economy and consumer culture began to penetrate into Azerbaijan, which integrated into the world. These values are not based on moral and ethical norms and are formed in the conditions of the social difficulties of the transition period and the law gap where new market rules have not been formed.

–Since there is a return to national history, language, and symbols, there is an extreme tendency towards Turkism and

Islamism, which are components of national-cultural identity. It can also be seen as the result of free expression regaining after many years of bans. At the same time, the model of the Soviet man has not completely disappeared and the inclination towards Russian culture and language still remains.

Scientific novelty of the research. Although there are various studies related to separate sections of the research, the characteristics of the emergence of identification models in Azerbaijan during the transition period have not been researched. Scientific novelty obtained in the dissertation can be mentioned as follows:

– A person's self-identification with an approved model, tied to certain values and norms, has been thoroughly investigated, and it has been clarified that it has both positive and negative aspects. For this, the term "identification models" was used.

– The characteristics of the modern age, while giving people more freedom, have led to the dissolution of previous associations, traditions and attachments. The resulting identity crisis has turned out to make people more materialistic.

– The characteristics of human self-identification were investigated in the changing conditions of transition period Azerbaijan, and it was determined that along with the identification crisis, people's inclination towards materialism and the value of family ties increased as a result of problems.

– People have gained independence, but at the same time, they have lost stable points of reference, and to restore these points of reference, an intensification of the appeal to their historical identities has been determined. Religious and ethnic identities were analyzed, and the Russian-speaking population was distinguished as a group.

– In the late XX-early XXI century - at a time when the processes of Modernism, Postmodernism and globalization deepened the identity crisis and instability in the world, the influence of Azerbaijan's integration into this world on people's self-determination was studied. While the older generation living with

Soviet nostalgia is inclined towards national culture, the younger generation has been found to absorb more global culture.

Theoretical and practical significance of the research. The research is valuable for the investigation of the problem of human self-awareness and identity, and it can be a theoretical and empirical basis for various studies dedicated to the problems of self-knowledge of modern Azerbaijani people. The obtained results can also be used to establish harmonious relationships between different identities. In the field of pedagogy, it can serve as a scientific resource for specialists teaching the "Cultural History and Theory" course. It can also be used by experts dealing with cultural policy.

Approbation and application. The main aspects of the dissertation are presented in the author's scientific articles published in Azerbaijan and abroad. The main provisions of the research were discussed at local and international scientific conferences.

Name of the organization where the dissertation work is carried out. The dissertation was carried out in the department of "Social-cultural activity" of the Azerbaijan State University of Culture and Arts.

The volume of the structural sections of dissertation separately and the general volume with the sign. The dissertation consists of an introduction (8 pages), two chapters (49 and 74 pages), five subchapters ((1.1- 26, 1.2- 23, 2.1- 32, 2.2- 30, 2.3- 12 pages), conclusion (3 pages), and list of references (18 pages). The general content of the research is represented in 155 pages (298.625 characters) of the computer typing including, the bibliography.

MAIN CONTENT OF THE DISSERTATION

In the **Introduction** of the dissertation, the relevance of the topic is substantiated, the studying degree is discussed, aims and objectives, methods, object and subject, main provisions put to the defense, object and subject of the research are defined, the scientific novelty, theoretical and practical significance of the work are explained.

The first chapter is entitled "**On the category of identification**" and consists of two subchapters. The first subchapter

that is entitled **“Identification and self-identification as an orientation necessity”** provides detailed information about the term identification. It is noted that identification is the process of identifying oneself with a certain social role, language, culture, ethnic group and etc. Sociocultural identification has a very important role for coexistence and mutual understanding. Because certain sociocultural norms are important for regulating human activities and establishing relations in society.

There is also a difference between the activity of the individual on his own and the activity of the group and the community. Therefore, issues of personal and social identity come to the fore. If the individuality and unique characteristics of a person stand out in the personal identity, the desire to meet the normative expectations of the community to which the individual belongs shows itself in the social identity. A person's thinking and values are formed during communication with others. C.Cooley, a representative of symbolic interactionism, notes in his “looking-glass self” theory that the individual's self-awareness and value orientations reflect the reactions of the surrounding people, mainly people from the same social group. According to C. Mead a person finds his "I" only during the activity within the group, through the values and norms of the "generalized other". In many cases, individuals are evaluated from the framework of social interests, that is, from the level of conformity to the approved exemplary personality type, its manifestations that are contrary to the social order or simply incompatible are condemned and not accepted. This, of course, causes alienation and isolation in certain individuals. Therefore, the conflict between personal and social identity puts people in front of the question: to be like everyone else or to be different from others? S. Freud expressed it as a conflict between happiness and safety. Connecting with certain groups provides people with security. But for the sake of security, the individual has to give up his uniqueness, desires and dreams.

Another negative aspect of self-identification is that adherence to established rules and norms can become so radical that others can be perceived as enemies just because they believe in their

own truths. Each culture defines itself in interaction with other cultures, comparing with others. For the systematization and evaluation of events and objects, everyone uses units of measurement characteristic of their culture and group. At this time, he can see sharp differences between the world belonging to his own group and the world belonging to another group. It is in this way that "we", which feels comfortable and safe, and "them", whose members do not understand and therefore feel distrustful and wary, are formed. Sociocultural identity has a unifying feature, but it can also lead to the perception of difference from other associations and play the role of a boundary in us-them relations.

Stereotypes, which are the main elements of categorization, are formed based on distinguishing features between groups. Although there was little faith in the role of stereotypes, since the 1950s, O. Kleinberg's "kernel of truth" hypothesis came to light. According to this hypothesis, the amount of true knowledge in a stereotype exceeds the amount of false information. Although stereotypes facilitate the process of understanding the surrounding world, they lead to the formation of intergroup prejudice. Because in intergroup relations, attributing only positive characteristics to one's own group and negative characteristics to other groups and mistrusting them is a common feature. The forms of prejudice are diverse, starting with stereotypes and ending with discrimination, injustice, inequality, ethnic cleansing and genocide. For this reason, it is necessary to create a tolerant environment in which each union understands the uniqueness, equality, and mutual influence boundaries of the other.

In the second sub-chapter, that is entitled **“Identity crisis: causes and consequences”** the causes, characteristics and consequences of the identity crisis are discussed. The late XX and early XXI centuries is characterized by technological, social, economic and political transformations affecting all spheres of life. As a result of acceleration of changes and social renewal, an unstable situation is created in the world, reference points and directions of orientation are lost. The fixed boundaries of traditional society are also being erased as a result of modern processes, globalization, and

people have more options to determine their belonging. Unlike the traditional society, where self-identification is given to a person in advance by the society and is maintained almost throughout his life, in modern times he must choose his image from among many options. A.Giddens writes in the book “Modernity and self-identity” that under the conditions of modernity, people are independently searching for themselves.⁸ Individuals have the opportunity to choose between many behavioral options. Sometimes it is not easy to choose between these options, which results in an identity crisis.

Historically, groups and collectives were created as a result of human solidarity and helpfulness. But over time, this sense of solidarity, commitment to unity, that is, identity, weakens. The modern era has set the world in motion, giving up forms and creating opportunities for everything to change. People are also free to create and change themselves. At the same time, as a result of the lack of certain rules and generally accepted ideals, they are deprived of clearly formulated, reliable directions, and thus of a clearly defined purpose of their lives. In his book "Man's Search for Meaning", V.Frankl called the feeling of meaninglessness and emptiness "existential vacuum". He notes that when man's search for meaning is futile, he strives for money, power, and speed. People's desire for money, fame, and power stems from their attempts to declare themselves superior to others. So, it turns out that while people were running from frames to freedom, they fell into another frame, the frame of earning more money, getting more property than others, and declaring their victory. Modern scientific development and conditions of market economy create conditions for self-affirmation of a person in this sense.

In the modern era, individualism is thoroughly asserting itself. The concept of individualism means the recognition of the superiority of individual interests over collective or institutional interests. Individualism, as a life position and worldview, arises as a result of the isolation of individuals from family, tribe or social group. This worldview means that a person loves and values himself,

⁸Giddens, A. *Modernity and Self-Identity: Self and Society in the Late Modern Age*. – Stanford, CA: Stanford University Press, – 1991. – pp. 12-14.

proves his uniqueness every moment and that he is not like everyone else. Characteristics of market economy with individualism create E. Fromm's "marketing character". A person's success depends on how he presents himself, on having the necessary characteristics for the market. In such a situation, a person feels like a commodity, he is not worried about his life and happiness, but how good he is to be liked. Marketing characters do not have their own "I", because their "I" is constantly changing according to the principle "I am what you need". As a result, while trying to prove that he is different, good, and capable from others, he does not even realize that he identifies himself with the requirements set for everyone, and becomes common and mass.

People have to constantly change themselves, adapting to rapid changes. They are now freed from predetermined, inherited or innate social roles. U. Beck calls it "do it yourself biography": an individual must choose how to build his life. But the issue does not end with choosing direction and identity and building it. Freedom of choice and the ability to change identity is more important than a fixed identity, as demands are constantly changing in today's world. In this case, identification is a temporary project, always open to novelties.

The second chapter is entitled "**Directions of identification of Azerbaijani people in the late XX – early XXI centuries**". In the first sub-chapter that is entitled "**Identification models determined by transition period problems**" the impact of the changes and social problems observed in the 90s on people's behavior, cultural values, and activities is investigated. It was difficult for people to break away from the previous norms and values they were accustomed to, to determine the norms of an open society, and to adapt to them. M.Rzayev distinguishes a new historical type formed during the transition period - the personality type of the transition period. In the outlook and consciousness of this type, contradictory signs appear as a result of the interaction between the characteristics of the authoritarian regime and the new, open society. It also combines opposite aspects: diligence and laziness,

respect for the law and indiscipline, collectivism and individualism, etc.⁹

The transition process in the post-Soviet space differed from previous transition experiences in many ways. If the territorial integrity and structure of the states were preserved in other transition processes, here the transition process was accompanied by territorial disputes, migrations, ethnic minority and national conflicts. Armenia made territorial claims against Azerbaijan and used the most brutal methods, our compatriots were subjected to genocide, hundreds of Azerbaijanis were killed, and others were forced to leave their homes. The first identification model we distinguish is refugees and internally displaced persons. Refugees and internally displaced persons are one of the most vulnerable groups that need psychological rehabilitation, social adaptation and integration. They were forced to leave the environment and homes they were used to for a long time, witnessed murders and deaths, and tragically lost their relatives and friends. Studies show that many of them suffer from psychological problems, depression, and nightmares caused by the trauma they experienced.¹⁰ Although the attitude towards refugees and internally displaced persons was moderate among the local population at first, this gradually changed. The main reasons for this are that they occupy empty houses belonging to the local population and abuse the privileges given to them in many cases. The last tent camp in Azerbaijan was canceled in 2007. Despite this, there are still refugees who suffer from homelessness and live in poor conditions. In 2020, our lands were freed from occupation in the Second Karabakh War, and large-scale works were started in those areas. We believe that the identity of the refugee will soon be erased and consigned to history.

The second identification model is directly related to the influence of the Soviet experience on people's worldview, the second or informal economy. Due to the ineffectiveness of economic

⁹Rzayev, M.H. Keçid dövrü şəxsiyyətinin sosial-fəlsəfi təhlili: / fəlsəfə üzrə elmlər doktoru dis. / – Bakı, 2005. – s. 78.

¹⁰Ismayilov N., Ismayilov F. Mental health of refugees: the case of Azerbaijan. // World Psychiatry, Mental health policy paper, – 2002, June, – p.121-122.

management during Soviet times, people felt justified in engaging in illegal or dishonest activities such as stealing from their workplaces by building their own economic networks. In the difficult social conditions, in the struggle for survival, those illegal acts became the only means of survival for some people. The second economy and illegal income have already taken hold and become commonplace. Therefore, as the next identification model in Azerbaijan, we can show the type of person who aims to earn income without taking into account any moral code. They define themselves and others by their earnings and income, considering the standard of living as the main criterion of life. Private economic relations, private property, and entrepreneurship were not established by the rules of capitalism in a relatively stable place where there was little difference between classes. Because it is difficult to change people's habits and thoughts about themselves, others and the surrounding world in a short period of time. A radical change in economic activity requires not only a change in thinking, but also the reconstruction of their social, cultural, and spiritual worlds. People who have been accustomed to a sense of lack of ownership for a long time cannot withstand sudden changes and tension, the transition from "our" to "mine" is not properly understood. As written by V. Jafarova, today in our society, the number of people who put in less effort and get more profit, who think only of themselves, who are indifferent to spiritual wealth and live with the desire to accumulate material wealth, who see the meaning of life in material well-being, and who turn selfishness into a philosophy of life for themselves, is increasing.¹¹

The difficulties of the transitional period determined another feature - the strengthening of family and generation ties. The family became the main source of identification for people, and a model of self-identification with the family was formed. As a result of structural collapse and hardship in the post-socialist era, people began to consider being part of a privatized network more secure than relying on the state. At this point, the concept of "social capital" comes up. "Social capital" can most simply be explained as the value

¹¹Cəfərova, V. Bazar iqtisadiyyatına keçid: ziddiyyətlər və onun həlli yolları/ V.Cəfərova. – Bakı: Azərbaycan nəşriyyatı, – 1996. – s.64

of social relationships that are important to a person's success. A.Valiyev notes that in modern Azerbaijan, "bonding social capital" - membership is guaranteed only by birth, the connection or network between representatives of the same family, clan is widespread.¹² People typically get jobs, promotions, and access to resources through family networks. The strengthening of this situation leads to many negative consequences, such as a decrease in the sense of responsibility for matters outside one's immediate environment. People are only interested in the well-being of their family and children and put them as a priority in all their activities. Predominance of family and kinship ties is not a negative thing in separation, it becomes negative when it conflicts with other moral codes. In this sense, we can say that the "amoral familism" formed during the Soviet era has still preserved itself. This concept emphasizes that informal relationships between family and friends take precedence over the common and public good. Everything that is good for the person and his relatives, regardless of the consequences for society, is valued positively. It is noted that it is necessary to give people a common goal and direction, either to get out of the identity crisis or to revive moral qualities. Social mobilization is impossible without group solidarity based on shared identity and mutual trust.

The second sub-chapter is entitled **“Historical identification models in the late XX-early XXI centuries”**. Historical development and social consciousness are based on the principle of succession. The independence restored at the end of the 20th century was also a reevaluation and restoration of our identity formed at the beginning of the 20th century. The process of the formation of the Azerbaijani identity and the influences on it are discussed. At the beginning of the 20th century, the formation of the Azerbaijani identity was considered to have been completed, but after the restoration of independence at the end of the 20th century, certain

¹²Valiyev, A. Do citizens of the former Soviet Union trust state institutions and why: The case of Azerbaijan/ A.Valiyev, A.Babayev, H. Huseynova [et al.] // Communist and Post-Communist Studies, – 2017. 50 (3) , – pp. 221-231.

upheavals were again observed among the elements that make up our identity. Our more hidden characteristics began to emerge with more pressure. But the influence of the past 70 years could not remain without a trace. N.Afandiyeva expresses it like this: *“Whatever symbols were at the basis of Azerbaijan's self-identification, all of them were affected to one degree or another by the Soviet regime and ideology. Islam was subject to atheistic denial and eventually became a religion of mourning. Turkism lost its sharpness under the idea of “Azerbaijan” and turned into an amorphous symbol. Modernity and Europeanism were replaced by Bolshevik Russia”*.¹³ For this reason, it was not possible to restore those elements as they were.

As the first example of the historical identification model in modern Azerbaijan, we can point to the identification of people with their religious identity and religious groups. While there were 16 registered mosques and 1 madrasah in 1976, by the end of the Soviet era this number had reached 200, and in 2001 there were more than 1,300 mosques and countless Islamic schools.¹⁴ In the 1980s, 50% of those asked considered themselves religious, but in 2006, the results of a survey conducted by the Institute of Archeology and Ethnography of the Academy of Sciences show that it was 72%.¹⁵ Although the revival of religious values was seen, the long-term promotion of atheism had left its mark on the religious beliefs and caused contradictions. As a result of the propaganda and prohibitions against Islam during the Soviet rule, the religious ideas and knowledge of the population was completely weakened. The lack of religious knowledge, in turn, created the ground for missionary organizations to spread the ideas of foreign-funded, disruptive

¹³Əfəndiyeva N. Azərbaycanlı özünüdərki və milli özünüidentifikasiyasının kulturoloji-fəlsəfi problemləri qloballaşma kontekstində: / kulturologiya üzrə fəlsəfə doktoru dis. / – Bakı, – 2007. – s 195.

¹⁴Motika, R. Islam in Post-Soviet Azerbaijan // Archives de sciences sociales des religions, – 2001, № 115, – pp.111-124.

¹⁵Mammadli, A. Peculiarities of the formation of azerbaijanis' ethnic identity in the soviet era. In “Azerbaijani” and Beyond: Perspectives on the Construction of National Identity. Edited by A. Mammadli, A. Braux, C. Mahmudlu . – Berlin: Verlag Koester, – 2016. – pp. 61-86.

religious organizations and to operate freely. A strange situation arose as a result of the lack of religious knowledge. People consider themselves Muslims and representatives of the Muslim nation, but at that time they defended materialism and declared that there is no God.¹⁶ There was almost no place for religion in everyday life, it was only resorted to during life's difficulties. Today, the self-identification of Azerbaijanis as "Muslim" is more of a cultural indicator than a religious one, it is viewed as a national tradition. According to the survey, 87-92% of people consider themselves to be Muslims, but follow only a small part of Islamic rules, only 4-6% of people can be called active believers who follow most Islamic rules.¹⁷

Another model of identification is identification with language. At this point, it is possible to distinguish the Russian-speaking population as a cultural group. The Russian-speaking population mainly refers to people who have received their education in Russian and communicate with their surroundings and close circle in Russian. We believe that the Russian-speaking population in Azerbaijan forms a separate identification model and differs in its worldview, way of thinking and culture. As S.Akyıldız wrote, there are two different worlds in Azerbaijan, one Russian-speaking world and the other Azerbaijani-speaking world. These two worlds are unique and mutually critical.¹⁸ The history of the formation of the Russian-speaking population is investigated, and the influence of Russian-language education in Tsarist Russia and the Soviet period is emphasized. In Azerbaijan, with the emotions of independence, the policy of rejecting the Russian language was applied, and the struggle with the Russian language and culture showed itself at the

¹⁶Свентоховский, Т. Русское правление, модернизаторские элиты и становление национальной идентичности в Азербайджане / Азербайджан и Россия. Общества и государства. Под ред. Д.Е.Фурман. – Москва: Летний сад, – 2001. с. 12-13.

¹⁷The World's Muslims: Religion, Politics and Society /– April 30, 2013. URL: <http://www.pewforum.org/2013/04/30/the-worlds-muslims-2013-2>

¹⁸Akyıldız, S. Inreflections of nationalism and the role of language policies in national identity formation in post-soviet Azerbaijan: / A thesis for the degree of master of science. / – Ankara, – 2019. – p. 89

level of everyday life. But over time, this process failed and was left unfinished. Today, the activity of Russian-oriented classes is increasing, and Russian language is one of the main requirements in the recruitment process. The main reason for the increase in demand for Russian-language schools is associated with the quality of education. Parents believe that Russian-language secondary schools provide better quality education compared to Azerbaijani-language ones, and they are funded by the state. In Azerbaijan, even today, when communicating with Russian speakers, people try to speak Russian and answer their questions in Russian. If we ask Azerbaijani-speakers about the characteristics of Russian-speakers, they will evaluate them as boastful, complacent, and at the same time broad-minded and cultured. It is for this reason that those who want to show themselves cultured tend to use Russian words during their conversation.

Self-identification with ethnic identity, especially Turkism, which is the titular ethnic group, can be cited as the next historical identification model in Azerbaijan. Historically, Turkishness had a defensive character against Persianization and Russification and had a great role as a source of identity. M.A. Rasulzadeh wrote that if they were taken separately, they could not make even a sign of freedom and independence, because the exploiter was very powerful. *“But the realization that they were not a small tribe, but members of a great nation with a great history strengthened their hopes and inspired them to actively fight against their centuries-old enemies”*.¹⁹ With the regaining of independence of Azerbaijan, there was a need for an ideological ground that would reunify the nation under another name. Two competing ideologies emerged - Turkism and Azerbaijanism. One of the reasons for the weakening of the influence of Turkism was that nationalism was understood in the same sense as chauvinism and fascism, that one's own nationality was considered superior, and that others were not respected.

¹⁹Расулзаде М.Э. О пантуризме. В связи с кавказской проблемой. – Оксфорд: РИ- "ОЙСА", – 1985, – с.68

In the third sub-chapter that is entitled **“Globalization and national culture: the challenge of self-identification”**, globalization and national culture are examined in terms of intergenerational relations. National culture preserves the spiritual and social life experience, collective memory, and moral values of a certain society. In a broad sense, globalization means the identification of values and the standardization of lifestyles as a result of the expansion and integration of relations between peoples, nations, and cultures. In this sense, globalization poses a threat to cultural diversity and clashes with the national identity that has been formed for years and forms the central core of the nation.

The process of conflict between the characteristics of globalization and national culture also affects intergenerational relations. Thus, while the older generation represents more national culture, the younger generation tends to global culture. During the crisis years of the transition, the older generation witnessed the collapse of the ideals they believed in, and the younger generation had no reference to refer to. As time progressed, the situation began to change. As the processes of integration into the world accelerated, the young generation, which could adapt more easily, began to adopt global culture. The younger generation rejects ethnocultural self-identification, folk culture (traditions, folklore, etc.) and accepts stereotypes of mass culture. It is possible to observe these processes with indicators in social networks and migration processes. However, young people with a bicultural identity, which combines the values of both national and global culture, are also widespread. The older generation is more inclined to national culture and accuses young people of selfishness and individualism. Over time, Soviet nostalgia began to manifest itself in the older generation. The results of the polls show that 54% of the population of the post-Soviet region regret the collapse of the Soviet Union, and 31% of the population of Azerbaijan think that it harmed our country.²⁰ We think that this is due to the old generation's longing for the stability and comfort of the Soviet era and the difficulty of adapting to modern processes.

²⁰Former Soviet Countries See More Harm From Breakup
<https://news.gallup.com/poll/166538/former-soviet-countries-harm-breakup.aspx>

The research led to the following **conclusions**:

1. There are both positive and negative aspects of human identification. Identity has creative qualities, but it can also have destructive tendencies.

2. Belonging to a certain collective gives a person security. But at the same time, it can lead to the loss and destruction of some individual features.

3. The characteristics of the modern era, technological development, the freedom given to people by migration processes have caused an identity crisis.

4. As a result of the identity crisis, it has been determined that people are more inclined to material goods.

5. In the late 20th-early 21st century economic and political reforms in Azerbaijan led to reforms in the cultural, moral and spiritual spheres. The value transformation caused a crisis of self-identity. The world we were integrating into was already experiencing an identity crisis, so it was difficult to appeal to any model of identity as an example.

6. In Azerbaijan, the characteristics of both the Soviet regime and the open society, old and new values, and social problems brought together contradictory points. Those who achieve financial success, regardless of how it is achieved, are considered powerful. Also, identification with the family is strengthened, the sense of responsibility is attributed only to family members, not to the public good.

7. With the restoration of independence, freed from the “Soviet person” model, the tendency of the oppressed ideological directions - religious and ethnic identification - strengthened in the Azerbaijani people. The Russian language has lost its popularity in Azerbaijan. Gradually, the number of Russian-speaking classes began to increase, and the Russian language was put forward as one of the main priorities in the recruitment process.

8. As a result of the influence of the propaganda of the Soviet ideological leadership for 70 years, it was not possible to directly assimilate the pre-Soviet identity of Azerbaijan.

9. Regarding the issue of conflict between the various identification groups that we have listed in Azerbaijan, we must say that these groups do not reach the level of radicalism. There is no conflict between different identification models.

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1. The role of war in culture // Materials of the international scientific conference "Multicultural and tolerant values in the legacy of the national leader Heydar Aliyev", – Baku: – May 3-5, –2016, – pp.394-395.

2. The problem of identification in culture // Materials of the XX Republican scientific conference of doctoral students and young researchers, – Baku: – May 24-25, – 2016, – pp. 587-589.

3. Globalization and national culture: the difficulty of identification // The World of Culture, scientific-theoretical journal, – 2016, No. 32, – pp. 23-27.

4. Identity crisis in Azerbaijan in the late XX-early XXI century // Scientific Works of the Azerbaijan State University of Culture and Arts, – 2017, No. 23, – pp.26-30.

5. Human need for identification and cultural values // Materials of VIII international scientific conference “Actual problems of Azerbaijan studies”, – Baku: May 4-5, – 2017, – pp.618-620.

6. Value transformation in modern times // Culture: problems and perspectives. Materials of the XI international scientific conference of doctoral students and young researchers, – Baku: May, – 2017, – pp. 38-39.

7. Models of human identification in Azerbaijan in the late XX-early XXI century // Scientific Works of the Azerbaijan State University of Culture and Arts, – 2017, No. 24, – p.34-40.

8. Value orientations of modern man // Civilization journal, – 2017, Volume 6 No. 2, (34), – pp.59-62.

9. Change of human image during historical development // Culture. Az, – 2017, No. 315, – pp.84-87.

10. Human need for identification // Science and education today, – 2017, No. 2 (13), – pp. 95-98.

11. Identity or sparseness? // Internauka, – 2017, No. 18 (40), – pp. 25-27.
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13. The role of national-moral values in human self-determination and the characteristics of the modern era // Materials of international scientific conference “National-moral values: tradition and modernity”, – Baku: – May 2, – 2018, – pp. 402-405.
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15. People of the transition period facing a choice: moral values or material well-being // Materials of the XXII Republican scientific conference of doctoral students and young researchers, – Baku: –November 22-23, – 2018, – pp. 536-537.
16. Identification crisis in the transition period of society development: the case of Azerbaijan // Journal "Ideas and Ideals", – 2019, No. 4 part 2, – pp. 443-453.
17. From cooperation to alienation // Materials of the Republican scientific conference “Integration into society and social adaptation: theoretical and practical aspects”, – Sumgait: – November 26-27, – 2020, – pp. 294-298.
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Address: AZ 1143, Baku, Huseyn Javid Avenue, 115, 4th floor.

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