

## ФІЛОСОФСЬКА АНТРОПОЛОГІЯ

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UNITY OF THE NATION IS A NECESSARY CONDITION  
FOR NATIONAL SECURITY

**Annotation.** *It is widely acknowledged that the differences among nations are a result of their distinct historical trajectories. In today's interconnected world, the interaction of diverse national interests permeates every aspect of society, including culture, politics, science, daily life, family, and the economy.*

**The topicality of the research** we are exploring, which is the self-determination and unity of nations, is due to the dialectical contradictory nature of the development of the contemporary world. There is no doubt that global processes are ongoing.

**The main goal** is to demonstrate that addressing interethnic tensions and finding solutions to these challenges requires the unity of a nation and a coherent state policy.

**Research methods.** The study employed historical, comparative, and systematic methodologies, as well as generalization, analysis, deduction, and other research techniques to analyze the source materials pertinent to the topic.

**Results and discussions.** The security and unity of Azerbaijan may be threatened by the complexities and challenges of today's global environment, including the risks of terrorism posed by Armenian nationalist groups. In light of these threats, it is essential to strengthen national cohesion at the governmental level as a manifestation of mutual respect and cooperation among citizens from different backgrounds, generations, and ideologies. To promote a better understanding of national unity, it's essential to introduce students to the history of their country from a young age. By learning about their history, young people can better appreciate the importance of peace and unity, which are integral parts of their national culture. National security for any country means that its government has the ability to protect, maintain, and ensure the survival, reproduction, and improvement of its citizens. In the unity of a country, national education plays an important role. It is not only about people learning their national culture, language, traditions, and customs, but it also involves developing a sense of national identity.

**Key words:** *philosophy, nation, society, consciousness, unity, culture.*

**Introduction.** Addressing interethnic tensions and finding solutions to these challenges requires the unity of a nation and a coherent state policy. Individuals from different ethnic backgrounds can coexist harmoniously when one nation does not dominate another, and when individuals develop resilience against various harmful influences. Various nationalistic movements can potentially influence the thinking of younger generations, but this can be counteracted by fostering tolerance and understanding among diverse groups. On the one hand, this integration has created opportunities for collaboration and cooperation among nations. However, on the other hand, it also poses a risk of losing the unique identity of each nation and exacerbating concerns about national security. Differences between nations are rooted in their distinct historical experiences, and in the modern world, interdependence between national interests permeates all aspects of society, including culture, politics, science, daily life, family, and economy. Resolving interethnic conflicts

and addressing these issues requires a united national approach and consistent state policy. Through unity, nations can work together to promote stability, cooperation, and prosperity. People of different national backgrounds can easily coexist if one nation does not view itself as superior to another, and if it develops an immunity to various attempts to cause harm. Various nationalist movements may influence the minds of younger generations, but an example of tolerance could be seen in the city of Baku, Azerbaijan. Since the oil boom of the late 19th and early 20th centuries, people from various nationalities have flocked to the city for opportunities to work. The hospitable Azerbaijanis have treated people of all nationalities with great respect, creating a climate of tolerance.

With the onset of global transformations, issues related to national identity have become more prominent. The concept of cultural identity entails an individual's identification with a particular cultural tradition and set of national values. Factors such as the historical trajectory of each people, the economic, socio-political, and cultural context significantly influence the formation of self-identity. National traits can evolve over time in response to changes in socio-political, ideological, and cultural environments. An awareness of oneself as part of a given community further fosters a sense of social cohesion.

**Materials and methods of research.** Many works have been devoted to this problem. In this paper, we refer more to the research of the authors of the modern period. The methodological basis of the research was made up of works mainly by domestic and foreign authors, scientists, and philosophers on the topic under study. The study employed historical, comparative, and systematic methodologies, as well as generalization, analysis, deduction, and other research techniques to analyze the source materials pertinent to the topic.

**The primary purpose** is to demonstrate the significance of the national security as a unifying factor for the nation.

**Results and discussion.** The greatness of a nation is not determined by its age, but rather by the level of spiritual development it has achieved and the specific contributions it has made to human civilization. Armenian politicians, for instance, attempt to convince others that their nation is an ancient one, publishing books and articles on the subject, and, with the advent of radio and television, discussing the antiquity of Armenians whenever possible. The antiquity of a nation, however, is not the sole criterion for its greatness or sanctity. While any nation can admire the ancient and unique culture of another, the level of its civilization is determined by the degree of societal development achieved. Any nation concerned with its future must strive to continually improve and enrich its spiritual life [2].

However, if national pride is undermined, if people are criminalized and discouraged, and if narcotic substances are purposefully imported to disrupt certain segments of society, the nation's standing will decline. A person cannot remain indifferent to the struggles of their people. People do have a sense of national identity, although this sense is expressed differently among different nations.

The self-determination of a nation is founded on the principle that society has the freedom to ensure its economic, social, and cultural development. However, the self-determination of a people cannot be fully achieved solely through determining its political status. In historical and political reality, the grounds for claiming the self-determination of a people as a political and legal phenomenon are primarily based on a complex system, and therefore, in addition to political status, economic, social, and cultural standing are also necessary in order to own natural resources and wealth. As noted by the English sociologist Arnold Toynbee: "The ability to find appropriate solutions to real problems underlies the legitimacy of the authority of the ruling minority – the authority of a capable elite is willingly accepted by society" [5, p. 259]. The security and national unity of Azerbaijan may be threatened by the current contradictory global developments and the risks posed by terrorism from Armenian nationalist groups. It is essential to strengthen national unity at the government level as a means of promoting mutual understanding and cooperation among all citizens, regardless of generation or ideology [1].

Self-determination stems from an individual's self-awareness, which enables them to distinguish themselves from their surroundings and establish their place within the natural and social order. Since the basis of one's attitude toward oneself is ultimately shaped by interactions with others, self-identity has a social dimension. In the context of national unity, national education plays a significant role. This is not merely the process of individuals acquiring knowledge of their national culture, language, traditions, and customs, but also the fostering of a sense of national identity. The goal of national education is to shape individuals as subjects of national consciousness and self-awareness. These individuals will be honest and fair, not only towards society but also towards God.

To enhance understanding of national unity, it is essential to engage in the study of one's homeland's history from an early age. Through such learning, young people can develop a deeper appreciation for the concept of peace and unity, which are integral parts of national culture. Thanks to the strong leadership of the President of the Republic of Azerbaijan, Ilham Aliyev, the people of Azerbaijan have been able to overcome significant challenges (many brave citizens of Azerbaijan lost their lives in the battles) and progress with the process of regaining their ancestral Azerbaijani territories that were under Armenian occupation. At present, mines left behind by the aggressors are being removed, and villages and cities that were destroyed by invaders are being rebuilt with great determination.

In the 19th century, Russia and Iran divided the territory of Azerbaijan, which was comprised of several Azerbaijani khanates. After this division, the historically formed entity of Azerbaijan was divided into northern and southern parts, and the Azerbaijani "idea of unity" began to take shape even more, in the interests of the single people and as a manifestation of their national identity.

Relying on the support of Russian and European powers, a significant number of Armenians were settled in the lands of Azerbaijan in the 19th century. There are documents confirming this fact, indicating the number and dates of their settlement. The Azerbaijanis, being a hospitable nation, welcomed the migrants, assisted them in settling down, provided them with opportunities to earn a livelihood, and even entered into mixed marriages with them [3].

The Russian imperial policy was aimed at reducing the number of Muslim populations near its borders. After the collapse of the Russian Empire in 1917, the opportunity for the self-determination and unification of the Azerbaijani people emerged, which was a dream of the Azerbaijanis – to free themselves from imperial domination. Therefore, in the east, the first independent Azerbaijan Democratic Republic was established in 1918 when the native Azerbaijani language was declared as the state language.

However, in April 1920, Russia sent an army and asserted its authority over Azerbaijan, affecting all aspects of life, including historical scholarship. Many prominent figures of Azerbaijan's cultural and scientific community were forced to leave the country due to persecution and oppression. Russian, which is not native to the Azerbaijanis, became the official language. Following the end of the Stalinist era, which restricted the activities of scholars and subjected anyone to potential repression, the mid-1950s saw a shift in this trend.

The new leadership of the Republic has set a course towards a deeper study of the history of Azerbaijan. Armenian historians have distorted the history of ancient times in their favor and falsified facts, attributing all that relates to the history of Azerbaijan during that period (Caucasian Albania) to their own history. This has created a new image of ancient people in the form of Great Armenia.

In Azerbaijani historical scholarship, there have been certain limitations on research. It has been impossible to criticize anything related to Russia or the Communist Party, as well as all Western historians. However, it has been necessary to criticize certain aspects of history. It can be argued that the "national idea" proposed by Azerbaijani theorists remains relevant in the present day. It should be noted that this idea is not chauvinistic in nature. The Azerbaijani national idea is based on the idea of Azerbaijan for Azerbaijanis, and for all who love, create, and benefit from the country.

The awareness of national interests and a clear understanding of one's national identity and character are essential for the successful implementation of the national idea. This is

particularly important for Azerbaijanis as they have historically faced physical and psychological pressures from conquerors who sought to divide and slow the natural development of the people. These conquerors attempted to change the language, alphabet, religion, and order of the Azerbaijani population. By examining the history of the Azerbaijani people, it is clear that they have often been prevented from achieving an objective and unhindered self-identification. Self-identification, as the subjective foundation of the national community, has simultaneously been a crucial factor in shaping the national identity of Azerbaijanis. It is known that the terms “Azerbaijanis” and “Tatars” are not interchangeable, as Azerbaijanis and Tatars constitute distinct nations. However, after Azerbaijan became part of Tsarist Russia, Azerbaijanis were indiscriminately referred to as Tatars in documents, and were also referred to as Muslims or Tatars. A well-developed national consciousness is a crucial determinant in the formation of positive national traits.

For many years, due to the erroneous idea of some Armenian individuals regarding the creation of a “great country”, Azerbaijanis have been repeatedly subjected to systematic mass expulsion from their ancestral lands. Approximately one and a half million Azerbaijanis have become victims of this aggression. Ancient settlements, including historical monuments, have been plundered and destroyed. The date of March 31 has been designated as the Day of Genocide against Azerbaijanis, in order to commemorate all those Azerbaijanis who have suffered as a result of this aggression. It is possible that when some of the more rational Armenian analysts abandon this obsession with the illusion of creating a “Greater Armenia” that aims to conquer other territories, the Armenian people may be able to free themselves from this heavy burden of continuous complaining, which prevents them from noticing any positive developments around them.

Azerbaijanis have a unique national identity and do not wish to lose it in another culture, such as Turkish, in order to preserve their distinct image as Azerbaijanis. Those who are familiar with the history of their country remember the sacrifices made by their ancestors over centuries in the development of their culture and science, as well as the efforts of their grandparents and parents in defending the independence of the Republic of Azerbaijan.

Azerbaijan is known for its friendly people, who are able to maintain good neighborly relations not only with those who share a similar language group or religious faith, but also with members of the European community and CIS countries, as well as people from all over the world. However, this is contingent upon the sovereignty of the Azerbaijani state and preservation of the Azerbaijani identity, which represents a rich and ancient culture.

Azerbaijan was the first Muslim country in the East to establish a democratic republic in 1918. Unfortunately, Sovietization by Russia interrupted its activities two years later. After that, Azerbaijan developed within the Soviet Union and all natural resources, primarily Azerbaijani oil and gas, were utilized for the benefit of the entire Soviet bloc. In the 1920s, after the occupation of the territory of the Azerbaijan Democratic Republic (ADR), supporters of democracy were forced to leave the country, as the newly established Soviet government labeled them enemies of the people and socialist revolution. These Azerbaijani intellectuals were relocated against their will and assimilated into a different ethnic and cultural environment, primarily in Turkey.

The Azerbaijani experience in building a democratic state served as a model for Ottoman Turkey, which established its own democratic system in 1923. The valuable advice of Azerbaijani democratic activists who emigrated to Istanbul due to the socialist transformations in their homeland (they had extensive experience organizing a democratic system) assisted Mustafa Kemal in his goal of establishing a secular state based on the legacy of the Ottoman Empire. The fate of these Azerbaijani expatriates from that time is unfortunately regrettable, as, having been forced to leave their native country due to their political convictions, they were not permitted to return to Azerbaijan during the remainder of their lives under the laws of the Soviet Union. Since the first quarter of the 19th century, Azerbaijan has been divided into two regions. One of these regions is located in southern Azerbaijan and is now part of Iran. The other region, which is known as Northern Azerbaijan, was under the control of Tsarist Russia for approximately 100 years. During this period, it existed as an independent state for approximately two years as the Azerbaijan

Democratic Republic. Following this, it was part of the Soviet Union for 70 years as the Azerbaijan Soviet Socialist Republic. Currently, Azerbaijan has been an independent country for 30 years.

The national security of a country refers to the ability of its government to protect, maintain, and ensure the survival, reproduction, and improvement of its citizens. A nation forms when there is a need to establish a political environment with high levels of trust, as without this, successful economic and social activity is virtually impossible. During the 19th century, following the division of Azerbaijan into its northern and southern regions, the idea of unity among Azerbaijani people became more prominent, as it represented a manifestation of their collective consciousness [4]. The protection of the interests of the Azerbaijan national community by the intellectuals of the Azerbaijani people laid the foundation for the development of ideas about the necessity to implement the “Azerbaijani National Idea”. As such, the “Azerbaijani National Idea” was seen by the indigenous population at that time as the primary national interest of the people.

The “Azerbaijani National Ideal” began to take shape in the desired social framework when the ADR (the Azerbaijan Democratic Republic) was established in 1918, in accordance with the nation’s spirit, and was designed to eventually become a national ideal. Azerbaijan was the first Muslim-majority state in the east to establish a democratic republic in 1918. Unfortunately, Sovietization by Russia halted its activities two years later. After that, Azerbaijan developed within the Soviet Union and all natural resources, primarily Azerbaijani oil and gas, were exploited for the benefit of the entire Soviet state.

In the 1920s, following the invasion of Azerbaijan Democratic Republic (ADR) territory, supporters of democracy were forced to leave for other countries after the Soviet government declared them enemies of the people and the socialist revolution. These Azerbaijani intellectuals, against their will, relocated to a different ethno-cultural environment, primarily in Turkey.

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It is worth noting that the fate of these Azerbaijani emigrants from that time period is quite unfortunate, as, having been forced to leave their homeland due to their political beliefs, they were not permitted to return to Azerbaijan for the remainder of their lives under the laws of the Soviet Union.

The Azerbaijani “national idea”, as postulated by scholars, is still relevant in today’s context. It should be noted that this idea is not nationalistic in nature and does not carry a chauvinistic connotation. Rather, the national idea of Azerbaijan is for the benefit of all those who love, create and contribute to the country.

The realization of the Azerbaijani national idea depends on the awareness of national interests and a clear understanding of the country’s image and unique characteristics among Azerbaijanis. Self-awareness and recognition of one’s national identity are essential for achieving this goal. This recognition of national identity arises when individuals can identify their distinctive features and characteristics, which are inherent to their national identity. This understanding provides a basis for exploring the national character and image of Azerbaijanis through various approaches. A number of scholars emphasize the importance of a triad of protection for the wellbeing of individuals, the state, and society. The main focus should be on protecting the highest national interests, namely, preserving core values. Currently, particularly after the conclusion of the 44-day conflict, every citizen of Azerbaijan has been actively contributing to the development and prosperity of their nation, and even Azerbaijani diaspora members abroad have been striving to convey the truth about the Armenian aggression to the international community, thereby enhancing Azerbaijan’s reputation and respect on the global stage.

**Conclusions.** The Government of Azerbaijan, cognizant of its grave responsibility, has persistently endeavored to fortify the political, economic, and socio-cultural pillars of state sovereignty to this day.

National cohesion is a cherished achievement for the Azerbaijani people and a fundamental prerequisite for their well-being. A significant milestone in the advancement of the Republic of Azerbaijan was the self-realization and unity of its people, where every responsible citizen of the nation understands the necessity of standing united to safeguard their homeland.

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### ЄДНАННЯ НАЦІЇ – НЕОБХІДНА УМОВА ДЛЯ НАЦІОНАЛЬНОЇ БЕЗПЕКИ

*Загально визнано, що відмінності між націями є результатом їхніх різних історичних траєкторій. У сучасному взаємопов'язаному світі взаємодія різноманітних національних інтересів пронизує всі аспекти суспільства, включаючи культуру, політику, науку, повсякденне життя, сім'ю та економіку.*

***Актуальність дослідження,** яке ми досліджуємо, а саме самовизначення та єдності націй, зумовлена діалектичною суперечливістю розвитку сучасного світу. Безперечно, глобальні процеси тривають.*

***Головна мета** – продемонструвати, що подолання міжнаціональної напруженості та вирішення цих викликів вимагає єдності нації та узгодженої державної політики.*

***Методи дослідження.** У дослідженні використовувалися історична, порівняльна та систематична методології, а також методи узагальнення, аналізу, дедуції та інші методи дослідження для аналізу вихідних матеріалів, що стосуються теми.*

***Результати та обговорення.** Безпеці та єдності Азербайджану може загрозувати складність і виклики сучасного глобального середовища, включно з ризиками тероризму з боку вірменських націоналістичних груп. У світлі цих загроз важливо посилити національну згуртованість на урядовому рівні як прояв взаємної поваги та співпраці між громадянами різного походження, поколінь та ідеологій. Щоб сприяти кращому розумінню національної єдності, важливо знайомити учнів з історією своєї країни з раннього віку. Дізнаючись про свою історію, молоді люди можуть краще оцінити важливість миру та єдності, які є невід'ємними частинами їхньої національної культури. Національна безпека для будь-якої країни означає, що її уряд має здатність захищати, підтримувати та забезпечувати виживання, відтворення та вдосконалення своїх громадян. У єдності країни важливу роль відіграє національне виховання. Йдеться не лише про те, щоб люди вивчали свою національну культуру, мову, традиції та звичаї, а й про розвиток почуття національної ідентичності.*

***Ключові слова:** філософія, нація, суспільство, свідомість, єдність, культура.*