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NATIONAL IDENTITY: TOWARD ETERNAL PRIDE

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Summary: *This article provides a systematic analysis of the concept of national identity within philosophical, historical, and contemporary contexts. The study argues that identity cannot be reduced to a mere category of individual affiliation, rather, it constitutes a multidimensional phenomenon shaped by the interaction of social, cultural, and psychological components. The approaches of prominent thinkers such as Francis Fukuyama, Erik Erikson, G.W.F. Hegel, and Elias Canetti are examined comparatively, and the ontological, social, and psychological dimensions of identity are explored. In addition, the historical development of national identity is analyzed from early communal formations through the ancient, medieval, and modern periods, while particular emphasis is placed on the Enlightenment movement of the 19th century and the era of the Azerbaijan Democratic Republic in the Azerbaijani context.*

The study further investigates the mythological model of identity among Turkic peoples, with specific focus on the Oghuz Khagan myth and the Book of Dede Korkut, highlighting the mechanisms of collective identity formation embedded within these narratives. In the contemporary period, the impact of globalization, technological advancement, and social transformations on the nature of national identity is examined, alongside the role of state policy, the education system, cultural heritage, and social initiatives. Moreover, the article outlines strategic directions for strengthening national identity in the post-victory period, including education, culture, diaspora engagement, digital platforms, and legal frameworks. Ultimately, national identity is conceptualized as a dynamic and enduring social phenomenon that is rooted in historical memory while simultaneously adapting to contemporary global challenges.

Keywords: *National identity, identity theory, collective consciousness, mythological thinking, Oghuz Khan, Dede Korkut, cultural memory, globalization, Azerbaijan, statehood, social identification, diaspora, national consciousness, cultural heritage, identity policy*

Introduction

What is Identity? Philosophers' and Scholars' Perspectives

National identity, like identity in general, is a complex and multidimensional phenomenon that encompasses both the individual and collective dimensions of human life. It cannot be reduced to mere affiliation with an ethnic group, nation, or social community. Rather, it is a continuous and dynamic process that integrates cultural, historical, social, and psychological aspects. Through self-awareness, individuals define their place within a social and cultural context, where personal and collective identities complement and mutually reinforce each other.

In contemporary socio-political and philosophical discourse, Francis Fukuyama describes

identity as a complex social need that goes beyond material well-being and legal rights. It is fundamentally rooted in the human demand for recognition and dignity by society. According to Fukuyama, this quest for recognition forms the foundation of identity politics and serves as a powerful driving force in modern socio-political processes (Fukuyama, *Identity: The Demand for Dignity and the Politics of Resentment*, 2018, Chapter 1).

Philosophers typically analyze identity from two main perspectives: ontological and social. The ontological approach emphasizes the individual's inner, unchanging, and continuous "self," shaped by past experiences, memory, and personal life narratives. Psychologist Erik Erik-

son, within his theory of psychosocial development, explains identity formation as a dynamic process arising from internal and social conflicts encountered across different stages of life (Erikson, E. H. (1968). *Identity: Youth and Crisis*. New York: W. W. Norton & Company).

Hegel, by contrast, views individual identity not only in ontological terms but also within collective and historical contexts. According to him, a person defines themselves through interaction with society, and national identity emerges from the individual's connection to historical and social space (Hegel, G.W.F. *Phenomenology of Spirit*. Oxford University Press, 1977, §178).

Social and psychological theories present identity as a process linked to an individual's cultural and historical experiences, shared values, and symbols. Individuals define themselves within society by aligning with social norms and collective values. This approach highlights the role of culture and historical experience in shaping national identity. People recognize their collective identity not only through ethnic belonging but also through a common language, cultural traditions, and historical events. In the Azerbaijani context, for example, the formation of national consciousness in the 19th and early 20th centuries occurred primarily through literary and cultural heritage, language, and folklore. The works of M.F. Akhundov, Nizami Ganjavi, and U. Hajibeyli significantly strengthened the symbolic and cultural foundations of national identity during this period.

Elias Canetti, within the framework of mass psychology, explains the phenomenon of identity through social power relations and collective behavior. According to his approach, when individuals perceive themselves as part of a larger group or community, personal boundaries weaken, leading to the formation of collective identity. This process is further reinforced by power and belonging mechanisms within social relations (Canetti, E. (1960). *Crowds and Power*. New York: Viking Press). This perspective demonstrates that national and ethnic identity is not merely a matter of individual consciousness but is deeply intertwined with social dynamics, public norms, and mass behavior.

Historically, this has manifested itself in every nation's movements for independence and national liberation. In Azerbaijani history, the establishment of the Azerbaijan Democratic Republic in 1918 and the people's embrace of their own state can be regarded as a collective and historical expression of national identity.

Philosophical and social theories show that identity combines elements of self-awareness, belonging, and differentiation at both individual and collective levels. Accordingly, national identity is a stable yet dynamic phenomenon that unites individuals through shared historical, cultural, and social codes. Its formation is strengthened not only by individuals' subjective consciousness but also by public institutions, cultural traditions, language, and historical memory.

Contemporary psychological and sociological research highlights the dynamic character of identity formation. Individuals constantly update and adapt their identities in response to social and global changes. In this process, national identity generates a sense of belonging and pride among individuals while ensuring the social cohesion and cultural continuity of society. Azerbaijan's modern education system, cultural and social projects, national holidays, and public initiatives are the main elements supporting this process.

Thus, the concept of identity is a complex phenomenon that encompasses both the individual and collective aspects of human life. National identity, as a specific form of this process, unites individuals through historical, cultural, and social codes, enabling them to understand both their personal "self" and their role within society. This theoretical foundation is essential for understanding the historical development, contemporary context, and strategies for the future preservation of national identity

The Historical Development of National Identity in the World and Among the Azerbaijani People

National identity is closely linked to the historical development of human societies and has been formed through the interaction of social, political, and cultural processes. In early human communities, the sense of belonging was

vital for group survival and the organization of labor. During this period, individuals were aware not only of their own roles but also of their connection to the community's common goals. A shared language, cultural traditions, and everyday experiences served as the main pillars of identity. This stage illustrates a delicate balance between individuality and collective belonging.

In ancient times, national identity acquired a more institutionalized and complex form. In Egypt, the rule of the pharaohs and religious rituals ensured a close bond between the state and the individual. In Mesopotamia, the written laws, administrative mechanisms, and military organization of city-states strengthened people's national belonging. In Greek city-states, citizenship rights, culture, and military duties defined both the social and political belonging of individuals. In the Roman Empire, national identity was expressed in a complex manner through ethnic affiliation, citizenship rights, and imperial symbols. This era demonstrates that identity is shaped not only by individual consciousness but also by state institutions and social norms.

In the Middle Ages, national belonging was determined through religious and feudal structures. In Europe, religious communities such as Catholicism and Protestantism, and in Asia, various khanates and principalities shaped individuals' social and political identity. Differences in language, traditions, and rituals reinforced both local and regional identities. Feudal systems defined individuals' social and legal status, thereby laying the groundwork for early forms of national belonging.

The modern era introduced fundamental changes to national identity. In 19th-century Europe, the Industrial Revolution and the ideas of nationalism centralized national belonging. The French Revolution (1789) united citizens not only through religious and local affiliations but within the framework of the state and nation. The state's legal structures, citizens' rights, and national symbols strengthened new forms of identity. In England, industrial and urban changes reorganized social and economic belonging between rural and urban areas. In Rus-

sia, the vast territories and multi-ethnic imperial structure required individuals to balance local, ethnic, and state affiliations simultaneously.

In the Azerbaijani context, the formation of national identity accelerated from the 19th century onward in literary, cultural, and social spheres. Literary and cultural movements, theater, and educational activities in the 19th century laid the foundation for national consciousness. Newspapers, schools, and theatrical performances created during this period strengthened individuals' national belonging. The establishment of the Azerbaijan Democratic Republic in 1918 represented the official expression of national identity within a state framework. The official language, state symbols, and education system reinforced the national belonging of future generations.

The genesis of national identity, although seemingly paradoxical at first glance, extends back to the era of mythological thinking, when humans could not yet differentiate themselves from nature. In this archaic model of consciousness, the individual perceived themselves as an inseparable part of the collective, and the ethnic group saw its existence as an integral component of the cosmic order. In this sense, the modern concept of national identity represents a symbolic reconstruction of the early ethnobiological and socio-historical stages of human evolution and embodies their transformed continuity.

Among Turkic peoples and ancient societies in general, the ontological basis of ethnic identity was the perception of the individual and the collective as a single social organism. The individual's identity was embodied in their belonging to the collective, and this relationship was structured according to a hierarchical model evolving from simple to complex. The semantic center of this model was the archetype of the primordial ancestor. In cosmogonic myths, the ancestor represented not only a biological origin but also served as the main carrier of collective memory, social legitimacy, and symbolic identification.

The classic expression of this archetypal model is found in the myth of Oghuz Khan. The figure of Oghuz Khan serves not only as a

mythological character but also as the structuring principle of Oghuz collective identity. The model of 24 tribes formed on the basis of his genealogy remained a stable mechanism of identification in the ethnic-political memory of the Oghuz for many historical epochs. This model played a functional role in determining individual belonging, organizing social structure, and legitimizing political authority. Its continued relevance in the Middle Ages, including efforts to systematize historical genealogies, demonstrates the enduring nature of identity consciousness.

In the Oghuz mythological worldview, identity is not limited to an ethnic framework but appears as a comprehensive cosmic system that also encompasses the categories of space and time. This concept is clearly expressed in the *Book of Dede Korkut*, where the people, state, land, and time are identified within a single semantic structure under the concept of "Oghuz." This shows that for the Oghuz Turk, the world was perceived as a sacred, holistic, and living system, with the primordial ancestor at its center.

In such a worldview, identity was not merely a theoretical construct but was continuously reproduced through social and ritual practices. In Oghuz society, sacrificial ceremonies, distribution of shares among tribes, and symbolic status divisions served to affirm the collective structure and individual belonging. Each tribe's possession of a specific share legitimized its social-political position, while exclusion from the system signified deprivation of identity. The ceremonies organized by Bayindir Khan in the *Book of Dede Korkut* are typical examples of how these mechanisms operated at the societal level. At the same time, continuity of lineage served not only as a biological factor but also as the main principle ensuring the reproduction of identity.

This mythological model of identity retained its functionality in subsequent historical periods. In particular, the use of "Oghuz-Turkic identity" as an ideological foundation in the Safavid state, along with the sensitive attitude toward language, ancestors, and historical

memory, proves that this archetype continued to live through transformation. Thus, national identity is not merely a historical-political construct but a complex phenomenon with deep mythological, symbolic, and cultural memory layers that develops dynamically over the long term.

In the 20th century, national identity entered a more dynamic phase both globally and in Azerbaijan. World wars, decolonization movements, and successes in achieving independence strengthened national belonging. Newly independent states emerging from colonial empires formed their national identities through independence and state-building movements.

Social and political events significantly influence the strengthening of symbolic expressions of national identity. In this regard, the events of September 11, 2001, caused a sharp increase in the sense of national unity and identity in American society. Following the events, the American flag began to be displayed widely in public and private spaces. Observations indicate a dramatic rise in flag sales: on the day of the events and the following day, a Walmart store in New York sold 112,000 and then 250,000 flags, respectively, compared to the previous average of 6,400–10,000. This surge demonstrates how national symbols are more intensely embraced as a result of collective emotional reactions.

S.P. Huntington explains this process as the symbolic reaffirmation of national identity during times of crisis and threat, noting that the September 11 events turned the flag into the primary symbol of American national identity (Huntington, S. P. (2004). *Who Are We? The Challenges to America's National Identity*. New York: Simon & Schuster).

Our flag has also become a symbol of our national identity. Recalling the flag march to Horadiz organized by the Ministry of Education and the Ministry of Defense on the occasion of the 100th anniversary of our flag, we see that it was a step toward affirming our national identity.

Historical perspective shows that national identity has never been a static phenomenon, it has continuously developed under the mutual influence of social, political, and cultural fac-

tors. From early human communities through ancient states, medieval religious and feudal institutions, 19th–20th century nationalist movements, and modern independence periods, national identity has proven to be both a continuous and dynamic process. In Azerbaijani history, this process is clearly manifested through language, culture, statehood traditions, and achievements in independence.

National Identity in the Contemporary Era

In the modern era, national identity is formed through the interaction of historical experiences and global processes. In the 20th and 21st centuries, the technological revolution, globalization, mass media, and migration have fundamentally transformed the essence and modes of expression of national belonging. National identity is no longer measured solely by language, culture, and historical traditions, it is also lived through the information space, digital platforms, and social media by a wide audience. This new context reveals both the continuous and dynamic nature of national identity.

Globalization enriches the expression of national identity while creating challenges. As people encounter different cultures, they strive to preserve their national roots while adapting to universal and transnational values. This strengthens both the sense of belonging and the awareness of difference. Individuals must possess social and cultural flexibility to preserve their national heritage while integrating into global values.

State policy plays a central role in the preservation and development of national identity. Education, national history and culture programs, official symbols, and national holidays ensure the formation and continuity of national consciousness. Lessons on national history and culture in schools and higher education institutions instill a sense of belonging and national pride in young people, while state programs hold strategic importance for the preservation of the national language, the perpetuation of cultural heritage, and the strengthening of historical memory.

National Leader Heydar Aliyev, during his meeting with Azerbaijani students in Japan, stated: “Do not forget your language, your religion, and your culture – this is an invaluable contribution to the preservation of national identity and its transmission to future generations.”

Social and cultural activities also contribute to the development of national identity. Museums, theaters, festivals, and events ensure the integration of national culture into societal life, increase young people’s interest in national values, and strengthen the continuity of national symbols. Social projects and public initiatives direct young people toward national values, social responsibility, and civic consciousness.

Technology and social media open new opportunities for the expression of national identity. People share national culture, music, literature, and folklore on virtual platforms, ensuring the survival and renewal of identity and facilitating the rapid dissemination and recognition of national symbols by a broad audience. This contributes to the strengthening of national identity at both local and global levels and accelerates the formation of national consciousness among young people.

In the contemporary era, national identity is not limited to belonging and affiliation. Individuals become aware of their historical roots, cultural heritage, and social role, defining their place in both global and local spaces. In this context, Sigmund Freud’s psychoanalytic approach emphasizes the important role of both subconscious individual processes and collective psyche in the formation of identity and the sense of belonging (Freud, S. (1921). *Group Psychology and the Analysis of the Ego*).

At the same time, modern national identity is closely linked not only to psychological and cultural factors but also to economic and political ones. The state’s economic policies, social welfare programs, and mechanisms of international cooperation strengthen the sense of social stability and well-being among citizens, thereby creating conditions for a stronger sense of belonging. A stable social and economic environment, in turn, increases national pride and contributes to the formation of a more resilient collective identity.

Thus, national identity is not limited to the preservation of past historical and cultural heritage, it is a complex social phenomenon of strategic importance for the social development of future generations, the maintenance of harmony within society, and the continuity of cultural heritage.

Elias Canetti, in *Crowds and Power*, analyzes the phenomenon of collective identity within the context of mass psychology and power relations, emphasizing the important role of symbolic elements in the formation of nations. According to his approach, the collective symbols that form the basis of national identity are expressed through components such as language, literature, historical memory, geographical space, forms of governance, and a common national sentiment. Canetti notes that these symbols create a sense of belonging and unity among individuals and play a significant functional role in strengthening social bonds (Canetti, E. (1960). *Crowds and Power*. New York: Viking Press).

The collective symbols of various nations are expressed through concrete examples: the English – the sea, the Germans – the army, the French – the revolution, the Swiss – the mountains, the Spaniards – the matador, the Jews – Shabbat, Azerbaijan – the Flag, 20 January, the Khojaly Genocide, Karabakh, and VICTORY. In Turkey, the flag and Atatürk are symbols of national identity.

Strategic Steps to Strengthen National Identity After the Victory

National identity serves as one of the main mechanisms ensuring a nation's long-term sustainable development, social unity, and the strategic stability of the state. Following historical-political achievements such as Victory and independence, the preservation and strengthening of national identity acquires particular importance, as these periods further enhance the collective self-awareness and sense of belonging of society.

According to Francis Fukuyama's theoretical approach, strengthening national identity in post-conflict or post-victory periods is not

limited to political and institutional mechanisms but is also closely linked to fulfilling citizens' need for recognition and dignity. In his view, meeting this need contributes to greater social solidarity and the formation of more resilient collective unity within society (Fukuyama, 2018, Chapter 1).

Therefore, in such historical periods, identity must be expressed not only at the symbolic level but also supported systematically through public, cultural, educational, and political institutions. This approach serves to strengthen national identity at both formal and functional levels.

Education is one of the main institutional mechanisms in the formation of national identity. It creates conditions for the development and strengthening of collective belonging by transmitting a common language, history, cultural values, and symbols to individuals. As a result of this process, individuals perceive themselves as members of a particular national framework, and social integration is strengthened.

According to Benedict Anderson's theoretical approach, nations are formed as "imagined communities," and the education system plays a crucial role in their creation by uniting individuals through shared information, language, and cultural codes (Anderson, B. (2006). *Imagined Communities: Reflections on the Origin and Spread of Nationalism*. London: Verso).

Ernest Gellner, in turn, evaluates education as the main structuring factor in the formation of national identity and emphasizes its decisive role in creating a unified national culture in industrial societies (Gellner, E. (1983). *Nations and Nationalism*. Oxford: Blackwell).

The scope of teaching national history, literature, culture, and language in schools and higher education institutions should be expanded. This enables young people to deeply understand their national roots and strengthen their sense of belonging.

National heroes, achievements, and victories should be presented in educational programs not only as historical information but also as examples. Such an approach strengthens both national pride and civic responsibility. The successful application of this strategy in Azerbaijani his-

tory was observed during the period of National Leader Heydar Aliyev. In the early 1990s, the head of state promoted the renewal of educational programs in a national spirit and defined the expansion of national history and culture lessons as a priority area. National Leader Heydar Aliyev stated: "Preserving the purity of the Azerbaijani language is the civic duty of every Azerbaijani." This step contributed to the formation of national consciousness among young people and the strengthening of their attachment to national values.

Second, the preservation and promotion of cultural heritage play an important role in strengthening national identity. Museums, theaters, libraries, cultural festivals, and events ensure the integration of national culture into societal life. These events serve to preserve national symbols, folklore, music, and literature. Serious steps were taken to preserve and promote cultural heritage during the period of National Leader Heydar Aliyev, including the restoration of ancient monuments, the development of national music and theater collectives, and the organization of national holidays. During the presidency of Ilham Aliyev, this field has been further expanded within the framework of digital technologies and global cooperation. For example, the international presentation of Azerbaijani musical and literary heritage and participation in various cultural forums and festivals contribute to the global recognition and sharing of national identity. In his speeches, President Ilham Aliyev evaluates the preservation of national-spiritual values and their transmission to future generations as a strategic task from the perspective of statehood and emphasizes that every citizen bears responsibility in this process, stating: "Protecting our national-spiritual values and passing them on to future generations is the duty of every citizen of ours."

Third, the promotion of public and social projects is invaluable in strengthening national identity. Involving individuals and young people in joint activities based on national values contributes to the development of social responsibility and civic consciousness. In recent years, President Ilham Aliyev has paid special atten-

tion to this area through various youth programs and social initiatives, particularly by promoting volunteerism and patriotism projects. These projects direct young people not only toward national values but also toward public responsibility and cooperation.

Fourth, strengthening relations with the diaspora is essential for the international preservation of national identity. Developing cultural, educational, and social ties with compatriots living abroad serves to share national consciousness. The activities of the Azerbaijani diaspora, through organizations in Europe and North America, strengthen the identity of new generations by preserving the national language, history, and culture. During the period of National Leader Heydar Aliyev, relations with the diaspora were developed through diplomatic and cultural cooperation, under President Ilham Aliyev, they have been expanded through digital platforms and international projects.

Fifth, the use of technology and digital platforms opens new opportunities for the expression of national identity. Through social media and virtual platforms, national culture, history, music, and folklore reach a wider audience. This ensures the survival and renewal of national identity and strengthens young people's connection with national values.

Sixth, the state's national policy and legal framework hold strategic importance for the preservation of identity. Official symbols, national holidays, state programs, and legislation ensure the continuity of national identity. A stable economic and social environment increases national pride and the sense of belonging among people. The strategies implemented by the National Leader and Ilham Aliyev – protecting state stability and increasing citizens' welfare through economic and social policies – have served to strengthen national identity at both collective and individual levels.

Seventh, the balance between global and national values is particularly important in the modern era. In a globalizing world, individuals preserve their national identity while adapting to global social, economic, and cultural trends. This approach requires national identity to be

flexible and dynamic. Azerbaijani youth must remain attached to national values while benefiting from global opportunities in education, technology, and culture.

In short, strengthening national identity requires a continuous strategic approach. Education, cultural heritage, social projects, diaspora relations, technology, and state policy must be coordinated and implemented within a unified strategy. In the era of Victory and independence, the preservation and development of national identity is not only a historical and cultural issue but also a guarantee of social unity, state stability, and the development of future generations.

Thus, after the magnificent Victory, national identity is strengthened not only at the symbolic level but also through concrete steps at the individual and collective levels, carried out through the efforts of the state and society.

In the contemporary era, national identity operates as a process at individual, collective, local, and global levels. It not only preserves national belonging but also ensures individuals' adaptation to global changes, the strengthening of social unity, and the perpetuation of cultural heritage. Azerbaijan's modern education, cultural and social projects, national holidays, and public initiatives are the main mechanisms ensuring the continuity of national identity.

All the theoretical and empirical analyses conducted demonstrate that national identity is a multilevel and dynamic socio-philosophical phenomenon formed from the individual's subjective consciousness through collective memory, cultural heritage, social institutions, and state policy. At the same time, it is a process that is constantly renewed against the background of historical development, cultural transformation, and global changes. In this regard, national identity should be evaluated both as a mechanism of individual self-awareness and as a strategic factor ensuring the social unity of society.

In the modern era, although globalization and digital transformation change the forms of

expression of national identity, they have not weakened its essence. On the contrary, they have created conditions for its manifestation on a broader scale through new communicative and cultural platforms. This process shows that national identity must both be preserved and continuously reproduced in accordance with modern conditions.

Based on the results of the study, it is necessary to further strengthen the following directions:

1. Strengthening the education system – expanding analytical and value-oriented approaches in the teaching of national history, literature, and culture, with the aim of strengthening national consciousness and the sense of belonging among young people.

2. Systematic preservation of cultural heritage – digitization of historical monuments, folklore, music, and literary heritage through modern technologies and their promotion at the international level.

3. Development of diaspora policy – expansion of cultural and educational programs for the preservation of the national identity of Azerbaijanis living abroad, as well as the strengthening of connections through digital platforms.

4. Promotion of national identity in the digital environment – systematic presentation of national values on social media and online platforms and the active involvement of young people in this process.

5. Continuity of state policy – the complex development of legal, institutional, and ideological mechanisms for the preservation of national identity and the strengthening of social welfare.

conclusion, national identity is a continuous social system based on historical memory and adapted to modern global challenges. Its preservation and development require the joint responsibility not only of the state but also of all members of society. In this regard, national identity should be regarded as a strategic resource of fundamental importance for the social stability, cultural continuity, and formation of statehood consciousness of future generations.

Conclusion

The results of the conducted research show that national identity is not a concept that can be explained solely within the framework of individual belonging. It is a complex and multi-layered phenomenon formed through the interaction of social, cultural, and psychological components. Its essence is a dynamic structure that is constantly renewed in the context of both historical memory and contemporary social realities. A comparative analysis of philosophical and sociological approaches demonstrates that national identity plays an important role not only in the individual's self-awareness but also in the formation of collective consciousness. The stages of historical development confirm that this phenomenon has undergone a continuous evolutionary process from early community

structures to the conditions of the modern state and globalization. In the Azerbaijani context, national identity has been strengthened particularly by the Enlightenment period, national statehood traditions, and stages of independence. Mythological thinking and literary-cultural heritage have maintained their symbolic foundational role in the formation of collective identity.

In the modern era, although globalization and technological development change the forms of expression of national identity, state policy, the education system, cultural heritage, and social institutions remain the main stabilizing factors in its preservation. In the post-Victory period, the further strengthening of national identity emerges as a strategic priority.

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MİLLİ İDENTİKLİK: ƏBƏDİ QÜRUR A DOĞRU

Sadiq Qurbanov

Xülasə: Bu məqalədə milli identiklik anlayışı fəlsəfi, tarixi və müasir kontekstlər çərçivəsində sistemli şəkildə təhlil olunur. Tədqiqat identikliyin yalnız fərdi mənsubiyyət kateqoriyası ilə məhdudlaşmadığını, eyni zamanda sosial, mədəni və psixoloji komponentlərin qarşılıqlı təsiri nəticəsində formalaşan çoxqatlı fenomen olduğunu əsaslandırır. Məqalədə Frensis Fukuyama, Erik Erikson, Hegel və Elias Kanetti kimi mütəfəkkirlərin yanaşmaları müqayisəli şəkildə araşdırılır və identikliyin ontoloji, sosial və psixoloji aspektləri izah edilir. Bununla yanaşı, milli identikliyin tarixi inkişaf mərhələləri ilkin icma quruluşundan başlayaraq antik,

orta əsr və modern dövrlərdə geniş şəkildə şərh olunur, Azərbaycan kontekstində isə XIX əsr maarifçilik hərəkatı və Azərbaycan Xalq Cümhuriyyəti dövrü xüsusi vurğulanır.

Araşdırmada türk xalqlarının mifoloji identiklik modeli, xüsusilə Oğuz kağan mifi və “Kitabi-Dədə Qorqud” dastanı əsasında kollektiv identikliyin formalaşma mexanizmləri təhlil edilir. Müasir dövrdə qloballaşma, texnoloji inkişaf və sosial transformasiyaların milli identikliyin mahiyyətinə təsiri araşdırılır, dövlət siyasəti, təhsil sistemi, mədəni irs və sosial təşəbbüslərin bu prosesdə rolu əsaslandırılır. Məqalədə, həmçinin zəfərdən sonrakı mərhələdə milli identikliyin möhkəmləndirilməsi üçün strateji istiqamətlər – təhsil, mədəniyyət, diaspora fəaliyyəti, rəqəmsal platformalar və hüquqi mexanizmlər kompleks şəkildə təqdim olunur. Nəticə etibarilə, milli identiklik həm tarixi yaddaşa əsaslanan, həm də müasir global çağırışlara uyğunlaşan dinamik və davamlı sosial fenomen kimi qiymətləndirilir.

Açar sözlər: milli identiklik, identiklik nəzəriyyəsi, kollektiv şüur, mifoloji təfəkkür, Oğuz kağan, Dədə Qorqud, mədəni yaddaş, qloballaşma, Azərbaycan, dövlətçilik, sosial identifikasiya, diaspora, milli şüur, mədəni irs, identiklik siyasəti

НАУЧНАЯ ИДЕНТИЧНОСТЬ: К ВЕЧНОЙ ГОРДОСТИ

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Аннотация: В данной статье представлен системный анализ концепции национальной идентичности в философском, историческом и современном контекстах. В исследовании утверждается, что идентичность не может быть сведена к простой категории индивидуальной принадлежности, напротив, она представляет собой многомерное явление, формируемое взаимодействием социальных, культурных и психологических компонентов. Подходы таких выдающихся мыслителей, как Фрэнсис Фукуяма, Эрик Эриксон, Гегель и Элиас Канетти, рассматриваются в сравнительном ключе, а онтологические, социальные и психологические измерения идентичности исследуются подробно. Кроме того, анализируется историческое развитие национальной идентичности – от ранних общинных образований через античный, средневековый и новый периоды, – при этом особый акцент делается на движении Просвещения XIX века и эпохе Азербайджанской Демократической Республики в азербайджанском контексте.

В исследовании также рассматривается мифологическая модель идентичности тюркских народов, уделяя особое внимание мифу об Огуз Кагане и «Книге Деде Коркута», выявляются механизмы формирования коллективной идентичности, заложенные в этих нарративах. Применительно к современному периоду изучается влияние глобализации, технологического прогресса и социальных трансформаций на природу национальной идентичности, а также роль государственной политики, системы образования, культурного наследия и общественных инициатив. Помимо этого, в статье представлены стратегические направления укрепления национальной идентичности в постпобедный период, включая сферы образования, культуры, работы с диаспорой, цифровых платформ и правовых механизмов. В итоге национальная идентичность концептуализируется как динамичное и устойчивое социальное явление, укорененное в исторической памяти и одновременно адаптирующееся к современным глобальным вызовам.

Ключевые слова: национальная идентичность, теория идентичности, коллективное сознание, мифологическое мышление, Огуз Каган, Книга Деде Коркута, культурная память, глобализация, Азербайджан, государственность, социальная идентификация, диаспора, национальное самосознание, культурное наследие, политика идентичности