



HEYDAR ALIYEV'S LANGUAGE POLICY AND THE PHENOMENON OF IDENTITY

Haydar Aliyev'in Dil Politikası ve Kimlik Olgusu

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ABSTRACT

Identity is reflected as a multifaceted topic in scientific and psychological research of the last decade. The problem of identity formation is the main problem of human development in society. Language is one of the ethnic markers, and it is it that makes it possible for an individual to identify himself with a particular ethnic community. The presented article talks about the language policy implemented by the Heydar Aliyev and his services in this field. In this field, Heydar Aliyev made exceptional contributions to the acquisition of the state language status of the Azerbaijani language, both during the Soviet period and during the restoration of independence. Also, the Azerbaijani ideology of the national leader and the phenomenon of the national language that underlies it, along with such factors as national consciousness, national identity, and the national state, constitute the formation of the people. One of the most important indicators of Heydar Aliyev's ideology is Azerbaijanism and it is the national ideology of the state and the people.

Keywords: identity, language politics, leader, state, Azerbaijan.

ÖZ

Kimlik, son on yılın bilimsel ve psikolojik araştırmalarına çok yönlü bir konu olarak yansımaktadır. Kimlik oluşumu sorunu toplumdaki insan gelişiminin temel sorunudur. Dil etnik belirteçlerden biridir ve bireyin kendisini belirli bir etnik toplulukla tanımlamasını mümkün kılan dildir. Sunulan makalede Haydar Aliyev'in uyguladığı dil politikasından ve onun bu alandaki eşsiz hizmetlerinden bahsedilmektedir. Haydar Aliyev bu alanda hem Sovyet döneminde hem de bağımsızlığın restorasyonu sırasında Azerbaycan dilinin devlet dili statüsüne kavuşturulmasına olağanüstü katkılarda bulunmuştur. Ayrıca Azerbaycan'ın milli lider ideolojisi ve onun temelini oluşturan milli dil olgusu, milli bilinç, milli kimlik, milli devlet gibi faktörlerle birlikte halkın oluşumunu ortaya koymaktadır. Haydar Aliyev ideolojisinin en önemli göstergelerinden biri Azerbaycancılıktır ve bu, devletin ve halkın milli ideolojisidir.

Anahtar Sözcükler: kimlik, dil siyaseti, lider, devlet, Azerbaycan.

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Introduction

The concept of identity (Lat. *identitas*, Eng. *identity-identification*) is the main indicator of each person's belonging to different linguistic, religious, political, racial and other groups or identification with people of this group. In recent years, one of the most important problems in the research of sociologists, political scientists, historians and philosophers is the study of peoples' identity. According to the position of researchers studying the identity and its components, mentality is held in the people's consciousness, in historical thought, where the primordial Memory of the people is fixed by the socio-cultural stereotype.

The concept of identity is defined not only in the context of ethnicity and territory, but also in the context of language, religion, material and spiritual values, ethno-psychological factors, etc. it is also identified with other components. This modern approach to understanding identity was specifically adopted by Western researchers Erikson, E. Fromm, F. Barth, H. Tajfel in the middle of the 20th century. The high significance of these values in establishing identity is measured by the criterion of self-identification of an individual in each ethnic group. As in previous periods, when the genealogical factor occupied a leading position, national consciousness, mentality, national self-consciousness, and national thinking should be noted as important factors in the formation of an individual's identity.

Life circumstances, special qualities of the individual make it possible to reveal various sides of the identity. According to the American sociologist Charles Cowley, there is a type of identity that is determined by social conditions, that is, the idea that other people think about person. Throughout his life, each person is a member of several social groups. From this point of view, there can be different types of identity such as cultural, territorial, gender, religious, political, etc. (Cooley, 1902: 45).

One of the other concerns of the peoples existing in the contemporary world, along with the issue of national identity, is the assertion of mental peculiarities in their national-ethnic worldview. In-depth study of these qualities raises the question of self-identification of existing peoples, understanding of their national and mental values, both of individuals who make up the ethnos and of the peoples. In the 21st century, the intensive transformation processes taking place in the globalizing world require the changing society to revise the values and riches that have already become

traditional and to preserve them as an element of identity in the process of formation. Peoples known for their national values realize that modern innovative development as the main symbol of identity becomes a requirement of the time, given the influence of mentality.

British sociologist Antony D. Smith remarks that there are two main kinds of ethnic extinction in the full sense: genocide and ethnocide, which is sometimes –at times misleadingly– called “cultural genocide”. In one sense genocide is a rare and probably modern phenomenon. It includes those cases where we know that mass death of a cultural group was premeditated and the basis of that targeting was exclusively the existence and membership of that cultural group (Smith, 1991: 57). According to A. Smith, the elements of national identity are grouped as follows. A nation, meanwhile, is “a named population sharing a historic territory, common myths and historical memories, a mass public culture, a common economy and common legal rights and duties for its members (Smith, 1991: 3). From what Smith said, it is clear that the state is a human society that shares the historical land of the nation, common myths and historical memory, culture, common economy, common laws, rights and duties. The statesman Heydar Aliyev also said about it. “If the peoples of any country understand their rights and are able to protect them, then even the smallest state will be as strong as the largest hometown”.

The National Language as a Symbol of Identity

In today’s globalized world, the study of foreign languages by representatives of various ethnic groups has become an integral part of life. The number of second language learners is growing every day for reasons such as tourism, work, social and personal relationships. After all, the methods of learning foreign languages have become much easier than in the old days. People learn a foreign language through various films, social networks, music and other methods, exchange cultural and linguistic data. It should also be noted that access to the culture of the country through the studied foreign language has also become easier.

While the basis of identity is national self-awareness, speaking about the concept of nation and homeland, which is one of the main issues of the national ideology of Azerbaijan, national moral values, national consciousness, national state, National Policy and national goals, we can conclude that the nation is the largest set of individuals with language and history. National consciousness is a form of social consciousness based on national

ideas. Unified territorial, linguistic and economic ties are one of the main conditions for the formation and maintenance of the existence of a nation. However, it is difficult to say which of these social conditions, which play an important role in the formation and life of people, are primary, leading, and which are secondary.

The relationship between language and ethnic identity is one of the main problems in the study of social consciousness from a psychological point of view. This is linked to the fact that language is a major factor in the ethnic group. Nevertheless, language has been considered one of the important factors of ethnic identity since ancient times. In recent decades, the interaction between ethnic identity and language has been analyzed at different levels. These include ethno linguistic, ethno sociological, ethno-graphic, and socio-psychological, etc. belongs.

In November 1999, at the initiative of the Ambassador of Bangladesh, the United Nations declared February 21 as International Mother Language Day. Thus, February 21 is celebrated worldwide as International Mother Language Day. UNESCO's General Conference declared February 21 as International Mother Language Day and informed participating countries to hold mother tongue-related activities, conferences and seminars in schools and universities on this day. International Mother Language Day once again reminds everyone that they have the right to feel the presence of their mother tongue, preserve it and develop it as a symbol of identity.

There are a number of facts confirming the identity features associated with the past of Azerbaijan. For example, the paintings and inscriptions on the rocks of Gobustan, a historical monument of the Paleolithic period dating back to 15,000 years ago, are undoubtedly an "identity" certificate that the dialogue culture was formed in Azerbaijan thousands of years ago, from the first human era (Quliyeva, 2016: 12).

The Period of Heydar Aliyev's Rule and the Concept of the National Language

It is known from historical sources that in the ancient times, Middle Ages and modern times the Azerbaijani people had outstanding personalities who achieved significant achievements both in politics, science and other fields. One of such personalities who left a trace in history is national leader Heydar Aliyev, the founder of the 20th century state. There are many studies covering the rich political legacy of the national leader. These written works combine one idea - themes such as identity, national consciousness, na-

tional history, citizenship. That is why the research on this topic is new and relevant for every era.

The national leader from the first days of his coming to power in Azerbaijan in 1969 with the aim of liberating the people and restoring values started first of all with language, which is the basic element of identity. One of the invaluable services of national leader Heydar Aliyev to the people of Azerbaijan was his sensitive attitude towards the protection of his mother tongue. Aliyev's attitude to the issue of exclusive role of native language in survival and development of national and moral values of the people was unambiguous. Heydar Aliyev said this about the language: "Our national and moral values are our language. Our mother tongue is Azerbaijani".

During the Safavid state of the 16th century and the Democratic Republic of the 20th century, the Azerbaijani language was declared the state language. However, due to historical circumstances, this could not last for a long time.

During the Safavid rule Azerbaijani language was used as the state language, Shah Ismail Khatai conducted diplomatic negotiations, official and military international correspondence in this language. Also, starting from the 15th century, Azerbaijani literature begins to develop predominantly in the national language (Qaniyeva, 2018: 806). The Azerbaijani language is rapidly developing and enriching as a literary and artistic language. In the 20th century, the language used by the parliament was Azerbaijani. Later, during the Soviet rule, in 1956, by the decision of the Supreme Soviet of Azerbaijan, the article on declaring the Azerbaijani language as the state language was included in the constitution adopted in 1937.

Immediately after coming to power in Azerbaijan, Heydar Aliyev decided to hold the 50th anniversary of the Azerbaijan State University, and on November 1, 1969, he spoke in the Azerbaijani language at this solemn event. Thus, Heydar Aliyev conveyed to the society the need for nationalization, commitment to the national language, values and preservation of historical heritage.

In the mid-70s, a number of important measures were implemented at the state level in the direction of research and study of the Azerbaijani language. In 1974, a group of linguists were awarded state prizes for the study of the Azerbaijani language, including the publication of a 3-volume *Modern Azerbaijani Language* textbook, which shows that the politician treats his mother tongue with special care and great respect. In those years, the

establishment of the Institute of Linguistics of the Azerbaijan Academy of Sciences caused the strengthening of the social and political authority of the mother tongue, the emergence of many studies on its history and dialectology.

On October 31, 1995, in the discussion of the article on the state language of the draft Constitution of the independent Republic of Azerbaijan, the Chairman of the Constitutional Commission, Heydar Aliyev, spoke about the importance of adding Article 73 to the Constitution of the Azerbaijan SSR of 1978. "In the conditions of that time, it was a great event in our republic, in general, in the history of our country" (Azerbaijan newspaper, 1995 1 November: 2).

This historical work took place precisely as a result of Heydar Aliyev's efforts and intense struggle. This demand caused great protests. They believed that the Basic Laws of the Union republics do not contain similar articles, so there is no need for this in Azerbaijan either. Heydar Aliyev is conducting intense negotiations with the leadership of the Soviet Union, proving that we should write in our Constitution that the state language is Azerbaijani, and he wrote it (Azerbaijan newspaper, 1995 11 November: 7).

This could only be done by a person who protects the independence of the state, considers the leading role played by its components in the formation of the identity of the people, the uniqueness of National thinking to be a full factor, and believes that language is a memory card of the nation. Even after Azerbaijan regained its independence (1991), the Azerbaijani language was put to referendum as a subject of separate discussion. The Azerbaijani language, which is the national identity card, is one of the most important national and moral indicators.

The national liberation struggle that began in Azerbaijan in the late 80s of the last century and the tragedies that occurred at this level revealed the unification of Azerbaijanis living both inside the country and abroad around a single idea and using their opportunities as a fateful issue. The ideology called Azerbaijanism organized the issue of uniting the people around a single idea.

In general, Heydar Aliyev gave preference to national identity and, speaking from this position, from the moment he was elected president of the Republic of Azerbaijan, he was surrounded by multifaceted and comprehensive factors of the state's foreign policy, ensured the strengthening of the international position of the people.

Leader Heydar Aliyev, speaking at the First Congress of World Azerbaijanis held in Baku on November 9–10, 2001, said: “It is the idea of Azerbaijanism that unites all of us, Azerbaijanis. We must always unite around this idea. Azerbaijanism means preserving one’s national identity, national-spiritual values, and at the same time benefiting from their synthesis and integration with universal values and ensuring the development of every person” (Azerbaijan newspaper, 2001 11 November: 5).

Heydar Aliyev’s Words Glorifying Nationalism is Countless

We can mention one of them, this wise concept, which combines a number of identity elements. “Our civic duty is to be loyal to our national and moral values, our native land, our native mother tongue, our great and rich history, our nation”. The transformation of Azerbaijanism into a component of national unity and national ideology of a whole people, Azerbaijanis living in the world began precisely during the second return of the Heydar Aliyev to power since 1993. The ideology of Azerbaijanism created by Aliyev today constitutes the national ideological basis of the Azerbaijani people.

Heydar Aliyev said in his speech to the Grand National Assembly of Turkey on February 9, 1994, giving the true price of this period. “For 70 years, the Azerbaijani people have not lost their national identity, language, religion. The Azerbaijani people, using the opportunities of this structure, have raised science, education, culture to high heights. It is absolutely true that Azerbaijan made great contributions to world culture and world science in the 20th century. Our great scientists, writers, poets, architects, artists, composers, musicians enriched the science, culture, and education of the Azerbaijani people, and made great contributions to the culture and science of the whole world.” (Aliyev, 1997: 45).

The ideology of Azerbaijanism encourages love for the nation, the people, the state and work tirelessly for their sake. It is no coincidence that during his official visit to the United States in 1997, Heydar Aliyev, speaking to the Azerbaijani Diaspora, defined the basic principles of this ideology. “Do not think about what Azerbaijan has done for us, think about what you have done for Azerbaijan. Then Azerbaijan will move forward and the Azerbaijani diaspora will develop... It doesn’t matter where you were born, the main thing is that you are an Azerbaijani, a bearer of the Azerbaijani language and culture.”

In 1991, the Azerbaijani alphabet with Latin script was adopted, but the decision was not implemented. Only after Heydar Aliyev’s decrees dated

June 18, 2001 “On the improvement of the implementation of the state language” and “On the establishment of the Azerbaijani alphabet and the day of the Azerbaijani language” dated August 9, 2001, all written documents in the republic were made in Latin script.

In January 2003, The Law of the Republic of Azerbaijan “on the state language in the Republic of Azerbaijan” came into force by the decree of Heydar Aliyev. In this law, the main tasks in the field of caring for the native language of the state are clearly outlined. The law established as one of the main tasks of the government the development of a program for the development of the state language and the financing of this program at the expense of funds allocated from the state budget. All the provisions mentioned in the document confirmed the existence of a perfect legal system that can ensure the protection and development of the state language in Azerbaijan (Sadıqlı, 2011: 47).

Heydar Aliyev expressed his attitude to the native language very clearly in his special decrees and measures on strengthening the position of the Azerbaijani language in all spheres of life, including television and information technologies, and also addressed this topic in his speeches. It will be useful to recall one of his many thoughts on this matter: “it is his language that keeps the nationality of the nation.” (Sadıqlı, 2011: 14).

One of the main issues that constantly made the Heydar Aliyev think was territorial integrity, the concept of land, which is one of the other components of identity. Heydar Aliyev preferred to return Azerbaijani lands occupied as a result of Armenian aggression and, first of all, to solve the Karabakh problem peacefully. Also, if the solution of the problem through negotiations did not yield results, the main task was to create a powerful army to ensure the territorial integrity of Azerbaijan and defense of the republic. The Patriotic War, which began on September 27, 2020 and lasted for 44 days, the Armed Forces of Azerbaijan, formed and developed thanks to the exceptional services of the National Leader, gave victory to its people under the leadership of İlham Aliyev. The dreams of the great leader came true. The extensive political activity of the national leader, his foresight and position on such a prestigious event and processes, came primarily from his patriotism.

Conclusion

Despite the number of publications devoted to identity, the generalization of its developmental concepts is an important theoretical task. Re-

searchers specify the factors and mechanisms that make up this concept and study its components. It is the language, being the carrier of the culture and history of each nation, that acts as the most important instrument of the individual's socialization. National and ethnic identities are formed by a sense of shared heritage, history, traditions, values, similar behavior, place of origin and, to a large extent, language, which is a system-forming communication factor in the formation of society (it should be noted that in this context we do not separate "language" as a system of signs and "speech" as a way of communication, combining the term "language"). Insufficient mastery of the language of a new social group for a person leaves this person outside this group.

It is necessary to distinguish between the concepts of "ethnic identity" and "ethnicity". While ethnic identity is subjective, the concept of "ethnicity", on the contrary, combines objective attributes: ethnicity of parents, place of birth, culture and language. In the modern world, there is a dimension of bilingualism and polylinguism, in which ethnic and linguistic affiliation do not always coincide. It is also known from the processes occurring in all periods that the language, which is a symbol of identity, is the bearer of a unique historical and cultural experience.

In modern science, as is well known, social, natural and humanitarian studies are distinguished. Nevertheless, certain aspects, methods and approaches applied in the course of these studies, which describe identity from their characteristic positions, are capable of encompassing the actual integrity of this phenomenon, as well as the processes that unite the various activities inherent in identity, the components of identity and the multi-directional branches of knowledge covering the study of identity. Language is not just a means of communication, but also literature, history, song, music. Language contributes to the disclosure of the mechanism of the individual form of human social existence, the study of typical forms of existing relationships that arise between people, and the acquisition of these connections of a new quality under certain conditions.

The Azerbaijani language is a rich, harmonious language with deep historical roots. The history of the development of the Azerbaijani language is divided into stages: The ancient era, the oldest era, the new era and the newest era. The speech of the most ancient people consisted of monosyllabic, unchangeable and unrelated words. They mostly spoke in harsh cries, like other creatures. During the period covering approximately 35-40 thousand years, the ancient language was fully formed and underwent a great

development in the direction of complexity. By the end of the first millennium, the Azerbaijani language already occupied a prominent place in the Turkic family of languages.

The idea of native language, which became the basis of Shah Ismail Khatai's works, in the subsequent period, as well as in the late 19 - early 20 centuries, had its influence on the works of enlighteners, turning into a developed, improved and systematized national idea. The law "On the State Language in the Republic of Azerbaijan", approved by the Heydar Aliyev in 2002, consists of three chapters and twenty articles. The Law on the State Language in the Republic of Azerbaijan first of all defined the directions of its development, protection and improvement in order to regulate the legal status of the Azerbaijani language as the state language in accordance with the Constitution of the country.

Ideology is a system of views that includes traditions, lifestyle and activities of the people. He carries out close integration with other compatriots on the path of long-term development of the society to which he belongs, raising the everyday consciousness of people to a theoretical and conceptual level. The ideology involved in the formation of mass consciousness unites society around a single idea. The ideology of Azerbaijanism, authored by Heydar Aliyev, has become a national reference source for Azerbaijanis all over the world. Azerbaijanism is a system of values that reflects the initial signs of the national-spiritual existence of the people, its identity and unites its national thinking: "Language, territory, citizenship, traditions and ideological unity uniting these values make the sphere of ideology of Azerbaijanism limitless." The Azerbaijani language is not only a symbol of statehood, but also an important component of national state-building. The rapid development of the Azerbaijani language, which is the state language of the Republic of Azerbaijan, has led to its improvement, unique characteristics and an important place among world languages. At present, the Azerbaijani language is one of the rich and analytical languages of the world, capable of expressing any concepts in all fields of science in the era of globalization, a time of rapid development of science and technology.

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