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**ABSTRACT**

of the dissertation for the degree of Doctor of Philosophy

**THE ROLE OF VALUES IN POLITICAL LIFE OF SOCIETY**

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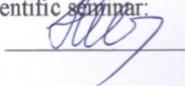
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## GENERAL CHARACTERISTICS OF THE WORK

**The relevance of the research and the degree of the problematic research.** In modern times, the concept of values in social philosophy has become a topical philosophical problem that needs to be studied in terms of axiological research of political life. One of the factors determining the urgency of the issue is the growing role of politics in public life, the strengthening of political socialization, the development of political consciousness and political culture in the course of the realization of democracy.

Just as the transformation processes that took place in the late twentieth century affected the value system, values consecutively had a transformative effect on political life and political relations. The previous system of official values no longer met the requirements of modern realities. Under such conditions, the system of values penetrated culturally, morally, nationally and politically in a complex way.

The radical transformations in the political life of modern Azerbaijan, the harmony of the interaction between the political system and civil society have further increased the role of values in socio-political life. One of the problems facing the Azerbaijani society today is the issue of social harmony in the field of national, state and national interests found of solution.

However, many problems in this area needs to be studied in more deeply, and the place and role of values in public life should become the objectively of philosophical research. The historically formed national-moral traditions of our people have merged with the values of statehood and patriotism and acquired a new socio-political and philosophical essence. The successful solution of all these problems, the connection of national and moral values with the ideas of a strong state, a united people, national security, parliamentarism,

constitutionalism, and economic determinism requires the study of the value ideal of all Azerbaijanis.

In the context of transformation, values undergo significant changes in political life as the philosophical basis of society. The role of values in political life, on the one hand, plays a key role in the political socialization of the individual, on the other hand, in the political orientation of society and the regulation of relations.

Types of values include those that meet the criteria in accordance with the laws of man and society. For a person has the values of life, talent, genius, superstition, love, friendship, but for the society values are typical security, patriotism, heroism, collectivism, solidarity, unity etc. Values are divided into religious, ethical, legal, economic, political, aesthetic, ecological, scientific, philosophical values with their own typology and ethno-national manifestations. Values as national cultural-moral, political, political axiological values affect political life, political socialization, and rule of law. Philosophical and political analysis of the system of values allows to understand the approaches to values and to determine their classification.

During the period of independence, Azerbaijan began a struggle for a return to its historical, cultural and spiritual roots, the realization of the ideology of Azerbaijanism based on national self-awareness, the unity of national and universal values. Great leader Heydar Aliyev had excellent services in this field. In one of his speeches, the great leader said: *"In his speeches, The Great Leader stressed the importance of having our own values in order to succeed in life, and recommended respect for human values.."*<sup>1</sup> Undoubtedly, universal values as a special type of social values exist in the system of values in the context of interaction with national, regional and other group values.

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<sup>1</sup>Əliyev H.Ə. Müstəqilliyimiz əbədidir. 32-ci kitab, Bakı, 2010, s.47

Modern Republic of Azerbaijan, along with political axiology, is based on national values while carrying out the process of modernization, democratization of political life, building the rule of law and civil society. In this regard, the views of President Ilham Aliyev are relevant and important. *“Thus, linking the national values with the will of the Azerbaijani people, the President noted that we have great experience in this area and the country pursues a policy in this direction in accordance with modern standards”*.<sup>2</sup>

Values in the relationship of national security, national interest and goals acts as a factor of socio-political, ethnic, spiritual-ethical, national-religious, cultural traditions in the development of personality, society, state, nation and people. The national security and national interests of the Republic of Azerbaijan consist of a set of fundamental values and goals, based on the traditions of national statehood, national-spiritual heritage, integrating the unity, security, global and regional security of the people, Azerbaijanism, national specific values shared by Azerbaijanis around the world it consists of building a democratic state governed by the rule of law, civil society, protection of the cultural, moral and national values of the Azerbaijani people, as well as enrichment with universal values, development of national identity, national consciousness and self-awareness.

The people of Azerbaijan, the main creator and builder of national values, are the main object of national security and the determinant of its parameters as a system. The citizen of Azerbaijan is the creator of the system, and our national state is the regulator of the internal and external interaction of our national security. The internal system of national security includes the individual, social groups, society, state, people, and the external system includes the region, the world community, and the environment in which mankind lives. As a new integrated result, these systems are protected from

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<sup>2</sup>Əliyev İ.H. Azərbaycanca qanunun aliliyi başlıca şərtidir// - Bakı:Dirçəliş-XXI əsr, - 2005, Xüsusi buraxılış. -s.87

disruptive influences, have integrity, self-development, harmony and robustness. The main role in the formation, effectiveness and operation of national security systems is played by the people's understanding of material and spiritual potential, national values, interests and goals, on the one hand, and their political, socio-economic organization, state, cultural construction and practical policy. The main dynamic force of the national security system are national values, national interests and goals.

National values are the leading factor in this hierarchy and the most stable element. These values were formed in the course of the historical process, the development of the material and spiritual culture of society in accordance with the geopolitical situation of the country. National interests are a relatively dynamic element formed on the basis of national values, under the influence of long-term trends of social development. National goals are developing dynamically and are determined on the basis of national interests.

Azerbaijan has vital, important and secondary interests. The vital interests of our country are related to the protection of national values. This includes the progressive development of Azerbaijan as a sovereign state, strengthening national-state unity, territorial integrity of the country, effective functioning of the defense and security system, protection and realization of human rights and freedoms, protection of material and moral values, ensuring public safety, - economic and moral progress, realization of the principles of civil peace and harmony, social justice, respect for national history, culture and traditions, protection of the environment, etc. includes.

Taking all this into account, based on the theoretical and practical significance of the values, it can be concluded that the study of the problem from a modern socio-philosophical and philosophical-political point of view is very relevant and attracts attention due to its scientific significance.

**The degree of development of the topic.** The problem of value has been the subject of researches in ancient Eastern and Western

philosophy. In ancient Greece, values were approached from different aspects in the practical philosophy of the Sophists, Democritus, Socrates, and Plato. In the middle Ages, values were shown to be more divine, and the problem was explored from a religious and philosophical perspective. In the philosophy of the Renaissance and the New Age, the reality of values began to be thoroughly studied. In the XIX century, I. Kant already defined the main provisions of axiology. In his philosophical teachings, Hegel distinguished between utilitarian and moral values.

As axiology became an independent field of philosophical research, many concepts of value emerged. Among them are the concepts of naturalist psychology, transcendentalism, personalist ontology, cultural-historical relativism and sociology it is possible to show.

The concept of naturalist psychology was formed as a result of the research of A. Maynong, R.B. Perry, C. Dewey, K. I. Lewis. According to this concept, the source of values should be sought in human biopsychological research. They separated axiology from religion and justified the independent existence of values.

A prominent representative of the concept of personalist ontology is Max Scheler. According to Scheler, values are located in the personality and have a different hierarchy. At the lower level of this hierarchy are the values that satisfy the senses, at the higher level are the image of beauty and cognition, and the higher values are the idea of holiness and God.

The concept of cultural-historical relativism (founded by V. Diltey) is characterized by axiological pluralism consisting of different equal value systems. These can be understood by the historical method. Max Weber, the founder of the sociological concept, characterizes value as the norm. In F. Znanetsky's school of structural-functional analysis, value has a generalized methodological meaning.

From the second half of the twentieth century to the present, axiology has developed as an independent philosophical field. Axiological transcendentalism - a new concept of Kantianism (representatives V. Windelband, H. Rickert) considers the values of the ideal being. These values (kindness, truth, beauty) exist independently. Thus, the new Kantians revealed the role and importance of values in the ethical-aesthetic phenomenon. Representatives of the philosophical anthropological movement R. Lotse<sup>3</sup>, M. Scheler<sup>4</sup>, H. Gartmann and others developed axiology.

Theoretical foundations of values were worked by philosophers and sociologists in the late 19th and early 20th centuries. Lotsen's axiological approach, which puts forward values in logic and metaphysics in the philosophical literature, attracts attention. Representatives the new Kantians, of the Baden school, V. Windelband and H. Rickert, as well as T. Parsons, developed the theory of values.

The connection of values in foreign literature with political life and political behavior was developed by G.Opport<sup>5</sup>, G.Hofeted, K.Klakhon, R.Inglhart, S.Schwartz.

Fundamental ideas on the formation, structure and content of social values have been studied by classics such as A. Maslow, S. Morris.

Russian researchers V.A Vasilenko, B.G.Kapustin, I.M.Klamkin, N.I. Lapin, G.L.Tulchinsky, V.P.Barishkov, B.A.Starostin,<sup>6</sup> turned the value problem into an object of

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<sup>3</sup> Лотце, Г. Основания практической философии/Сп-Петербург,1882

<sup>4</sup> Щелер, М. Избранные произведения/Москва: Мысль, -1994, - 451 с.

<sup>5</sup> Оппорт, Г. Личност и психология/-Москва: Мысль,-1998. -340 с

<sup>6</sup> Барышцов, В.П. Аксиология. -Саратов:Наука, -2009. -65 с; Василенко, В.А. Ценность и ценностные отношения//Москва, Ленинград:Проблема ценности в философии. Наука, -1966. -108 с.; Касавин, И.Т. Ценности новой цивилизации: основания поиска и их критическая оценка// -Москва: Ценностный дискурс в науках и теологии, -2008. с.9-22; Старостин, Б.А. Ценности и ценностный мир.-

interdisciplinary research and methodological approach to the problem.,

Azerbaijani researchers, academician R.Mehdiyev, corresponding members of ANAS Z.Goyushov, S.Khalilov, doctors of philosophical sciences, professors H.Imanov, I.Mammadzade, Y.Rustamov, N.Mehdi, G.Abbasova, Z.Hajiyev, M Rzayev, D.Ismayilov, Z.Agayeva, doctors of philosophy A.Hasanov, H.Asadova studied the problem of value from different aspects.<sup>7</sup>

Corresponding member of ANAS, professor S.Khalilov in his work "Philosophy of Spirituality" discusses material and spiritual, Western and Eastern values, religious and philosophical values, Islamic and Christian values, the relationship between national spirit,

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Москва: Комп. Спутник,-2002.-152 с.; Тульчинский, Г.Л. Либеральная демократия как ориентир для посттоталитарных преобразований // Г.Л.Тульчинский -Москва: Политические исследования, -2002. -№ 3, -с. 24-29.

<sup>7</sup>Mehdiyev R. XXI əsr milli dövlətçilik.Bakı: XXI-YNE, 2003, 248 s.Mehdiyev R. Müasir Azərbaycan milli ideyanın təcəssümü kimi.//AMEA Fəlsəfə İnstitutunun "Elmi əsərləri". 2011,№1 (16). s.17-34;Xəlilov S.Heydər Əliyev və azərbaycançılıq məfkurəsi.Bakı:AUN,2003;Xəlilov S. Lider. Dövlət. Cəmiyyət. Bakı, 2001, 378 s. Xəlilov S.S.Mənəviyyat fəlsəfəsi.Bakı, 2007, 520 s.; Məmmədzadə İ.R. Bir daha fəlsəfə haqqında .Müasir yanaşmalar. Təmayüllər.Perspektivlər. Bakı: Təknur. 2012, 216 s.;İ.R. Qloballaşma və müasirləşmə şəraitində fəlsəfinin aktuallığı haqqında.Bakı: Təknur,2009, 226 s;İmanov H. Fəlsəfinin əsasları. Bakı: Turan evi, 2007, 348 s.;İsmayilov D.Y. Liberlizm. Bakı: Xəzər Universiteti nəşriyyatı, 2013, 208 s. Ağayeva Z. Mənəvi dəyərlər və sosial-siyasi gerçəklik. Bakı: Elm, 2014,186 s.;Göyüşov Z.Əxlaqi sərvətlər. Bakı: 1966, 308 s.;Hacıyev Z. Fəlsəfə. Dərslük. Bakı: Adiloğlu, 2001, 378 s.; Həsənov A. Milli ideologiya və milli-mənəvi dəyərlər. Bakı. Təknur, 2013, 176 s.;Musayeva Ş. Dəyərlər və vətəndaş cəmiyyəti:bəzi etik aspektlərin təhlili. Bakı: Elm və Təhsil, 2013, s.78-79; Niyazi M. Dilarə M. Fəlsəfə tarixində Fəlsəfə (Dərs vəsaiti), Bakı: Qanun, 2005,432 s.; Rüstəmov Y. Fəlsəfinin əsasları. Bakı: Elm, 2004,336 s. Rüstəмова A. Müasir dünya və Azərbaycan reallıqları: fəlsəfi təhlil. Bakı: AFpoliqrAF. 2017, 240 s.;Rzayev M. Fəlsəfədə dəyər kateqoriyası. Bakı.AZTU, 2009, 60 s. Şəmsizadə H. Azərbaycançılıq. Bakı: Nurlar NPM, 2006, 192 s.; Tağıyev Ə. Şükürov M. Etnopolitologiya. Bakı: Elm, 2000.165 s.;Yusifov M. H.Ə.Əliyev və azərbaycançılıq ideologiyası. Bakı: Nurlan, 2003,176 s.

statehood and patriotism, the impact of art and literature on spirituality, values, culture and ideology in national philosophical thought, national and religious aspects of Eastern and Western civilizations, development of Eastern and Western values towards integration and unity in the era of globalization, scientific and philosophical processes in East and West are studied in the book "East and West towards the common human ideal".

Prof. H.Imanov characterizes the value as a wealth formed in the course of human activity, associated with people, things and ideas. Doctor of Philosophy, Professor Y.Rustamov considers value to be a social and individual phenomenon related to the concepts of "importance", "benefit", "harm". Doctor of Philosophy N.Mehdi studied the relationship between material and spiritual values, preferred moral values. Doctor of Philosophy Z.Hajiyev considers values as a material and spiritual phenomenon of importance for the whole society. Doctor of Philosophy, Professor M.Rzayev in his work "Category of Values in Philosophy" studied the essence of values, axiological bases, and the role of values in the formation and socialization of personality from a philosophical point of view.

Doctor of Philosophy Z.Agayeva in her work "Moral values and socio-political reality" describes the essence and content of moral values, the fate of national values in modern times, the relationship between spirituality and religion, the crisis of values, the problem of family values, national-moral values as the basis of Azerbaijani ideology, presented the role of national values in the modernization of Azerbaijan, the problem of patriotism and compassion for nature.

Doctor of Philosophy, Professor D.Ismayilov studied the interaction and development features of conservative, liberal and social-democratic values, issues of application and realization in Azerbaijan, manifestation of axiological problems the object of research in the process of building a legal state. Thus, the analysis of the degree of development of the problem of values shows that there is a certain theoretical, methodological and practical basis for its study.

At the same time, enough attention should be paid to the study of the role of values in the political life of modern Azerbaijan in the context of transformation. These conditions created the need for the author to study the value in more depth.

**The object of research** is the study of the role of values in the political life of society, the structure of modern political processes.

**The subject of the research** is the study of the factors that determine the impact of values on political life in the context of political socialization in the context of democratization and transformation in modern Azerbaijan.

**The purpose and duties of the research** is to reveal the specificity and dynamics of values in the political life of modern Azerbaijan.

According to the object, subject and purpose of the research, the following **tasks** are set:

- to substantiate the interrelationships of the categories of “value”, “value relations”, “value perception”, “value assessment”, “classification of values”;
- analyze political life from a philosophical aspect
- to study the formation of political consciousness in modern democratic conditions;
- to reveal the essence of value as a socio-philosophical category, to interpret the ontological bases of the problem of value in philosophy;
- to reveal the essence of political factors in the course of political socialization;
- To reveal the role of political axiology in the construction of the rule of law in Azerbaijan in the process of value;
- to identify the main factors that determine the interaction of cultural, moral and national values in the system of political relations.

**Methods of the research.** The theoretical and methodological basis of the research organizes views and theories of foreign and Azerbaijani researchers on the relevant issue. Methods such as

analysis and synthesis, induction and deduction, comparative and systematic approach were applied in the course of the research.

The necessary condition valuable elements of approach in Azerbaijani axiology, the scientific of socio-political transitology created on the basis of a number of concepts of Western and Eastern researchers were used, methodologies of sciences such as social philosophy, political sociology, political science, political psychology, regional studies were applied.

In the study of the transformation of values in political life, the observation of philosophical, socio-political sciences, analysis of documents, etc. empirical methods were also used.

**The main provisions of the defense are:**

1. Each analysis of the theoretical and methodological foundations of the theory of value has a direct political impact and has made it possible to clarify the rules, directions and definitions of value.
2. Values, as vital aspects, affect the interests of people with political potential not only as an objective reality, but also as a real movement of political socialization of the individual as immanent regulators, they also act as a key factor influencing their political behavior.
3. The mechanisms of transformation of Azerbaijani society require the formation of values in accordance with democracy, its cultural and moral qualities, create a whole moral and political system with natural rights in the form of democratic behavior, social, socio-political life, systems of political humanism as a whole. From a political point of view, the moral and legal aspect gives political values a dynamic, mobilizing character that allows them to achieve greater social goals.
4. Changes in political, cultural, spiritual and national values in modern Azerbaijan affect the establishment of basic values - civic duty, respect for human dignity, social justice and patriotism. Uncertainty of the value system affects society, leads to the formation of social anomalies and the resurgence of destructive tendencies.

**Scientific innovation of the research.** For the first time in the social philosophy of Azerbaijan, an attempt has been made to study

the role of value in the political life of society in a comprehensive way. The elements of research innovation are as follows:

- The structure of political life, certain political and ideological directions of the fundamental principles, identification and coordination of political processes have been determined;
- the relationship of values with the status and nature of various political forces in society;
- strengthening the control of social institutions over society, increasing the role of values in political socialization.
- As a result of the analysis of factors and conditions affecting political, cultural-moral and national values, it was proved that the basis for further democratization of the rule of law in Azerbaijan has been created;
- it is substantiated that the content and nature of the value system in the Azerbaijani society influenced the strengthening of the process of democratization as a basis of modern socio-political dynamics;
- The reflection of values in society has been studied as a stabilizing, national unity, solidarity-creating factor

**The scientific and practical significance of the research** is that the provisions and results that make up the content of the dissertation allow to expand the understanding of the place and role of values in political life. Political axiology and the content of the value system in modern Azerbaijani society make an important contribution to the study of trends in change.

Some of the theoretical provisions of the dissertation include the development of a methodology for assessing and analyzing many political processes and events in political life, practical work on the formation of the basis of state policy in the field of culture, education, media, values, assessments and it can be used as a science of value orientations in the research of the problem of axiology, in the preparation of lectures on social philosophy, political science, sociology in universities, in the educational process in special courses on political consciousness, political culture and political axiology.

**Approbation and application of the research.** The dissertation was completed at the "Philosophy and Social work" department of Nakhichevan State University. The main provisions and results of the dissertation were tested at the national and international scientific-practical conferences.

**Name of the organization where the dissertation work was performed.** The dissertation work was carried out at the "Philosophy and Social Work" department of Nakhichevan State University.

**The total volume of the dissertation, indicating the volume of the structural units of the dissertation separately.** The dissertation consists of an introduction (18.724 characters), 3 chapters (Chapter I - 40.468 characters; Chapter II-50.733 characters, Chapter III -81.524 characters), 7 paragraphs, conclusion (11.145 characters) and a list of references (17,857 characters). The total volume of the dissertation is 220 451 characters.

## **THE MAIN CONTENT OF THE DISSERTATION**

The introduction substantiates the relevance of the topic, defines the scope of the studied problem, characterizes the degree of study, notes the goals and objectives, research object and subject, research methodology, scientific innovation, theoretical and practical significance, approbation and structure.

The first chapter of the dissertation is entitled "**Political life in the context of modern globalization.**" The first paragraph of this chapter, entitled "**Philosophical Analysis of Political Life**", characterizes political life as a phenomenon that allows us to assess the existing conditions determined by social, political, economic, cultural and historical factors.

It is noted that the political life of society includes types of state, political structure, political organizations, political culture and consciousness, power structures, forms of political communication and others. Political life is formulation by the cultural and historical traditions and national features of the people. Its normative-

institutional elements creative in the society itself and are applied to the state power by political parties. This includes non-institutional elements, especially issues related to the conscious socio-psychological and socio-cultural aspects of life.

This section notes the levels of understanding of political life and shows that the concepts of politics, political life and political life have historical-genetic, substantial-vital, has epistemological-cognitive aspects. The historical aspect of political life is connected with its origin. Thus, first the ordinary, daily life of a person is formed, then administrative and then political institutions are formed. The epistemological and substantive aspects of politics interact in real, political life and penetrate consciousness and being. The concept of "political life" is of particular importance at the crossroads of epistemological and substantial factors. The epistemological level of political life is more complex, multifaceted and has a complex character.

It is noted that the basis of the formation of political life is create political activity and political power. Political relations and the political system play a key role in the structure of political life. The factor of political conflict and political crisis also demonstrate itself here. Political activity is carried out in the field of governance, is connected with the state and political power. Political power formation in the state system.

This paragraph shows that the state is central location to the political system of society. This is primarily due to the fact that the state is a special organization of political power. Political power is characterized as the ability to influence the behavior of people and social groups through economic, ideological, organizational and legal influences, as well as through influence, tradition and violence. Political power is an important factor in organizing and regulating the joint activities of people, a means of regulating their mutual relations, ensuring order and stability in society.

This paragraph concludes that political life is structurally composed of many events, a set of facts that also reflect the behavior and interrelationships of policy objects and subjects. They include many political relations - the relationship between the branches and subjects of state power, the state, civil society and its structures, parties, public associations. The structure of political life also includes political processes, the perception of the totality of the activities of political actors, the electoral process associated with changes in public life, the reform of political systems, and so on.

The second paragraph of the first chapter of the dissertation, entitled "**Formation of political consciousness in the context of modern democratic processes**" shows that in ancient times, with the emergence of the state and state power, political consciousness also emerged. Even in ancient Greece, politics permeated all forms of social consciousness, the philosophy of politics emerged, and the question of the relationship between ethics, philosophy and politics, political consciousness was the focus of Socrates, Plato, Aristotle and many Hellenistic philosophers.

It is noted that one of the main features of political consciousness is its multifaceted, internal contradictions. Political consciousness is divided into mass, group and individual political consciousness by conditioning political activity. A philosophical approach to the problem requires a distinction between ordinary and theoretical levels in political consciousness. Also, there is a political national consciousness. Political consciousness is a manifestation of the direct interests of people in political activity. The political consciousness of the society is not homogeneous; the process covers the relations between all social forces. Philosophy is political in nature, fulfills its historical mission, social philosophy performs a certain socio-political function, evaluates the socio-political reality.

In this section, the concept of political consciousness, its structure is studied by political and philosophical sciences, in the structure of political consciousness ideological (ideological doctrines),

psychological (values, moods), cognition (knowledge of politics, interest in political events) and motivational (needs, rules) theoretical and ordinary levels of refraction differ, depending on the subject of political consciousness is divided into elite (political elite, ideology, language, propaganda and agitation), people (common sense, understanding of individual and collective experience) shown to separate from the political consciousness.

It shows that modern Azerbaijan is developing through the construction of a strong state and a liberal economy. *"According to Professor I.Mammadzade, in a situation where the civic consciousness is not fully strengthened, the state must take responsibility and stimulate the process of building a national state and national consciousness"*.<sup>8</sup> The author believes that the process of building a national state and political national consciousness, reforms will lead to change and transformation.

It is noted that the content of political consciousness includes political norms and values. Political consciousness has regulatory, evaluative, integrative, cognitive, prognostic, and mobilizing have functions. The content of political consciousness creates in people a political orientation and normative imagination, where political values and orientation are a priority at a logical pace. Open political consciousness requires the perception of other socio-political practices, values and traditions, while closed political consciousness does not accept universal values, but is citation based on corporate, local, group political values and goals. In the post-Soviet space, including Azerbaijan, a liberal-democratic type of political consciousness is being formed in a democratic environment.

Political consciousness is constantly changing and evolving from simple process than to complex.

The second chapter of the dissertation is entitled **"Value as a category of social philosophy."** The first paragraph of this chapter,

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<sup>8</sup>Мамед-заде И. Опыт интерпретации морали. Баку:Муаллим, 2006, с.111

entitled "**A look at the problem of value in philosophy (essence and ontological basis)**" shows that the word "value" is one of the most widely used concepts in modern cultural and philosophical lexicon. Today, in the social sciences and humanities, we often come across expressions of national-moral, geopolitical, liberal, traditional, ethical, aesthetic, cultural and religious values. As a philosophical category of value, the worldview is important.

It shows that the ancient Greek philosopher Socrates associated value with usefulness, Plato with social happiness and prosperity, and Aristotle with prosperity. The Roman philosopher Cicero spoke of "practical philosophy" after Aristotle, Epicurus and Zeno.

It is noted that the problem of value in the new period was first used by the French Philosopher R. Descartes. The French thinker Pascal distinguished the (grandeurs) associated with high social status and the natural human dignity of the soul and body. In England, axiological terminology and problems were interpreted in connection with the adoption of the concept of moral feelings.

The English philosopher A. Shaftsbury combined the moral values of the individual with aesthetics. In his "treatise on human nature", D. Hume pointed out that the source of moral behavior is humanism and justice with values. However, he considered justice to be the only innate quality of the soul. Sympathy plays as an expression of ethics and aesthetics, which is the main defining role of the individual to reveal the motive of deep spiritual feelings.

All the evils that tend to the welfare of society derive their moral value from sympathy. According to Yum, virtue that does not achieve its goal has no value. Immanuel Kant was one of the philosophers who approached the problem of values from a new point of view. He solves this problem in the opposite direction of Yum: the value of spiritual behavior is not in the "natural" state of the soul, but in the relationship with the mind and will that affect this state, which is the opposite of it. According to Kant, the possible assessment of the values of intelligent beings is based on their reluctant behavior: "*Kant*

*used core values, affective values, and intrinsic values to show that these values exist. He did not accept fear, preferred respect and dignity*<sup>9</sup>. Thus, Kant, as a whole, carried out Copernicus' scientific revolution in his philosophy: he revolutionized the theory of values. The significance of Kant's first discovery is that he defined the world of values created in principle "new" by the active subject. In this section, the impact of the humanizing, regulatory, defining, cognitive, educational, and communicative functions of values on society changes the stereotypical values there.

The second paragraph of the second chapter is entitled "**The role of values in the political socialization of society.**" This chapter shows that in modern times, the political socialization of society is an integral part of political culture and characterizes the full entry of the individual into society. In today's Azerbaijani society, the political socialization of the younger generation, the existence of socio-political problems are among the strong factors that shaping their tolerance, citizenship and patriotism. The transformation of the foundations of the political culture of society leads to the formation of new values.

Political socialization is the process of an individual's entry into the political system, the world of politics. Professor M.A. Vasilik "*characterizes political behavior and rules, political culture and cultural values in society as political socialization in accordance with political consciousness*".<sup>10</sup> The author considers political socialization as a process of gradual adoption of the standards of the established political culture of the society, which leads to the formation of skills and characteristics that allow a person to adapt to a particular political system and perform certain functions there. It is clear from this that political socialization is a process of assimilation of the political and moral culture and values of society.

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<sup>9</sup>Кант И. Сочинения. Т.III/ Подготовил к изд. Э.Соловевым и А.Судаковым. Москва: Мысль, 1996,166-167 с.

<sup>10</sup>Василика М.А. Политология. Москва: Гардарики, 2001, с.379

It is noted that today globalization has a serious impact not only on political socialization, the value orientation of the individual, political culture, but also on the political system of society as a whole, changing its social, political, cultural life, system of values. Globalization is a process of internationalization that contributes to the emergence of common planetary values. However, because globalization has a devastating effect on traditional national and moral values, it is in fact a tragic creative process in the lives of peoples. It is sometimes characterized as the transformation of Western values into the values of non-Western nations and peoples, as a factor influencing their political socialization.

In short, it is noted that globalization manifests itself as a certain process in the field of political socialization. Many believe that globalization has a negative impact on traditional, national values and leads to the domination of mass values. However, we must not forget that mass culture and values bring peoples closer to each other, strengthen their political socialization, create the political and spiritual unity of these peoples. In short, unity is formed in diversity. That is, universal, universal values participate in the process of integration of world values without losing their originality.

The content of values moves from one area to another in behavioral stereotypes, influences public opinion ... There are various components in the system of values, between which there are complex relationships - philosophical, spiritual, political, ideological, rational and emotional. Researcher Sh.Musayeva also notes that values are related to political socialization and political interests in state-society relations. Researcher *“writes that the system of values, including the spiritual side of culture, is reflected in the forms of public consciousness, as well as in political consciousness. All complex relationships and connections, rational, emotional, ideological, political, etc. relationships are aspects of the value system. Value*

*contains moral norms*".<sup>11</sup> Namely in political practice that political knowledge becomes a belief in the process of interaction between society and the individual. Man's own experience in life helps him to correct new values and adopt new patterns of political behavior.

It is noted that influencing the political socialization of the individual special institutions are among the factors of the individual. These institutions transmit cultural values and norms of behavior to the individual. In this regard, Z.Agayeva "*writes that each event, process or subsection is evaluated from one point of view. Applying it according to its level guides human life*".<sup>12</sup> The author notes that the values that guide people, nations and peoples are nourished by their national culture, emphasizes that nations have chosen their modern ideals in accordance with the traditional value structures they have formed over the centuries.

In such a way it is noted that the values that are an interdisciplinary concept and affect political socialization are conditioned by political choice and human behavior. Simultaneously an active attitude to politics is formation on the basis of values. Universal, national, democratic, radical values affect people's lifestyles, change their forms of participation in the political process. The prospects for democracy and political socialization in Azerbaijan depend on the process of assimilating the democratic values of society.

The first paragraph of the third chapter of the dissertation, entitled "**The role of values in the system of political relations**", entitled "**The relationship between political life and cultural and moral values**" shows that the relationship between political life and cultural and moral values is one of the eternal problems of social philosophy. The future of political life depends on the level of cultural and moral values and the moral orientation of new generations.

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<sup>11</sup>Musayeva Ş. Dəyərlər və vətəndaş cəmiyyəti:bəzi etik aspektlərin təhlili. Bakı: Elm və Təhsil, 2013, s.78-79.

<sup>12</sup>Ağayeva Z. Mənəvi dəyərlər və sosial-siyasi gerçəklik. Bakı: Elm, 2014, s.19

One of the main tasks facing the science of social philosophy today is to study the history of cultural and moral values of ancestors, to instill them in people, especially the younger generation. Cultural and moral values are embodied in the institutions, models and methods of political life. It is shown that patriotism, as an integral part of cultural and moral values that have a serious impact on political life, is also the national ideological basis of the ideology of Azerbaijanism, and, along with its spiritual nature, serves a unifying and strengthening function.

This paragraph shows that dignity, generosity, humanism and patriotism play a key role in the system of cultural and moral values and affect political life. As an integral part of the system of cultural and moral values, secular humanism attaches great importance to ITC, science, thinking in solving political problems, and forms the basis of the postmodernist paradigm of culture.

In political life, cultural and moral values play an invariable role as a synthesis of feelings and efforts, act as a decisive factor in understanding the purpose and meaning of political life, determine the position of the individual in all spheres of public life, including political life.

The second paragraph of the third chapter of the dissertation, entitled "**National values in the field of political relations**" shows that the definition of the relationship between national values and political relations in social philosophy is a very important issue. National values play an important role in the domestic and foreign policy of the state. This is primarily due to the fact that human civilization has entered a new phase. Modern times have made it necessary to dialogue between peoples, civilizations and cultures with common and close national values. Attempts by Western civil society to apply their values to the system of national values around the world are in fact threatening to create conflicts. The competition of worldviews, religions and cultures has lasted for centuries. Traditional national values serve as an ideological weapon of modern Azerbaijan.

Some mistakenly consider it a social and political threat to a democratic society. In modern times, national values in Azerbaijani society are becoming more Azerbaijani in the political context. As it is known, the following system of national values can be defined in the context of objective needs and development prospects of Azerbaijan as national features and traditions of Azerbaijanis: Love for the Motherland; nation-state unity; family values; freedom of identity; liberal-democratic values; equality of all people, regardless of language, religion, nationality or social status; material and cultural resources; territorial integrity; cultural diversity; high morality.

It is noted that the all-Turkic spirit in the national values of Azerbaijan embodies the unity of Azerbaijanism with national, Eastern, world cultural and political values. *“Azerbaijanism is one of the basic principles in the political ideology of our state, as well as in the way of life, morals, culture and spirituality, in literature. Our national and moral values, inherited from us for centuries, serve as a guarantee not only of the moral, but also of the political existence of the state.”*<sup>13</sup> So, in Azerbaijanism, nationality, humanity and politics are united. In the relationship between national values and Azerbaijanism, some researchers claim that Azerbaijanism has a broader meaning, that national values are an integral part of it, while others claim that Azerbaijan is developing on the basis of national values.

The synthetic approach plays a key role in determining the methodology for studying the nation, nationalism and national values. A nation is formed from the unity of people who are connected with each other and with feelings of kinship. Presume about the positive factor of integration of nationalism in modern scientific literature, "the rejection of the negative content of the concept of nationalism, R. Mehdiyev understood nationalism as a complex of ideological ideas and political practice, and showed that priority is given to the interests of the nation and national cultural values. National values born of

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<sup>13</sup>Ağayeva Z. Mənəvi dəyərlər və sosial-siyasi gerçəklik. Bakı: Elm, 2014,s.152

nationalism are valued as a positive factor when they become unifying and integrative. If nationalism and the national values that are a product of it are aggressive, chauvinistic, separatist, xenophobic, arrogant, selfish, then it is dangerous for society and people. In the context of the interaction of national values and statehood, national identity develops, which in turn stimulates the growth of moral factors. In this sense, E. Gelner emphasizes nationalism and national values as *"a political principle that requires the overlap of political and national units, as a source of development of national identity."*<sup>14</sup>

Thus, this paragraph concludes that national values in the political sphere are associated not only with the national consciousness of the nation, the tradition of succession, but also with modern values and ideological and political ideas. National values, which are a philosophical category, have a worldview and interact with political and legal factors. The national values of modern Azerbaijan reflect the universality, the commitment to the roots of the East, the unity of the Western orientation. Geopolitical, natural, geographical and demographic factors influence the formation of Azerbaijan's national values. These values reflect the culture of the East and the West, originality, uniqueness, material and spiritual potential, rich history, socio-economic, political, cultural, geographical, national-ethnic, demographic characteristics.

The last paragraph of the third chapter of the dissertation is entitled **"The process of building the rule of law and political axiology."** This paragraph shows that political axiology occupies a central place in the system of political culture and values of the rule of law, and notes that political axiology in the rule of law exists in interaction with legal and constitutional axiology. The main object of study of political axiology is the system of political values in the rule of law. As it is known, political axiology, which consists of a system

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<sup>14</sup>Гелнер Э. Нации и национализм. Москва: Мысль, 1991, с.129

of political values that plays a key role in the rule of law, is an integral part of political philosophy.

It is noted that political security, which is one of the main categories of political axiology, is the protection of the rule of law from external and internal threats. In this regard, the following types of security can be distinguished: military, economic, epidemiological, food, information security, etc. Global risks and threats such as ecology, demography, migration, energy, food shortages, financial crises, epidemics, drug addiction, and terrorism also occur in the life of modern society.

It is noted that the concept of "justice", which is another basic value of political axiology, has a very broad meaning. It covers all areas of human activity. In this sense, the system of relations between society and the institutions that make it up, between social associations, society as a whole and each individual, as well as individuals, finds its specific expression. The activities of people in any society, the methods of sharing its results, the principles of distribution of material and spiritual benefits, are the main criteria that determine the degree of social justice. This principle also expresses a value assessment of the overall successes achieved in the process of human development. It is noted that freedom is interrelated with the legal, moral and organizational social norms of the rule of law. The impact of political, legal, economic, moral and social norms on freedom, the important role of the laws and norms applied by the rule of law in the realization of freedom are of particular interest here.

The main factor that protects a democratic society from anarchy is the unity of freedom and responsibility. The acquisition of democracy and the development of the rule of law further strengthen this unity. All types of freedom are closely linked with various forms of responsibility - legal, political, moral and cultural responsibility. Achievements in building the rule of law in Azerbaijan are accompanied by the realization of the ideals of freedom, equality and justice. Extensive enjoyment of freedoms, non-violation of the

principles of equality and justice is one of the main strategic goals of the rule of law. Ensuring freedom plays a key role in the realization of the moral ideal in the rule of law. Moral ideals and freedom are phenomena that interact with each other.

This paragraph examines the concept of trust, confidence (trust), one of the main political axiological categories in the construction of the rule of law. Belief is a manifestation of human nature and expresses a kind attitude to the individual, creates a basis for love, friendship, hope and cooperation in the emotional sphere. Belief acts as a unifying and regulating tool of society on the basis of common norms and values of value-normative nature. Personal and social factors of trust are interrelated each other. Belief is a phenomenon characterized by the fulfillment of responsibilities and obligations, hopefulness, kindness, justification of moral obligations. This paragraph concludes that the basic values of political axiology are crucial in the process of security, social justice, freedom, trust and confidence in the rule of law. Axiology consists of three components noted - general, personal and political axiology. It is noted that Political axiology - the axiology of power is a factor influencing the process of building the rule of law. Liberal-democratic, radical-democratic, normative and voluntarist concepts of political axiology affecting the rule of law are also analyzed in detail in the study.

In the "**Conclusion**" part of the dissertation the final provisions and the theoretical-practical recommendations of the dissertation are reflected.

This has a positive and negative impact on the value system of the modern market economy. Socio-political measures must be taken to eliminate the negative consequences of market relations. A new social, political, national and national system is being formed in political life. Political values, which occupy a prominent place in the daily system, play an important role in political socialization and contribute to the realization of political elections in a complex system

of political relations. From this point of view, the genesis of the years for the process of transformation of political states, their fundamental development, specific aspects of political factors in the process of democratic changes in political socialization are involved. In society, in political life, in the political system, the worldview of all people begins to change in the direction of space, which allows them to renew the tendencies of formation and operation of political states.

The actualization of political values increases its socio-political significance. Integration of political processes is impossible without the transformation of political regions. All regions and all their parts are updated.

The system of political values and national ideology of all Azerbaijani peoples acting as citizens of Azerbaijan is the unity of each ethnic part of the people, the interest of some societies in balancing national interests. Science, the fight against mystical values and positive dangerous habits, the muscular effects of war and stereotypes of the future

Values also play a role in shaping political superiority. These are the values that dictate political superiority in terms of strategy. There are no valuable ideas and values in the form of personal value for the younger generation. The actualization of potential motives plays an important role in making this story positive.

**The main content of the dissertation is reflected in the following published scientific works of the author:**

Main provisions of the dissertation are reflected in the following articles of the applicant:

1. Sosial-siyasi hadisə kimi multikulturalizm və xarici siyasət// Naxçıvan Dövlət Universiteti, Elmi əsərlər, İctimai elmlər seriyası, № 6 (71), 2015, s.116-122
2. Müasir dövr və şəxsiyyətin siyasi fəallığı//Naxçıvan Dövlət Universiteti, Elmi əsərlər, İctimai elmlər seriyası, № 6 (87), 2017, s.153-158
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4. Sosial fəlsəfədə dəyər problemi//Monoqrafiya.Naxçıvan, Qeyrət, 2017, 100 s. (həmmüəllif: prof. M.Rzayev)
5. Siyasi həyatın formalaşmasında siyasi sistemin rolu // Naxçıvan Dövlət Universiteti, Elmi əsərlər, İctimai elmlər seriyası, № 2 (91), 2018, s.190-195
6. Müasir qloballaşma şəraitində siyasi həyat // Gəncə Dövlət Universiteti, Elmi xəbərlər, Humanitar elmlər seriyası, № 3, 2018, s. 305-310
- 7.The role of the political system in the formation of political life: social philosophical aspect//«Гилея»: Науковий висник, випуск 137 (№10), 2018, Україна, Киев, с.297-300
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10. Müasir demokratik proseslər şəraitində siyasi şüurun formalaşması// Naxçıvan Dövlət Universiteti, Elmi əsərlər, İctimai elmlər seriyası. № 6 (95), 2018, s.121-126
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14. Siyasi həyata mənəvi-əxlaqi dəyərlərin təsiri// “Milli təhlükəsizliyin iqtisadi və sosial-mədəni aspektləri” mövzusunda 5 may 2020-ci ildə AƏSMA-da keçirilən beynəlxalq konfransın materialları. Bakı, 2020, s. 194-198
15. Qloballaşma və fəlsəfədə dəyər problemi// Mədəniyyətlərarası dialoqda bədii ədəbiyyatın rolu mövzusunda 4 dekabr 2018-ci ildə Sumqayıt Dövlət Universitetində keçirilmiş konfransın materialları. Bakı, 2020, s.304-305
16. Milli dəyərlər siyasi münasibətlər müstəvisində// İdarəetmədə multikultural dəyərlər mövzusunda 25 noyabr 2020-ci ildə ATMU-da keçirilmiş beynəlxalq elmi konfransın materialları. Bakı, 2020, s.53-58
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21. Milli dəyərlər və siyasi münasibətlər//Pandemiyanın dünya ölkələrinin sosial –iqtisadi inkişafına təsiri problemləri mövzusunda 31may 2021 –ci ildə AƏSMA-da keçirilmiş beynəlxalq elmi konfransın materialları, Bakı, 2021, s.272-274

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