



HAYDER ALIYEV'S PERSPECTIVE OF THE TURKIC WORLD: A QUALITATIVE RESEARCH ON THE CONCEPT OF SAVIOR LEADERSHIP IN POLITICAL COMMUNICATION

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ABSTRACT

Subject: Individuals, who form the building blocks of society, can play different roles within their structure. Although it has a controversial and comprehensive terminology, one of the most prominent roles is leadership. Leadership is a crucial role within society, often associated with authoritarian, participatory, and charismatic concepts. The leadership of Heydar Aliyev, the founding leader of Azerbaijan, is often referred to as savior leadership. Despite the Soviet Union's long rule, Azerbaijan quickly built its identity and gained independence in 1991. Various names have been used to describe his leadership style.

Purpose: In this regard, in the relevant study, the meaning categories related to the concept of savior leadership towards Haydar Aliyev will be determined and its relationship with this concept at the discourse level will be questioned. In this context, the summit declarations published regularly every year by the Cooperation Council of Turkic Speaking Countries (Turkic Council), which was established in 1991, constitute the sample of this study.

Method: In the study, an attempt was made to comparatively analyze Haydar Aliyev's relationship with savior leadership in the context of his discourses and policies, in the declarations of the council established under the leadership of Turkey in order to integrate the newly independent Turkic Republics in Central Asia and the Caucasus into each other and into the international system. In addition, while content analysis was conducted based on qualitative data to determine which research model they reflect in terms of their content and to what extent they meet the dialogical principles, qualitative content analysis was conducted based on thematic coding to describe the topics included in the papers. MAXQDA 20 package program was used while making the analyses.

Results: In the seven summit reports made between 1992-2002; Content analysis was conducted with thematic coding of regional and international integration, cultural integration, political integration and dialogue. As a result of the analysis, "One nation, two states", used by Haydar Aliyev for Turkey and Azerbaijan at the relevant summits, stands out as the most frequently used discourse under the theme of cultural integration. In addition, the Turkic World discourse, which the Republic of Azerbaijan sees in parallel with its own identity construction, is another prominent concept in regional and international integration. Under the theme of political integration, he underlined that Azerbaijan should develop friendly relations with both the region and other countries, and maintained its pro-peace attitude until the last moment, even in the Nagorno-Karabakh conflict, which started with Armenia's occupation of Azerbaijani lands in the early 1990s. This situation also shows us the importance Aliyev attaches to dialogue. As a result, as seen in the content analysis of the summit declarations, Haydar Aliyev displayed a common attitude with Turkish President Suleyman Demirel in the integration process of the Turkic World with a policy prioritizing the full independence of Azerbaijan, but due to both the Karabakh War and the difficulties experienced in Azerbaijani domestic politics afterward, Turkey and other The economic crisis that started in 1994 in the Turkic

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republics caused the targeted integration to be postponed to another period. In this process, it can be said that Haydar Aliyev gave priority to cultural integration towards the Turkish world.

Keywords: Heydar Aliyev, Savior Leadership, Perspective, Concept, Political Communication.

A PERSPECTIVA DE HAYDER ALIYEV SOBRE O MUNDO TÚRQUICO: UMA PESQUISA QUALITATIVA SOBRE O CONCEITO DE LIDERANÇA SALVADORA NA COMUNICAÇÃO POLÍTICA

RESUMO

Assunto: Os indivíduos, que constituem os elementos constitutivos da sociedade, podem desempenhar diferentes papéis dentro da sua estrutura. Embora tenha uma terminologia controversa e abrangente, um dos papéis mais proeminentes é a liderança. A liderança é um papel crucial dentro da sociedade, muitas vezes associada a conceitos autoritários, participativos e carismáticos. A liderança de Heydar Aliyev, o líder fundador do Azerbaijão, é muitas vezes referida como liderança salvador. Apesar do longo governo da União Soviética, o Azerbaijão rapidamente construiu sua identidade e ganhou a independência em 1991. Vários nomes foram usados para descrever seu estilo de liderança.

Finalidade: Neste sentido, no estudo relevante, serão determinadas as categorias de significado relacionadas ao conceito de liderança salvador em relação a Haydar Aliyev e sua relação com este conceito no nível do discurso será questionada. Neste contexto, as declarações de cimeira publicadas regularmente todos os anos pelo Conselho de Cooperação dos Países de Língua Turca (Conselho Turco), que foi criado em 1991, constituem a amostra deste estudo.

Método: No estudo, foi feita uma tentativa de analisar comparativamente a relação de Haydar Aliyev com a liderança salvador no contexto de seus discursos e políticas, nas declarações do conselho estabelecidas sob a liderança da Turquia, a fim de integrar as repúblicas turcas recém-independentes na Ásia Central e no Cáucaso entre si e no sistema internacional. Além disso, enquanto a análise de conteúdo foi realizada com base em dados qualitativos para determinar qual modelo de pesquisa eles refletem em termos de seu conteúdo e em que medida eles atendem aos princípios dialógicos, a análise de conteúdo qualitativo foi realizada com base em codificação temática para descrever os tópicos incluídos nos artigos. O programa de pacotes MAXQDA 20 foi utilizado durante a realização das análises.

Resultados: Nos sete relatórios de cúpula feitos entre 1992 e 2002, foi realizada análise de conteúdo com codificação temática de integração regional e internacional, integração cultural, integração política e diálogo. Como resultado da análise, "Uma nação, dois estados", usado por Haydar Aliyev para a Turquia e Azerbaijão nas cimeiras relevantes, destaca-se como o discurso mais frequentemente usado sob o tema da integração cultural. Além disso, o discurso do Mundo Turco, que a República do Azerbaijão vê em paralelo com a sua própria construção de identidade, é outro conceito proeminente na integração regional e internacional. No âmbito do tema da integração política, sublinhou que o Azerbaijão deveria desenvolver relações amistosas com a região e outros países, e manteve a sua atitude pró-paz até ao último momento, mesmo no conflito de Nagorno-Karabakh, que começou com a ocupação armênia das terras do Azerbaijão no início da década de 1990. Esta situação também nos mostra a importância que Aliyev atribuiu ao diálogo. Como resultado, como visto na análise de conteúdo das declarações da cúpula, Haydar Aliyev mostrou uma atitude comum com o presidente turco Suleyman Demirel no processo de integração do Mundo Turco com uma política priorizando a independência total do Azerbaijão, mas devido tanto à Guerra do Karabakh e as dificuldades vividas na política interna do Azerbaijão depois, Turquia e outros A crise econômica que começou em 1994 nas repúblicas turcas fez com que a integração direcionada fosse adiada para outro período. Neste processo, pode-se dizer que Haydar Aliyev deu prioridade à integração cultural em relação ao mundo turco.

Palavras-chave: Heydar Aliyev, Liderança Salvador, Perspectiva, Conceito, Comunicação Política.



PERSPECTIVA DEL MUNDO TÚRQUICO DE HAYDER ALIYEV: UNA INVESTIGACIÓN CUALITATIVA SOBRE EL CONCEPTO DE LIDERAZGO SALVADOR EN COMUNICACIÓN POLÍTICA

RESUMEN

Asunto: Los individuos, que constituyen los elementos constitutivos de la sociedad, pueden desempeñar diferentes funciones dentro de su estructura. Aunque tiene una terminología polémica e integral, uno de los roles más prominentes es el liderazgo. El liderazgo es un papel crucial dentro de la sociedad, a menudo asociado con conceptos autoritarios, participativos y carismáticos. El liderazgo de Heydar Aliyev, el líder fundador de Azerbaiyán, a menudo se conoce como liderazgo salvador. A pesar del largo gobierno de la Unión Soviética, Azerbaiyán rápidamente construyó su identidad y obtuvo la independencia en 1991. Se han utilizado varios nombres para describir su estilo de liderazgo.

Propósito: En este sentido, en el estudio relevante, se determinarán las categorías de significado relacionadas con el concepto de liderazgo salvador hacia Haydar Aliyev y se cuestionará su relación con este concepto a nivel del discurso. En este contexto, las declaraciones de la cumbre publicadas regularmente cada año por el Consejo de Cooperación de Países de Habla Turca (Consejo Turco), que se estableció en 1991, constituyen la muestra de este estudio.

Método: En el estudio, se intentó analizar comparativamente la relación de Haydar Aliyev con el liderazgo salvador en el contexto de sus discursos y políticas, en las declaraciones del consejo establecido bajo el liderazgo de Turquía con el fin de integrar a las repúblicas túrquicas recientemente independientes en Asia Central y el Cáucaso entre sí y en el sistema internacional. Además, mientras que el análisis de contenido se realizó en base a datos cualitativos para determinar qué modelo de investigación reflejan en términos de su contenido y en qué medida cumplen con los principios dialógicos, el análisis de contenido cualitativo se realizó en base a la codificación temática para describir los temas incluidos en los artículos. Se utilizó el programa MAXQDA 20 durante la realización de los análisis.

Resultados: En los siete informes de la cumbre realizados entre 1992-2002, se realizó un análisis de contenido con codificación temática de integración regional e internacional, integración cultural, integración política y diálogo. Como resultado del análisis, "Una nación, dos estados", utilizado por Haydar Aliyev para Turquía y Azerbaiyán en las cumbres pertinentes, se destaca como el discurso más utilizado bajo el tema de la integración cultural. Además, el discurso del mundo túrquico, que la República de Azerbaiyán ve en paralelo con su propia construcción de identidad, es otro concepto prominente en la integración regional e internacional. En relación con el tema de la integración política, subrayó que Azerbaiyán debía desarrollar relaciones amistosas tanto con la región como con otros países, y mantuvo su actitud favorable a la paz hasta el último momento, incluso en el conflicto de Nagorno-Karabaj, que comenzó con la ocupación de tierras azerbaiyanas por Armenia a principios del decenio de 1990. Esta situación también nos muestra la importancia que Aliyev concede al diálogo. Como resultado, como se ve en el análisis de contenido de las declaraciones de la cumbre, Haydar Aliyev mostró una actitud común con el presidente turco Suleyman Demirel en el proceso de integración del mundo turco con una política que prioriza la independencia total de Azerbaiyán, pero debido tanto a la Guerra de Karabaj como a las dificultades experimentadas en la política interna azerbaiyana después, Turquía y otros La crisis económica que comenzó en 1994 en las repúblicas túrquicas hizo que la integración específica se pospusiera a otro período. En este proceso, se puede decir que Haydar Aliyev dio prioridad a la integración cultural hacia el mundo turco.

Palabras clave: Heydar Aliyev, Liderazgo salvador, Perspectiva, Concepto, Comunicación política.

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1 INTRODUCTION

“Freedom and Independence are the National Wealth of Every Nation.”- Haydar ALIYEV

The disintegration of the Soviet Union led to the identity problem in emerging young republics, with leaders playing a crucial role in integrating countries in domestic and foreign policy. The modern era has developed more comprehensive approaches to leadership, with the concept of savior leadership emerging as a prominent one. A savior leader treats his people like a father, creating a relationship shaped by protection and respect-attachment. This study aims to examine the perception of Azerbaijan Republic national leader Heydar Aliyev towards the Turkic World and Turkey at the Turkic Speaking Countries Heads of State Summits, focusing on the leader's policies and the leader's role in the context of leadership theory.

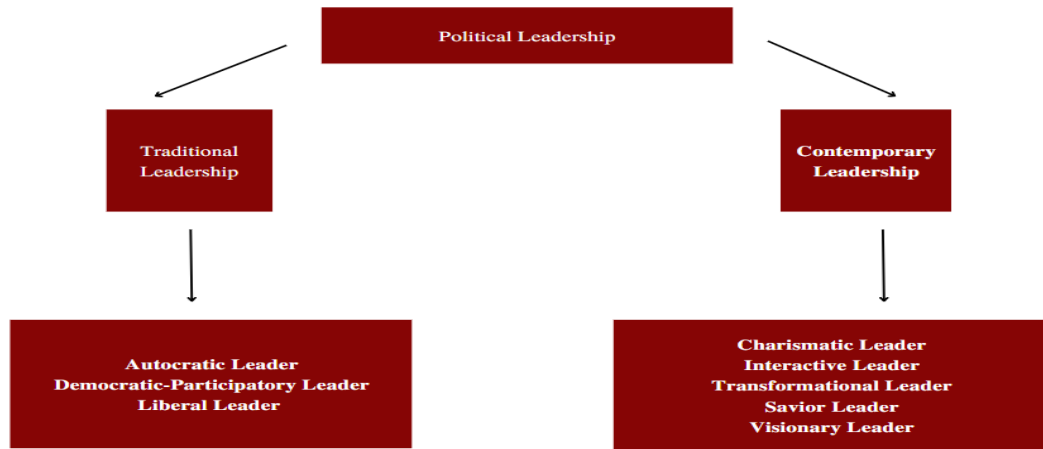
1.1 SAVIOR LEADERSHIP AS A TYPE OF POLITICAL LEADERSHIP: CONCEPTUAL AND THEORETICAL FRAMEWORK

Leadership is a widely recognized concept in social sciences literature, but its definition remains a topic of debate. Some define it as the behavior of individuals managing their thoughts, goals, and ideals, while others view it as the act of taking action to achieve goals, often without influence from others. Political leadership is a prominent area of interaction between leaders and the environment, with legitimacy depending on their interaction power with society. Various types of political leadership are examined based on leader and territoriality, with traditional and contemporary leadership being the most common.



Figure 1

Types of Political Leadership in Political Communication (İscan, 2002)



Leadership in political science literature has both positive and negative aspects. Autocratic leadership, which holds all legislative and judicial powers, is prevalent in societies where traditions are at the forefront. In the 21st century, societies are divided into traditional and modern, with democratic-participatory leaders governing countries like Turkey and Japan. These leaders share executive power, give authority to their assistants, strengthen legal ground, fulfill societal responsibilities, and adopt pluralist, not majority's understandings of democracy. Democratic-participatory leadership is crucial in political communication, as it is effective in influencing the electorate's political opinion preferences and aiming for its sustainability. The perspective of political communication on leadership also changes periodically, with leaders in the 20th century reacting to environmental changes and adopting a hierarchical approach. In the 21st century, leaders are more process-oriented, secure but not arrogant, and aim to feed people on their own by releasing their creativity. The end of the Cold War led to the rise of charismatic, interactionism, transformational, and visionary leaders, who are seen as fascinating and extraordinary by the masses. Savior leadership, another concept similar to charismatic leadership, is common in newly independent countries and is characterized by strong discipline, authority, paternity, benevolence, and moral integrity. In Turkey and the world, the concept of leadership has been extensively studied, particularly in its political dimension. Traditional leadership titles in the 19th century were replaced with contemporary leadership dimensions after the end of the Cold War. The literature on leadership in Turkey and the world highlights the importance of understanding and adapting to different leadership styles and approaches. In this context, the leaders of the Central Asian and Caucasian – Turkic World – countries, which



are called the eastern bloc countries and have just gained their independence, have influenced themselves with contemporary leadership models. Although the charismatic leadership style comes to the fore both in the countries of the region and globally, the concept of savior leadership, which is similar to the related concept, also maintains its popularity.

2 METHOD: A CONTENT ANALYSIS OF HAYDER ALIYEV'S DISCOURSES IN THE TURKIC WORLD

Azerbaijan's national leader, Heydar Aliyev, is a key figure in the country's independence discourse after the end of the Cold War. He supports the idea of "one nation, two states" and aligns with the savior leadership model. Aliyev's statements at the Summits of Heads of State of Turkish Speaking Countries, held in 1992, reveal his ideas for savior leadership and the Turkic World. These summits, which were held to strengthen international representation of Caucasus and Central Asian countries and develop relations with Turkic Republics, are crucial in understanding Aliyev's image and the importance he attaches to the Turkic world. This study aimed to understand how Aliyev's perception of the Turkic World is represented in these statements.

Table 1

The summits that Heydar Aliyev attended since the 3 October 1993 elections, when he came to power

Summit Name / Date	Place
ISTANBUL SUMMIT (1994)	TURKEY
BISHKEK SUMMIT (1995)	KYRGYZSTAN
TASHKENT SUMMIT (1996)	UZBEKISTAN
ASTANA SUMMIT (1998)	KAZAKHISTAN
BAKU SUMMIT (2000)	AZERBAIJAN
ISTANBUL SUMMITS (2001)	TURKEY

Source: <https://www.mfa.gov.tr/turk-konseyi.tr.mfa>

Finally, answers were sought to three research questions determined through the content of a total of 6 summit statements reached. These are;

Research Question 1: What are the findings regarding Heydar Aliyev's Turkic World discourse in the Summit Papers?

Research Question 2: What are the findings in Heydar Aliyev's discourses on Turkey in the Summit Papers?



Research Question 3: How was the leader representation of Heydar Aliyev towards the Turkic World in the Summit Declarations?

In order to find answers to research questions 1 and 2, quantitative content analysis based on frequency counting was carried out, and in order to find an answer to Research Question 3, qualitative content analysis based on thematic coding was carried out based on the most spoken words on the relevant dates.

In the content analysis of the texts in the related news, the data analysis steps defined by Yildirim and Simsek (2018) were followed, according to this, meaningful data units were determined and a code table was created, and the data were coded in accordance with this table. In the light of these coding, themes were created, data were organized according to codes and themes, and findings were interpreted (Yildirim & Simsek, 2018, pp.242-252). A single sub-theme was coded for each data. The data pointing to more than one sub-theme in its content was coded into a single sub-theme with its predominantly emphasized aspect. In order to interpret and describe the organized data, it is planned to be explained with direct quotations, which descriptive analysis frequently resorts to and which aims to present the data in a striking way.

3 FINDINGS: ANALYSIS OF HEYDAR ALIYEV'S PERCEPTION OF THE TURKIC WORLD

The findings of the research are shaped by three basic questions. The first of these is the analysis of Heydar Aliyev's discourses on the Turkic World at the Summits of Heads of State of Turkish Speaking Countries.

Table 2

The Discourses of Heydar Aliyev Regarding the Turkic World in the Summit Papers

Dates \ Concepts	Turkic Culture	Turkic Day	Turkish Language	Turkic World	Turkic Brotherhood
Istanbul Summit	1	0	6	0	1
Bishkek Summit	1	0	4	0	0
Tashkent Summit	0	1	5	0	0
Astana Summit	1	0	3	0	0
Baku Summit	4	2	11	1	2
Istanbul Summit	2	1	7	2	3

Source: Prepared by Authors (2024)



The question "Are they independent or left independent?" put forward to the Central Asian and Caucasian countries after their independence in 1991 is a result of the claims that these states will initiate the nation-stateization process under the influence of Russia after the Cold War. In this context, although there have been major changes in the demographic and cultural structure with Stalin's "divide-rule and unite-conquer" policies in the historical plane, Azerbaijan was the country that initiated the nation-stateization process the earliest (Koksal, 2021: 74).

Stating that the most important reason for this situation is relations with Turkey, Koksal (2021: 76) argues that Heydar Aliyev clearly demonstrated this with the language he used at the Summit of Heads of State of Turkish Speaking Countries.

When the speeches of Heydar Aliyev on Turkic culture at the relevant summits are analyzed, the fact that the word Turkish (36) comes at the beginning of the most frequently used words and is followed by the words Turkic Culture (9), Turkic Brotherhood (5), Turkic Day (4) and Turkic World (3), respectively, confirms this determination. So much so that in the context of the policies implemented by the Soviet Union, the *language* phenomenon was brought to the fore in the relations with the Turkic World during the nation-stateization process and nationalism was tried to be established on this plane.

One of the most striking elements in the relationship between Aliyev's perspective on the nation-stateization process and his discourses on the Turkic World is the change in the concepts used or the frequency of the concepts when the periods are taken into account. So much so that while the language element was brought to the fore at the first stage (Istanbul Summit - 6) mythological elements (Turkic Day, Baku Summit - 2) and the Turkic World (2nd Istanbul Summit - 2) discourses began to be spoken more often in the following periods.

Table 3

In the context of savior leadership, Hayder Aliyev's discourses towards Turkey were examined to understand his perception of the Turkic World.

Dates \ Concepts	One Nation-Two States	Ataturk	Turkic Schools	My Brother Demirel	Turkic Cooperation
Istanbul Summit	5	1	0	1	3
Bishkek Summit	1	0	1	1	4
Tashkent Summit	0	1	4	2	7
Astana Summit	2	1	12	2	8
Baku Summit	16	9	11	4	13
Istanbul Summit	7	4	8	6	19

source: prepared by authors (2024)



Looking at the words he used in the six summits he attended, one of the most popular discourses in the relations between the two countries today is the discourse of “One Nation, Two States”. So much so that this word was mentioned 5 times at the Istanbul Summit, which he attended for the first time. This situation reveals that in Aliyev's perception of Turkey, he believes that the two countries are connected to each other by a causal bond.

However, it was used in other summits, respectively, in Bishkek (1), Tashkent (0), Astana (2), Baku (16) and at the 2nd Istanbul Summit (7). Parallel to this, the Turkic Schools and Turkic Cooperation discourses come to the fore as the concepts that Aliyev frequently uses at the summits. So much so that the discourse of Turkic Schools was featured 36 times, respectively, in Bishkek (1), Tashkent (4), Astana (12), Baku (11) and the 2nd Istanbul Summit (6). The Turkic cooperation discourse, on the other hand, was used 64 times in total, including Istanbul (3), Bishkek (4), Tashkent (7), Astana (8), Baku (13) and the 2nd Istanbul Summit (19).

It is seen that Heydar Aliyev's rhetoric towards Mustafa Kemal Ataturk, the founder of the Turkish Republic, which he took as an example for himself, played a very important role in the development of his perception of Turkey. So much so that he used it a total of 12 times, in Istanbul (1), Bishkek (0), Tashkent (1), Astana (1), Baku (9) and Istanbul (4), respectively. The discourse of “My Brother Suleyman”, which he frequently voiced at the Ataturk award presented by Suleyman Demirel, is another discourse that comes to the fore in Aliyev's relationship with Turkey.

4 CONCLUSION: LEADER REPRESENTATION IN THE TURKIC WORLD IN THE CONTEXT OF HEYDAR ALIYEV AND THE SAVIOR LEADERSHIP ROLE

Heydar Aliyev, who is called a “father” figure for the Azerbaijani people, seems to be a very important leader in the Turkic World. So much so that although he had implemented a cautious and gradual discourse strategy due to the developments at the international and regional level and the problems experienced in national politics, he had taken very important steps towards the development of the Turkic World.



Table 4

Topics Highlighted at the Summits in the Context of Hayder Aliyev's Leadership Representation

Summits	Cultural Integration	Political Integration	International Regional Integration /	Economic Integration
1. Summit	Student Exchange & Opening of Schools	Rational, Romantic Not	Integration into the international system	Customs Union & Infrastructure
2. Summit	Strengthening	Uzbekistan Political Crisis	Joint Action (Karabakh)	Silk Road, Gas and Oil
3. Summit	TRACECA	Summit Secretariat	Strengthening Integration	Construction and Telecom
4. Summit	Language, Culture Conferences	Uzbekistan-Turkmenistan representative level	Primakov Doctrine	Economic Deepening and Silk Road
5. Summit	Science, Cultural Development	Combating Terrorism	UN Summit and Lisbon Summit 3	Euro-Caucasus-Asia Corridor, Customs Union
6. Summit	Development of Education and NGO	Combating Terrorism	Peaceful Solution in Karabakh	Economic Reform and SME Empowerment

Source: Prepared by Authors (2024)

Aliyev gave importance to cultural and international integration rather than political integration at the first summit he attended. So much so that he advocated increasing the quality of education by implementing student exchange programs between countries and stated that he supported modern education by supporting the opening of Turkic schools in the country. In this context, after the summit held in 1994 in order to strengthen the international integration of Azerbaijan, the necessity of “working hard to strengthen the sense of belonging to the same community among the Turkic Republics and to provide mutual benefit” was emphasized.

Against the idea of a common market and customs union, Russia's implementation of this in 1995 led to more minor steps being taken, such as the establishment of development banks. In fact, the fact that Kazakhstan did not sign the first summit statement with the reservations of the Russian minority reveals how appropriate the idea of Aliyev that “the decisions taken at the summits should be taken wisely, not romantically”. However, before the second summit on 18-19 October, Turkish Prime Minister Suleyman Demirel's message to Aliyev, who was elected President on 3 October, and the common attitude realized at the Summit, reveal that the relationship between Turkey and Azerbaijan is shaped differently from other republics (Aydilek, 2020: 81-83).



“My dear friend!

I heartily congratulate your friend and brother Excellency on the occasion of your election as President of Azerbaijan.

I am sure that with your leadership, you will protect and strengthen Azerbaijan's hard-won sovereignty and independence and its progress in democratization. It is more important than ever today that the people of Azerbaijan are in the spirit of unity and equality. This is the dream and desire of the Turkic nation. I believe that in your new term of office, healthy friendship and fraternal relations between our countries will get stronger. It is our greatest wish for Azerbaijan to end the Armenian aggression and occupation as soon as possible and to achieve a lasting and healthy peace. Turkey will always stand by the brotherly people of Azerbaijan in making efforts on an international scale to achieve this goal. On behalf of the Turkic Nation and myself, my friend and brother, I congratulate you once again on your new position and wish you good health and success.”

Before the second summit in 1994, the Spokesperson of the Russian Foreign Minister emphasized that he was worried about the summit and that Pan-Turkist feelings should not be taken for granted. Suleyman Demirel, on the other hand, in his statement to develop relations on a rational basis in parallel with Heydar Aliyev, declared with Aliyev that he could not be indifferent to brother and friendly countries, but that he did not have a Pan Turkist or Islamist ideal. This situation reveals once again how cautious Aliyev is in terms of leader representation.

At the third Summit held in Bishkek, Heydar Aliyev emphasized that Turkey has a key role in the integration of Azerbaijan and other Turkic Republics with international organizations such as the UN and OSCE. In addition, it is stated that it is necessary to act together in order to settle border disputes with Armenia by peaceful means based on UN Security Council resolutions (İbrahimov & Bilgili: 2002: 65-66). Revitalizing the Silk Road with the contributions of other countries in order to transport oil and gas to Europe through Turkey and to improve trade between summit countries, establishment of new connections by air, sea and land and asking Turkey to open new schools can be read as concrete steps taken by Aliyev towards economic integration.

At the 5th summit held in Astana, the capital of Kazakhstan in 1998, it was decided to develop and deepen commercial and economic relations and to implement programs for the revitalization of the Silk Road. In addition to this, it was decided to implement joint projects to bring energy resources to the world market by extracting and operating rich natural resources in countries, including natural gas, oil and hydroelectricity.

At this point, Aliyev, in his speech at the summit, expressed his satisfaction with Turkey's stance and intermediary role in the steps taken regarding economic integration, and stated that the Turkic world will become a strong union only through economic integration.



So much so that he met with the businessmen of Turkey at the meeting. After the speech of Ali Yucel, Chairman of the Turkey-Azerbaijan Business Council, President of the Republic of Azerbaijan Heydar Aliyev made a speech at the meeting: “Come, let's get closer. We are not only close as a nation. We have one language, one blood, one soul. This requires us to get closer in the economy” (Aliyev, 2006).

The 6th summit of the Heads of State of Turkish-Speaking Countries was held in Baku, the capital of Azerbaijan, on April 8, 2000, and the 7th summit was held in Istanbul on April 26-27, 2001, and the Baku Declaration was signed after the summit. The following decisions were taken: (Sahin & Argali, 2022: 7)

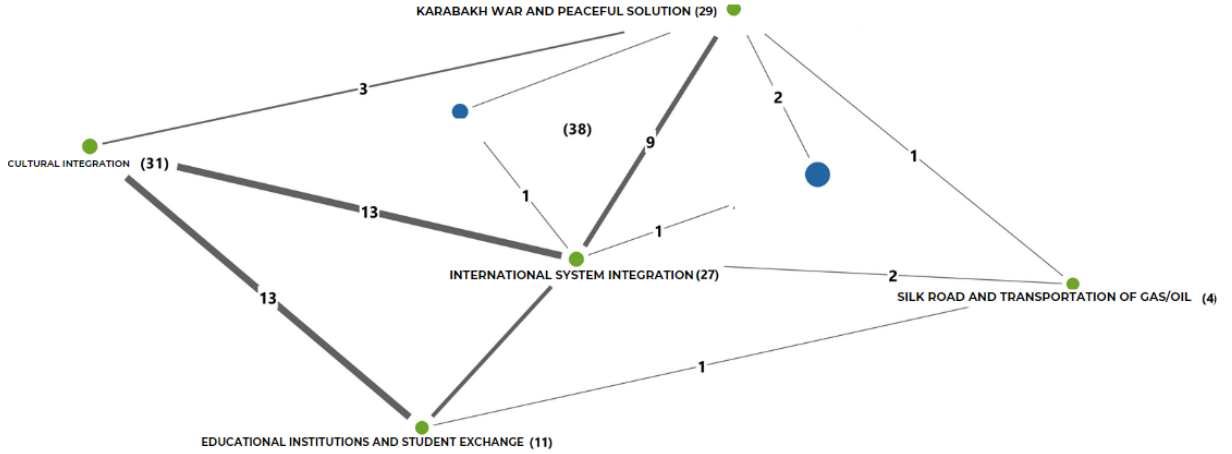
In the declaration, it was decided;

- to establish the TKÜDBZ Secretariat in Turkey,
- to develop cooperation in the fields of science, culture, education and information exchange,
- to revive the Great Silk Road and to develop economic relations based on the benefit of the countries in the region,
- to create the necessary conditions for the free passage of goods by developing transportation through the Euro-Caucasus and Asian Corridor,
- to implement projects by encouraging private financial institutions to use hydroenergy resources,
- to develop cooperation between SMEs,
- to strengthen cultural impact by maintaining cooperation with NGOs,
- to establish an effective mechanism to combat terrorism, extremism and discrimination.



Figure 2

Code Map of Heydar Aliyev Discourses



Source: Prepared by Authors (2024)

When we look at the code map drawn specifically for the discourses of Heydar Aliyev at the level of leadership representation at the relevant summits, it is seen that Heydar Aliyev took a very active stance towards international and regional organizations, but had to balance Russia in the region. Even though certain areas are emphasized from time to time, it is seen that he always prioritizes the interests of his own country and the Turkic world as an indicator of the savior leadership type.

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