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Ellada Abbasova
Institute of Architecture and Art of ANAS
(Azerbaijan)

natellaabbasli@gmail.com

THE CONSTITUTION OF AZERBAIJAN AS A FACTOR IN PRESERVING MULTICULTURAL VALUES

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Abstract. From a cultural point of view, the Constitution is a value-semantic complex – a system of cultural, legal and moral-spiritual ideas and views on man, society and culture. The Constitution, as a legal document, ensures the preservation of traditional norms and multicultural values, and guarantees socio-cultural stability. The Constitution of the Republic of Azerbaijan enshrines national general cultural values at the level of supreme authority and consciousness of an individual, actualizes their significance for the development of society. This work analyzes the issues of the implementation of constitutional provisions in the Republic of Azerbaijan, using the example of the Tatar diaspora.

Key words: protection of rights of national minorities in the Constitution of the Republic of Azerbaijan, Azerbaijani multiculturalism, rights of Tatars of Azerbaijan, Sabantuy, Rustam Minnikhanov in Baku.

Introduction. The Constitution is traditionally understood as a normative legal act with special legal properties [2, pp.15-26]. The Constitution, or the basic Law of the state, has always been and continues to be a special legislative and cultural value for society and individuals. The Constitution is a powerful mechanism for careful treatment of cultural values and prevents their elimination. The process of globalization that has been taking place in the world in recent decades exacerbates the possibility of erosion of national values, and, as a rule, leads to serious cultural and historical consequences. In Azerbaijan, there is a transformation of moral, mental foundations and cultural values. But one thing remains unchanged;

the tolerance of the Azerbaijani people, which has been so ingrained in the consciousness of the people for centuries that it has become part of its genetic code.

The interpretation of the main material. The last decade of the 20th century marked the beginning of fundamental changes in the Azerbaijani state and society. The Constitution of the Republic of Azerbaijan, adopted in 1995, was the first Constitution of independent Azerbaijan. Modern Azerbaijani society is experiencing a crisis of spirituality, accompanied by a reassessment of values, a change in guidelines and ideals. At the current stage, Azerbaijani society is in search of its own identity in the context of a globalized world. But whatever the path, the state and society will have as a priority the affirmation of human rights and freedoms, regardless of their ethnicity and religion. Cultural diversity dictates its own conditions. The government of Azerbaijan is moving towards further state reforms to maintain a tolerant mood in society. As a result, the Constitution of the Republic of Azerbaijan stipulates that religious and cultural identity is not only belonging to a particular community of believers, a certain culture, but individual rights – freedom of religion, freedom to change one's faith, and choice of cultural tradition. And if someone encroaches on these rights – the state or individuals – then a person must defend his or her rights by any legal means.

Human cultural rights in the modern world are a powerful layer of universal culture, without mastering it it is impossible to objectively assess the entire system of complex and contradictory political, legal, social and economic processes taking place both in Azerbaijan and in the world as a whole. Recognition of a person, his rights and freedoms as the highest value is the most important achievement of civilization, the basic constitutional and legal principle and the main task of humanization of public and state life, in particular humanization of law in the Republic of Azerbaijan. In order for respect for human rights and freedoms as the basis of democracy in modern Azerbaijan to become the norm, it is necessary for citizens to be aware of their rights and freedoms, have certain knowledge in this area, respect the rights and dignity of other people, and also have practical skills in the field of their protection. All these are the most important elements of human culture, and a high level of human culture, in turn, is one of the components of a person's tolerant consciousness. Many aspects of a multicultural person have not yet been theoretically substantiated, therefore a detailed study and development

of the main concepts and categories is of great theoretical, methodological and practical importance. Azerbaijan is a country where for many centuries there were no traditions of parliamentarism, a charismatic concept of power was established, which diminished the significance of constitutional legal consciousness. At the same time, human rights were considered in our country as a moral, not a legal category.

The Constitution of our country is unique. If we consider the Constitution as a cultural phenomenon, then the relationship between the Constitution and culture can be traced. It is the most important factor in the formation of the cultural space, an instrument for organizing the ideological and intellectual sphere of national life. Of course, the cultural environment influences the style and priorities of the Basic Law. The cultural significance of the Basic Law is usually considered within the framework of its ideological and educational functions. The multicultural focus in one way or another affects the constitutional theme and has a pronounced propaganda focus. Its task is to form a positive image of the Basic Law, to promote understanding of its content by broad sections of the population, to consolidate constitutional norms in the consciousness of a person and society as a whole. Which fully justifies the policy of the Republic of Azerbaijan. It is an indisputable fact that independent Azerbaijan successfully continues the multicultural traditions that have been laid down for a long time. The country's leaders have provided freedom of choice at the legislative level to small nations that have lived on the territory of Azerbaijan for centuries. The Basic Law of the Republic of Azerbaijan supports and protects its citizens, regardless of their nationality and religious affiliation. The country's leadership adopted a set of laws protecting the rights of citizens of the Republic of Azerbaijan and giving them full rights for social, political and economic development. On September 16, 1992, the President of Azerbaijan issued a decree «On the protection of rights and freedoms, state support for the development of languages and culture of national minorities, small peoples and ethnic groups living in the Republic of Azerbaijan» [4]. It was adopted in order to implement the need to create favorable conditions for their further free development. This law served as the basis for the amendment to the Constitution of 1995. Article 25 of the Constitution of the Republic of Azerbaijan guarantees respect for the rights and freedoms of every person, regardless of origin, race, religion and language. Along with this, many laws adopted after Heydar Aliyev's return to power guaranteed the cultural

identity of all national minorities living in the territory of Azerbaijan. The policy of the national leader related to national minorities in Azerbaijan has always been positively perceived by international structures. Ilham Aliyev also pays special attention to the multicultural values of Azerbaijan. As the head of the Republic of Azerbaijan, he successfully supports the foundations of tolerance laid down in the Azerbaijani society. The President has repeatedly noted in his public speeches that «Azerbaijani society is multicultural and multiethnic» [3, p. 243]. Ilham Aliyev attaches particular importance to the development of national societies, their economic and social status. One of the components of his policy is aimed at improving the status of the activities of the diasporas of other nationalities living in the territory of the Republic of Azerbaijan. For the state policy of the Republic of Azerbaijan, the priority is to support the activities of the diasporas of national minorities.

The Constitution of the Republic of Azerbaijan places special emphasis on the people of Azerbaijan and its constituent factors. Article 8 defines that the people of Azerbaijan are all citizens of the Republic of Azerbaijan living within the territory of the Republic of Azerbaijan and outside it, considered as subject to the Azerbaijani state and its laws, which does not exclude the norms established by international law. Article 9 emphasizes the rights of the people, regardless of their nationality, where it is openly stated that the People of Azerbaijan have the inalienable right to choose their own form of government, determine their relations with other peoples and develop their political, economic and cultural life in accordance with their historical and national traditions, in accordance with universal human values.

Article 18 states that a single citizenship of the Republic of Azerbaijan is established in the Republic of Azerbaijan. That is, regardless of their nationality, all residents of the Republic of Azerbaijan are its full citizens and are called Azerbaijanis. The Republic of Azerbaijan bears statutory obligations to its citizens, and citizens of the Republic of Azerbaijan bear statutory obligations to the Republic of Azerbaijan. No one may be deprived of citizenship or the right to change citizenship. Article 19. All citizens of the Republic of Azerbaijan are equal before the law. The Republic of Azerbaijan, joining the Universal Declaration of Human Rights, the Final Act of the Helsinki Conference and other generally recognized international legal documents, ensures the observance and

unimpeded exercise of all the rights and freedoms provided for by them, regardless of gender, race, nationality, religion, social origin, political beliefs and other circumstances. The rights and freedoms of citizens of the Republic of Azerbaijan may not be limited in any form, except in special cases provided for by law.

In modern society, a person is constantly on the border of cultures, interaction with which requires tolerance, dialogicity, understanding, respect for the cultural identity of other people. For the average Azerbaijani, these requirements are not particularly difficult, since multicultural skills are embedded in him at the genetic level, Azerbaijani upbringing is permeated with tolerance and respect for other peoples and their cultures. The tolerance policy of the Republic of Azerbaijan also extends to the Tatar community. Tatars are one of the many peoples who have long inhabited Azerbaijan, they are part of the multi-million Azerbaijani people. The Tatar people are widely represented in the central administrative and executive structures of the Republic of Azerbaijan, in the law enforcement system. Tatars take an active part in the economic, social and cultural life of the Republic. The Government of the Republic of Azerbaijan creates favorable conditions for the development and activities of the Tatar community. The rights of the Tatar people and other national minorities living in Azerbaijan are protected by the following articles of the Basic Law ("State Language", Article 21, paragraph 2; "Right to Equality", Article 25, paragraph 3; "Right to National Identity", Article 44, paragraphs 1, 2; "Right to Use Native Language", Article 45, paragraphs 1, 2;) the Constitution of the country and other regulatory legal acts [7]. In accordance with Article 21 of the Constitution, the state ensures the free use and development of other languages spoken by the population [5]. No discrimination against an ethnic Tatar citizen of Azerbaijan on the basis of nationality, religion, language, gender, political and social affiliation has ever been or is observed. A particularly important attitude in the Constitution towards the native language can be seen in Article 45 Right to Use Native Language: "Everyone has the right to use their native language. Everyone has the right to receive education and upbringing in any language. No one can be deprived of the right to use their native language» [6]. The Tatar community of the Azerbaijan Republic actively uses this right. The goal of the educational and cultural center of the Kayum Nasyri Institute in Baku is to promote the Tatar language. Thus, at the Permanent Mission of the Republic of Tatarstan in Azerbaijan, Tatar

language courses are held weekly, where those who wish can study the grammar and conversational Tatar language. Anyone who is interested in and close to the Tatar language can participate in these courses. Tatars also speak their native language at home. Azerbaijanis of Tatar origin maintain their pages and websites on the Internet in the Tatar language. The decree on the National Action Plan for the Protection of Human Rights adopted by the President of the Azerbaijan Republic played a great influence on the development of the multifaceted cultural heritage of the Tatar people. In the «National Action Plan for the Protection of Human Rights», as well as in the «National Action Program to Improve the Effectiveness of the Protection of Human Rights and Freedoms in the Republic of Azerbaijan», approved by the decree of the President of the Republic of Azerbaijan, the protection and development of the cultural heritage of national minorities is one of the areas of activity of the government. Currently, there are several Tatar national cultural centers, public associations and communities in the country dealing with community issues. The Tatar diaspora, represented by the Permanent Mission of the Republic of Tatarstan in Azerbaijan, the Tatar Youth Center «Yashlek», the Tatar Culture Society «Tugan Tel» and the Tatar Women's Organization «Ak Kalfak» successfully represents the interests and culture of the Tatar people and supports the development of Azerbaijani-Tatar relations. Representatives of the Tatar community worthily represent their national culture at the traditional music festival «Azerbaijan-Motherland», dedicated to the art of national minorities. Relying on the legislative support of the Republic of Azerbaijan, Tatar cultural and national associations of Tatars organize a multi-thematic program, where they successfully introduce us to Tatar culture. The Days of Tatar Cuisine are held in Baku with particular enthusiasm. A bright cultural event takes place in a warm atmosphere. Participants and spectators have the opportunity to get acquainted with the traditions and customs of the Tatar people. World Day of Tatar Cuisine is celebrated all over the world, annually on February 28. The first cookbook in the Tatar language was published by the outstanding educator Kayum Nasyri in 1894. The book included Tatar recipes collected by the great cook Yunus Akhmyatzyanov. The event is rich in competitions, concerts, master classes on cooking national Tatar dishes are held; Chak-Chak, pyaremeche, azu in Tatar, belyashi.

Every year in Azerbaijan, the Tatar diaspora holds the national Tatar holiday Sabantuy. Sabantuy is the most beloved and revered holiday of

the Tatar people. The holiday is rich in national dances and songs, the holiday presents dishes of Azerbaijani and Tatar national cuisines, popular representatives of the Tatar pop scene perform their famous songs. Sabantuy has won the love of all the Azerbaijani people and therefore there are many spectators and participants at the festival. Guests take an active part in all kinds of tournaments, competitions and games. In 2024, the President of the Tatar Republic Rustam Minnikhanov also took part in Sabantuy. During his visit to Baku, Minnikhanov met with representatives of the Tatar diaspora, awarded medals to participants of the Second Garabagh War.

Conclusion. The problem of coexistence of different cultures is of paramount importance today, in fact, key importance, since culture is a powerful factor in social development. It permeates all aspects of human activity – from the foundations of material production and human needs to the greatest manifestations of the human spirit. Culture plays an increasingly important role in solving the long-term program goals of the democratic movement: the formation and strengthening of civil society, the disclosure of human creative abilities, the deepening of democracy, the construction of a state based on the rule of law. Culture affects all spheres of social and individual activity – work, everyday life, leisure, the area of thinking, the way of life of society and the individual. The development of international cooperation between Azerbaijan and Tatarstan in the field of culture is of great importance, as it ensures broad and in-depth interaction between the states and our peoples, makes the possibility of dialogue real, and unites the cultures of two related peoples. In modern realities, with sustainable economic growth, successful cultural relations have become the key to the development of relations between our countries. Communities organize exhibitions, concerts, film screenings, organize national holidays, festivals and various competitions. The concepts of tolerance and multiculturalism are inherent to the Azerbaijani people as a socio-social state of character of the people themselves. The tolerant state has been so ingrained in the consciousness of Azerbaijanis for centuries that it has become part of its genetic code. As Professor Rena A. correctly put it: “In Azerbaijan, for centuries, representatives of all nationalities and confessions have lived in conditions of symbiosis. That is, multiculturalism is not a momentary, but a traditional phenomenon in the realities of Azerbaijan” [1, p. 20].

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Abbasova Ellada *(Azərbaycan)*

AZƏRBAYCAN KONSTİTUSİYASI MULTİKULTURAL DƏYƏRLƏRİN QORUNMASI AMİLİ KİMİ

Kulturoloji nöqteyi-nəzərdən Konstitusiya dəyərlər kompleksi – insana, cəmiyyətə və mədəniyyətə mədəni, hüquqi və əxlaqi-mənəvi ideya və baxışlar sistemini təmsil edir. Konstitusiya hüquqi sənəd kimi ənənəvi normaların və multikultural dəyərlərin qorunub saxlanmasını təmin edir, həmçinin sosial-mədəni sabitliyə təminat verir. Azərbaycan Respublikasının Konstitusiyası milli mədəni dəyərləri ali hakimiyyət səviyyəsində və şəxsiyyətin şüuru səviyyəsində təsbit edir, onların cəmiyyətin inkişafı üçün əhəmiyyətini aktuallaşdırır. Bu işdə tatar diasporunun nümunəsindən istifadə etməklə, Azərbaycan Respublikasında konstitusiya müddəalarının həyata keçirilməsi məsələləri təhlil edilir.

Açar sözlər: Azərbaycan Respublikası Konstitusiyasında milli azlıqların hüquqlarının müdafiəsi, Azərbaycan multikulturalizmi, Azərbaycan tatarlarının hüquqları, Sabantuy, Rüstəm Minnixanov Bakıda.

Аббасова Эллада *(Азербайджан)*

КОНСТИТУЦИЯ АЗЕРБАЙДЖАНА КАК ФАКТОР СОХРАНЕНИЯ МУЛЬТИКУЛЬТУРНЫХ ЦЕННОСТЕЙ

Конституция с культурологической точки зрения представляет собой ценностно-смысловой комплекс – систему культурных, правовых и нравственно-духовных идей и воззрений на человека, общество и культуру. Конституция, как правовой документ, обеспечивает сохранение традиционных норм и мультикультурных ценностей, а также гарантирует социо-культурную устойчивость. Конституция Азербайджанской Республики закрепляет на уровне высшей власти и сознания отдельного человека, национальные общекультурные ценности, актуализирует их значение для развития общества. В данной работе анализируются вопросы воплощения конституционных положений в Азербайджанской Республике, на примере татарской диаспоры.

Ключевые слова: защита прав национальных меньшинств в Конституции АР, азербайджанский мультикультурализм, права татар Азербайджана, Сабантуй, Рустам Минниханов в Баку.

FIGURES

Fig.1. Meeting of Presidents Ilham Aliyev and Rustam Minnikhanov.

Fig. 2. Awarding of the medal to the veteran of the Karabakh war.

Fig. 3 . National Tatar holiday Sabantuy in Baku.

Fig. 4. Tatar cuisine festival in Baku.