

ETHNOCULTURAL DIVERSITY IN AZERBAIJAN AGAINST THE BACKGROUND OF HEYDAR ALIYEV'S IDEAS

Vugar Karimli

Doctor of Philosophy in Culturology

Institute of Architecture and Art ANAS. Azerbaijan.

E-mail: yanshaq@gmail.com

Abstract. The article presented by the author considers of personality of Heydar Aliev through the prism of formation of the united Azerbaijani nation of the basis of different ethnic groups living in Azerbaijan. The re-evaluation of priorities in the history of national-ethnic relations, the awakening of national identity and the prevention of the possibility of ethnic confrontation is precisely during the reign of Heydar Aliev.

The article states that it is possible to study the history and culture of the small indigenous peoples of Azerbaijan faithfully, to prevent the cosequences of nationalism in a multi-ethnic state, thanks to the wise political course of Heydar Aliev. At the same time, the article underlines the fact that the Azerbaijani model of coexistence and multiculturalism, founded by Heydar Aliev and successfully continued to date by president İlham Aliev, has been studied and accepted by many countries of the world, as the most efficient model.

Keywords: Heydar Aliyev, culture, national and moral values, small nations, ethnic groups

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AZƏRBAYCANIN ETNOMƏDƏNİ MÜXTƏLİFLİYİ HEYDƏR ƏLİYEVİN FİKİRLƏRİ FONUNDA

Vüqar Kərimli

Kulturologiya üzrə fəlsəfə doktoru

AMEA Memarlıq və İncəsənət İnstitutu. Azərbaycan.

E-mail: yanshaq@gmail.com

Annotasiya. Təqdim edilmiş məqalə Heydər Əliyevin hakimiyyəti dövründə Azərbaycanda milli münasibətlər tarixi, mədəni reallıqların tənzimlənməsi, milli-etnik mənsubiyyətindən asılı olmayan ölkədə yaşayan xalqların milli düşüncənin oyanışı dövrünü tədqiq edir. Azərbaycan ərazisində tarixən yaşayan azsaylı xalqların tarixinin, mədəniyyətinin dərinəndən araşdırılması, çoxmillətli bir dövlətdə etnik millətçilik fəsadlarının qarşısının alınması və tənzimlənməsinin Heydər Əliyevin müdrik mədəni siyasəti nəticəsində mümkün olması bildirilir. Bununla yanaşı, məqalədə əsası Heydər Əliyev tərəfindən qoyulmuş və bu gün Prezident İlham Əliyev tərəfindən uğurla davam etdirilən birgəyaşayış ənənəsi və multikulturalizmin Azərbaycan modelinin ən effektiv model kimi bir çox dünya ölkələri tərəfindən öyrənilməsi, mənimsənilməsi faktları vurğulanır.

Açar sözlər: Heydər Əliyev, mədəniyyət, milli-mənəvi dəyərlər, azsaylı xalqlar, etnik qruplar

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Giriş / Introduction

Great Leader Heydar Aliyev's devotions to the Azerbaijani people are incomparable. We understand the greatness of Heydar Aliyev's personality more clearly over time. A branch of the conception "Heydar Aliyev returned Azerbaijan to the Azerbaijanis" is also related to the national culture. The idea that the wise leader always said – "a nation with a high culture will always develop" – has been memorized by everyone and become the main line of everyone's practical activities. He recommended that even politics should be conducted with a great culture [5, pp.12-13]. For this reason, the historical development of

Azerbaijani culture continued under Heydar Aliyev's protection. As the Great Leader said: "We are proud of our culture, national-spiritual values and traditions" [4, pp.123-124].

Today, Azerbaijan is recognized as a model of the coexistence tradition in the world. It is known that Azerbaijan has historically been a place where different religions and cultures meet. The great religions of the world such as Zoroastrianism, Fire worship, Judaism, Christianity and Islam have spread here throughout history. This situation continues in the same way today.

Əsas hissə / Main Part

Heydar Aliyev's services in the formation of the cultural and political foundations of ethnic groups and a coexistence model are diverse. Heydar Aliyev achieved to implement extensive reforms in all fields in order to turn Azerbaijan into one of the most advanced republics of the Soviet Union during the Soviet era, in the complex historical conditions dominated by the totalitarian regime.

If we take a look at the history of the Soviet period, we will see that the Department of National Minorities was established under the Central Committee of the Azerbaijan Communist Party in the first years of the Soviet rule. Special attention was paid to the organization of cultural and educational work among national minorities even at that time. Departments of national minorities opened schools, libraries and other cultural and educational institutions, published new textbooks and literature. Taking into account the multinational composition of the republic during this period, normative legal acts on speaking, publishing newspapers, and opening schools in their native language were adopted by the government of Azerbaijan without harming the interests of national minorities. The "Decree on the state language in government institutions, the language of the local population and the language of local

minorities" was adopted in Azerbaijan at that time [6, pp.35-36]. But later, a new Constitution was adopted in the country of the Soviets. The national issue began to lose its importance in the process of social changes in a multinational country. The distortion of the national issue in the construction of socialism was especially manifested in republics with a Muslim population. If it were not for the steps Heydar Aliyev took by overcoming a thousand obstacles in this rather complicated period, there would be no cultural construction of modern Azerbaijan today. Therefore, the tradition of national-cultural diversity and coexistence in Azerbaijan is directly related to Heydar Aliyev's name. The healthy environment created during his first leadership sowed the seeds of stability, friendship and unity among religions, peoples and societies. Thanks to Heydar Aliyev's same approach to all nations and religions, representatives of every nation living in our country lived in peace and tranquility. "We should live side by side with our neighbor without asking his nationality, whether he worships in a church, synagogue or mosque. Only then we can reduce potential risks" [2, p.49].

The concept of multiculturalism as a model occurred in Canada in the 60s of the 20th century, as mentioned by the Australian

scientist Chandran Kukathas. Before the emergence of the concept of multiculturalism, Western countries, which were faced with ethnic, racial, religious and cultural diversity, achieved this polyethnic landscape due to the influx of migrants.

And these values in Azerbaijan became possible not as a result of artificial influx, but because of the tradition of coexistence of the peoples who have lived in this area since time immemorial. “The multinational composition of the Azerbaijani population is our wealth, our advantage, we value it and we will preserve it” said the Great Leader, who directed all his subsequent works in the direction of making this wealth eternal. The national quality and humanistic tradition, which have formed throughout history, have already become a reality, and the Azerbaijani model of multiculturalism has become a perfect example in the world. This is of great interest to many countries. However, although this value and the tradition of coexistence of different nations and confessions has existed in Azerbaijan for centuries, the multicultural character of the society was raised especially as a result of Heydar Aliyev’s genius of statesmanship, his political wisdom and foresight, and it was accepted as one of the priority directions of Azerbaijan’s state policy.

It is true that the term multiculturalism was not used before. But the tradition of multiculturalism existed in Azerbaijan for centuries. The Great Leader justified this tradition and turned it into an important part of state policy. The most important value that Heydar Aliyev gave to Azerbaijan is the ideology of Azerbaijanism. It is now a necessary part of the ideology of multiculturalism. It is Azerbaijanism that unites all peoples around one land and one purpose, regardless of their ethnic and religious affiliation. Heydar Aliyev had such a statement: “We are interesting to the world together, we are not interesting to anyone separately” [1, p.68]. Azerbaijanism is an expression that completes what we call multiculturalism.

Ideological restrictions were applied against other nations during the Soviet regime. The

Russians were considered a hegemonic nation or “big brother” and could not be accused for historical or other matters. Barda, the ancient capital of Caucasian Albania, was destroyed and looted twice by Russian troops. The city was destroyed in such a way that it was never able to recover its former appearance. Although this fact was included in the national history textbooks of 1941, it was removed from the textbooks in 1946 and after, because it was considered an anti-Russian position. When academician Heydar Huseynov wrote the history of philosophical thought in Azerbaijan in 1949, he included Sheikh Shamil and his rebellion in his book. This caused him to criticize the Communist regime strongly and led to the academician’s suicide. Even the history of Azerbaijan was rewritten to get rid of such criticisms. Heydar Aliyev was able to cope with the issue of protecting national interests at a difficult time and created a rich ground for the security of national thought.

The Great Leader put forward the idea of deeply researching the history and culture of the minorities who historically lived in the territory of Azerbaijan. The main reasons for not paying attention to the history of minority nations were socio-ideological and political conditions during the years of Soviet rule.

After the collapse of the Soviet Union, when the policy of ethnic cleansing was implemented in many republics in the post-Soviet space, Heydar Aliyev adopted more than 50 international documents related to ethnic groups, religious confessions and national minorities living in Azerbaijan. Azerbaijan established cooperation with UN, OSCE, Council of Europe, UNESCO. The conventions to which Azerbaijan joined were reflected in its domestic legislation. The approval of the religion-state article, the right to equality, the right to nationality, the right to freedom of conscience of the Constitution of the Republic of Azerbaijan and their reflection in legislative acts played a major role in ensuring the multicultural security of Azerbaijan. While there were only 17 mosques in Azerbaijan before independence, the number of newly built mosques, renovated sanctuaries and religious temples in Azerbaijan

was increased to 1236 by the initiative of the Great Leader [7, pp.375-376].

The National Leader said in one of his meetings with minority peoples: “I would not like to call my meetings as a meeting with representatives of national minorities. This is a meeting with Azerbaijan and representatives of Azerbaijan people” [6, p.14]. As can be seen from this saying, the Great Leader did not consider minority nations separate from Azerbaijan, and Azerbaijan from these nations. All peoples and nationalities living in Azerbaijan have historically had no homeland other than Azerbaijan, and therefore these peoples are considered representatives of a single polyethnic Azerbaijani nation.

When we look at Heydar Aliyev’s life and works, we witness the works he did from the first period of his activity until the end of his life. Therefore, constantly learning, protecting, promoting and applying Heydar Aliyev’s legacy is the most important and global issue facing today’s and future generations. We have witnessed how the famous figures of the world spoke with admiration and respect about

Heydar Aliyev, a rare personality who became a legend in his lifetime and conquered the top of politics. The greatness of Heydar Aliyev’s personality, whom the former President of the United States George Bush, who acknowledged his greatness, called an “unquestionable leader”, Recep Tayyip Erdogan called “the well-known and beloved leader of the Turkic world”, Vladimir Putin called a “political giant”, the former French President Jacques Chirac called an “extraordinary personality”, is reviving in front of our eyes these days and once again awakens feelings of pride in our hearts.

The rich legacy of statehood and philosophy of life laid down by National Leader Heydar Aliyev will always be in the center of attention. Because the Great Leader’s philosophy of life and creativity always was to serve his people faithfully, to form the Republic of Azerbaijan as an independent state and to see it as a multinational state. As a continuation of this policy, President Ilham Aliyev is strengthening civil solidarity and deepening positions in the direction of ensuring stability and security environment.

Nəticə / Conclusion

We will make a great contribution to the culture of Azerbaijan by studying Great Leader Heydar Aliyev’s irreplaceable role and services as a politician and national leader in the development of culture on a serious scientific basis and by analyzing the National Leader’s character, life path, struggles and victories.

Heydar Aliyev was such a historical figure that he often did not reckon with time, he created his own time, and as long as Azerbaijan existed, the name of Heydar Aliyev would live forever.

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ЭТНОКУЛЬТУРНОЕ РАЗНООБРАЗИЕ АЗЕРБАЙДЖАНА В ИДЕЙНЫХ ВОЗЗРЕНИЯХ ГЕЙДАРА АЛИЕВА

Вугар Керимли

Доктор философии по культурологии

Институт архитектуры и искусства НАНА. Азербайджан.

E-mail: yanshaq@gmail.com

Резюме. Статья, представленная автором, рассматривает личность Гейдара Алиева сквозь призму формирования единой азербайджанской нации на основе различных по этнической принадлежности народов, проживающих в Азербайджане. Переоценка приоритетов в истории национально-этнических отношений, пробуждение национального самосознания и предотвращение возможности этнического столкновения приходится именно на период правления Гейдара Алиева. В статье получает своё утверждение мысль, что достоверно изучить историю и культуру малочисленных коренных народов Азербайджана, предотвратить последствия национализма в полиэтническом государстве стало возможным благодаря мудрому политическому курсу Гейдара Алиева. Одновременно в статье подчёркивается тот факт, что азербайджанская модель сосуществования и мультикультурализма, основанная Гейдаром Алиевым и успешно продолженная на сегодняшний день президентом Ильхамом Алиевым, изучена и принята многими странами мира как наиболее эффективная.

Ключевые слова: Гейдар Алиев, культура, национально-нравственные ценности, малочисленные народы, этнические группы