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## A ROLE OF AZERBAIJAN NATIONAL CULTURAL CENTER AS A FACTOR FOR THE DEVELOPMENT OF INTER-ETHNIC IN UZBEKISTAN

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### ABSTRACT

This article describes the Azerbaijan National Cultural Center in the Republic of Uzbekistan, attention to azerbaijani diaspora, the activities of azerbaijan national cultural centers, the history of the establishment of azerbaijan national culture centers, their goals and other issues.

### KEYWORDS

National cultural, the history of the establishment of azerbaijan national culture centers, their goals and other issues.

### INTRODUCTION

Considering that the Republic of Uzbekistan gained its independence in 1991, we can see that the issue of ensuring interethnic harmony in our country in 1980-1990 was very important. This period has gone down in history as a very complex and extremely dangerous period of our history. In these difficult times, to ensure

interethnic harmony in our country, to preserve the unity of peoples of different nationalities, for the peace and harmony of citizens of different ethnic groups, it was necessary to organize an organization that would serve to unite different peoples in our country. -

Cultural centers were the structure that solved these problems.

If we look at the history of national cultural centers, the first national-cultural centers in Uzbekistan were established in 1989. In 1989-1990, the first 9 national-cultural centers in Tashkent (Azerbaijani, Armenian, Bashkird, Kazakh, Korean, Nenets, Tajik, Tatar, Uyghur) and other regions, including Tajik in Samarkand and Bukhara, Uyghur in Andijan, Syrdarya, Korean national cultural centers have been established in Fergana and Nukus [1].

## **METHODS**

In the study of the developed problem, the author used general scientific methods – analysis and synthesis, ascent from the abstract to the concrete, generalization, abstraction, comparative analysis, observation, and a systematic approach. The author also relied on the dialectical principles of universal connection, development, unity of theory and practice, unity of ethnic and universal, as well as on the methodological guidelines put forward in modern works on ethnology, history, philosophy, sociology, political science, cultural studies, etc.

Currently, there are 138 national cultural centers (NCC) in Uzbekistan, covering 27 nationalities, representing both large ethnic groups numbering hundreds of thousands of people (Russians, Tajiks, Kazakhs, etc.) and small groups numbering only hundreds of people

(Lithuanians, Dungans, etc.). “Most researchers and experts note the stability and favorable dynamics of the development of interethnic relations in our country”.

There are 26 Korean NCC’s in Uzbekistan, 21 Russian, 9 Tajik and Kazakh, 7 Azerbaijani, Turkmen and Bukharian – Jewish, 6 Tatar, Kyrgyz and Ukrainian, 5 Turkish, 4 Armenian, German and Polish, 3 Bashkir and Uyghur, 2 Belarusian, Jewish, Crimean Tatar, 1 Arabic, Bulgarian, Greek, Georgian, Dungan, Karakalpak, Chinese, Lithuanian [2].

In addition to the national and cultural centers of the nationalities of Uzbekistan, there are others related to the activities of foreign countries and international organizations: the Russian Center for Science and Culture, the Egyptian Cultural Center, the Indian Cultural Center, the British Council, the Goethe Institute (Germany), the Hugo Institute (France), the Confucius Institute (China) and others.

An important element of the democratic management of ethno-social processes is the preservation of the culture of ethnic minorities. Culture as a universal phenomenon is the property of humanity as a whole. Universal culture is a unifying principle that promotes mutual understanding and harmony of ethnic groups. Its relation to ethnic cultures is the relation of the general to the individual: just as the general exists in and through the individual, so the universal exists in

and is expressed through ethnic cultures. Therefore, it is so important to preserve all ethnic cultures, since each of them is one of the facets of the expression of universal culture.

## RESULTS

Uzbekistan is traditionally multi-ethnic and multi-ethnic. The history of interaction of various ethnic groups here goes back to ancient times.

Today almost all Azerbaijani diaspora of the in Uzbekistan, with the exception of the industrial workers, intelligent people – immigrants, are descendants, of those who were deported from Azerbaijan and Caucasus. The presence of the Azerbaijan diaspora in Uzbekistan is the result of Russo-Soviet imperialistic policy for control of the Caucasus and Turkistan dating back 130 years.

The Treaty of Gulistan was signed on 24 October 1813 between the Russian Empire and Persia as a conclusion to the Fourth Russo-Persian War [3]. Persia ceded all territories north of the Aras River, including Dagestan, Mingrelia, Abkhazia, Derbent, Baku, Shaki, Quba, Talesh, Shirvan, Karabakh and Ganja. The treaty additionally permitted Russia exclusive military rights to the Caspian Sea and trade rights within Persia.

The Treaty of Turkmenchay was signed on 21 February 1828 between the Russian Empire and Persia. Under the treaty, Persia ceded the Erivan, Talesh and

Nakhichevan khanates. The Aras River was established as the new border between the countries. Persia was also required to pay 20 million rubles in silver in indemnification. The treaty continued to allow Russia an exclusive right to a naval presence on the Caspian Sea and exempted Russian subjects from Persian jurisdiction [4].

After the incorporation of all Caucasian territories from Iran into Russia, the new border between the two was set at the Aras River, which, upon the Soviet Union's disintegration, subsequently became part of the border between Iran and the Azerbaijan Republic. After the collapse of the Russian Empire during World War I, the short-lived Transcaucasian Democratic Federative Republic was declared, constituting the present-day republics of Azerbaijan, Georgia, and Armenia. It was followed by the March Days massacres that took place between 30 March and

2 April 1918 in the city of Baku and adjacent areas of the Baku Governorate of the Russian Empire. When the republic dissolved in May 1918, the leading Musavat party declared independence as the Azerbaijan Democratic Republic (ADR), adopting the name of "Azerbaijan" for the new republic; a name that prior to the proclamation of the ADR was solely used to refer to the adjacent northwestern region of contemporary Iran. Independent Azerbaijan lasted only 23 months until the Bolshevik 11th Soviet Red Army invaded it, establishing the Azerbaijan SSR on 28 April 1920 [5]. .

By 1920-30 exiled Azerbaijan diaspora arrived in Uzbekistan where they were placed in certain rural areas, with their movement being restricted. Yet the local Uzbeks extended them hospitality, helping them to survive in the face of government brutality. In the 20-30s. in Uzbekistan, under the Council of National Minorities, the Azerbaijan Central Bureau, which worked jointly with representatives of Iranian nationality, began active work. Under him, there were four schools, two preschool institutions, three working houses, clubs, and a library. The editor of the newspaper "Zarafshan" in 1923-1925. was Ali Ismail Zadeh. In 1944, citizens of Azerbaijan nationality were deported to Uzbekistan from Georgia. In October 1957, all restrictions on movement were removed from this group of Azerbaijanians and the right to return to their ethnic homeland was granted.

However, the favorable climate of Uzbekistan, the similarity of languages and way of life prompted a significant part of Azerbaijanians to remain on Uzbek soil. Most of them worked on collective farms and state farms in the Tashkent and Syrdarya regions, in the city of Gazli, taking an active part in the economic development of the region. The number of Azerbaijanians in Uzbekistan continued to grow in the following decades, when, in addition to the oil industry, gas began to develop rapidly. The Tashkent earthquake in 1966 was the reason that prompted many Azerbaijanians to come here to construction

sites. Later, some started families here and stayed in Uzbekistan [6].

After the break up of the Soviet Union, the entire region witnessed the so-called Aepic of the Renaissance, all the nationalities of the old Soviet Union, suddenly seeking to rediscover their pasts. Azerbaijani diaspora were among these nationalities. For the past 70 years, the national cultures were forbidden, the only Anational culture being Soviet culture. The reaction of Azerbaijan people to the break up of the Soviet Union was neutral, but they were enthusiastic about independence for Uzbekistan because it gave them the chance to regain their culture, history and way of life. They have benefited from established governmental and non-governmental links with Azerbaijan.

The first azerbaijani national-cultural center was "Gardyshlik". It was established in 20th january 1989 [7]. In 1979 the Azerbaijani diaspora in Uzbekistan stood at 59,800, while the 1989 All-Union population census recorded 44,400 azerbaijan in Uzbekistan [8]. After the acquisition of state independence, the process of intensive development of mutually beneficial relations between Azerbaijan and Uzbekistan. Diplomatic relations between Azerbaijan and Uzbekistan were established on October 2, 1995. The embassy of the Republic of Azerbaijan began its function in the Republic of Uzbekistan in the middle of 1996, in may 1998 - the embassy of the Republic of



Uzbekistan in the Republic of Azerbaijan. A special role in the development of bilateral relations is played by the visits of heads of state. From this point of view, the first official visits of the First President of the Republic of Uzbekistan Islom Karimov to Azerbaijan and in 1997, the President of the Republic of Azerbaijan Heydar Aliiev to Uzbekistan deserve special attention. Like in Baku, 19 documents were also signed in Tashkent. Currently, the legal framework of cooperation between Azerbaijan and Uzbekistan consists of more than 110 documents covering various areas of interaction. Currently, the main documents regulating relations between the two states are: "Treaty of friendship and cooperation between the Republic of Uzbekistan and the Republic of Azerbaijan", signed in Baku on May 27, 1996; "Agreement between the Government of the Republic of Uzbekistan and the Government of the Republic of Azerbaijan on economic cooperation for 2001-2010", written in Tashkent on April 18, 2001; "Declaration on further strengthening the strategic partnership between the Republic of Uzbekistan and the Republic of Azerbaijan", signed in Tashkent on March 23, 2004.

By 2021, there were 41,182 Azerbaijan's in Uzbekistan, of which 10,000 lived in Tashkent, the remainder residing in other centres such as Samarkand, Bukhara, Navoi, Syrdarya, Surhkandarya and Namangan. Thirty per cent of the Azerbaijani diaspora work in the agricultural sector, 30 per cent in business markets,

and the rest, about 38 percent, form part of the intellectual community: artists, writers, academicians and scientists. They have, to a large extent, been Russian culture oriented people, the majority of whom are now Russian speakers. About 98 per cent are Muslims, 1- 2 per cent are non-religious. About 80 per cent of them speak Uzbek reasonably well.

Today, more than 40 thousand Azerbaijanians live in Uzbekistan - full citizens who live in peace and harmony with other peoples, actively participate in the social, social, economic and other spheres of life of the republic. Over the years of independence, more than 30 Azerbaijanians in Uzbekistan - teachers, builders, military personnel, masters of culture and art have been awarded high state awards.

There are 7 Azerbaijani (national cultural centers) NCC's such as "Gardyshlik", "Azerbaijani national cultural center", " Branch of Azerbaijani national cultural center in Syrdarya", "Branch of Azerbaijani national cultural center in Samarkand", "Branch of Azerbaijani national cultural center in Buhkara", " Branch of Azerbaijani national cultural center in Navoi", " Branch of Azerbaijani national cultural center in Tashkent region" and "Uzbek-Azerbaijan friendship society"[9].

Their activities are coordinated by the Association of Azerbaijanian Cultural Centers established in 2003. National cultural centers, celebrating their national

holidays, memorable dates of their history within the diasporas, also take an active part in city and national events. The activities of cultural centers are multifaceted, the main direction is the organization of cultural, educational and educational programs. On an ongoing basis, the centers (more than 100 activists) hold: literary and musical meetings, theme evenings, public and national holidays of Uzbekistan and the Republic of Azerbaijan are widely celebrated. The centers take an active part in the preparation and holding of important events taking place in the public life of the country, celebrations and holidays - such as: "Mustakillik" - Independence Day of Uzbekistan, "Navruz" - a national holiday of spring and new year, "Constitution Day of Uzbekistan", "Day of Remembrance and Honor", participate in scientific and practical conferences, seminars and exhibitions under the auspices of the Committee on Interethnic Relations and Friendly Ties with Foreign Countries (Committee). The Azerbaijani diaspora (more than 60 activists) also celebrates the holidays of their historical homeland: the Day of the Republic of Azerbaijan (May 28), the State Independence Day of Azerbaijan (October 18), the Day of Solidarity of Azerbaijanis around the world (December 31), Gurban Bayram, etc. The creative dance group "Azerbaijan Gyzlari" is actively working at the RANCC. This group has become repeated winners of the festivals of friendship and culture "Uzbekistan is our common home", and the Azerbaijani dance "Tuyun Muborak" performed by the ensemble "Azerbaijan

Gyzlari" (soloist Yasmina Fayradova) became a nominee of the festival "Uzbekistan is our common home" (2013) [10].

A member of the Union of Writers of Uzbekistan is the author of many works of art Ihtiar Rizo. Uzbekistan is well aware of the work of the Azerbaijani poet, scientist and teacher Maksud Sheikh-zade. The poet was born in Baku, but created and died in Tashkent. A memorial plate is installed on the house where he lived.

A well-known historian, professor Yu.Aleskerov, lived in Samarkand. Immigrants from the Azerbaijanian diaspora of Uzbekistan are sculptor E.Aliyev, theater and film artist F.Akhadov. In 2013, at the initiative of the Heydar Aliyev Azerbaijan Cultural Center at the Embassy of the Republic of Azerbaijan in the Republic of Uzbekistan, the center for culture and literature was opened at the Nizami Tashkent state pedagogical University. As part of the project of the Heydar Aliyev Azerbaijan Cultural Center at the Embassy of Azerbaijan in Uzbekistan, the Uzeyir Hajibeyli Cabinet of Uzbek-Azerbaijani musical culture was opened at the State Conservatory of Uzbekistan in 2016.

In 2017, Samarkand state University opened the Azerbaijan-Uzbekistan friendship Center named after the famous Azerbaijani educator and teacher Seyid Rza Alizadeh. In 2019, the center for Azerbaijani culture, education and research named after Muhammad Fuzuli was established at the Tashkent state University

of Uzbek language and literature named after Alisher Navoi. As part of the International conference "Development of the Uzbek language, Turkology and international cooperation in this field", the University opened the Azerbaijan center for culture, education and research named after the great poet of Azerbaijan Muhammad Fuzuli.

Representatives of the Azerbaijani diaspora have made and are making a worthy contribution to the development of the economy, industry, science and culture of the republic. Among them: Aidyn Alibek oglu Azimbekov - former Minister of Motor Transport of Uzbekistan, Aidyn oglu Abbasov - formerly 1 deputy. Chairman of the Poultry Industry of Uzbekistan, Sabir Sadygov - Chairman of Qishloqqurilish JSC, Gasim Gasimov - General Director of the Bukharaneftgaz Association, Aliyev Ahmad Mahmudovich - former General Director of the Aliyev-Zargari Company, Fazyl Veliyev - Professor, Medjidova Almaz Samadovna - Doctor of Pedagogical Sciences, scientific director of the innovative project "Ecoanthropocosmism" of the International Fund "Sharq Ayoli", Firuddin Safar oglu Safarov - People's Artist of Uzbekistan and Azerbaijan, chief director of the Bolshoi Theater named after. A. Navoi, Nasiba Abdullayeva - People's Artist of Uzbekistan, Kokyab Aliyeva - Honored Artist of Azerbaijan, Aydin Najafov (Gudarzi) - writer, publicist, poet-translator and others.

IV.CONCLUSION. The Republic of Uzbekistan is attracting the attention of the world community with its reforms in the field of interethnic relations. National-cultural centers, along with the development of a unique national culture among the population, also contribute to the education of young people who are the future of the country in the spirit of respect for the culture of all nations. One of the most pressing issues in the field of interethnic relations is the issue of creating an education system that corresponds to the ethnic composition of the population in post-independence Uzbekistan.

In short, it has been developed in the Republic of Uzbekistan since ancient times Continuing the traditions of interethnic relations, the world pursues a national policy that meets the standards. In this regard, the activities of national and cultural centers serve as one of the key factors in the further development of national, religious and political tolerance.

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