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## CULTURE IDENTITY AND SOCIETY OF AZERBAIJAN, NEW INSTITUTIONAL LINKAGES OF ZAGATALA AND AZERBAIJAN

### Abstract

This article talks about the unique history, culture, and traditions of the few peoples living in the Zagatala region of the Republic of Azerbaijan. Azerbaijan is a state that has been an example to mankind for hundreds of years with its policy of multicultural values, that is, a humanistic worldview that recognizes and protects the cultural rights of different peoples living in the same country. President İlham Aliyev said at the International Humanitarian Forum held in Baku under the motto "21st century: hopes and challenges": "Multiculturalism does not allow discrimination, on the contrary, it unites all peoples." In accordance with the above, I will explain the customs, culture, coexistence and tolerance of the minority peoples living in the Zagatala region. This article reflects the culture of possible ethnic identity and is written with the aim of connecting with the subject "Multiculturalism" taught in higher schools.

**Keywords:** *identity, relationships, gender equality, diverse gender, representatives, minorities, significant, complementary, ethnic groups*

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### Azərbaycanın mədəniyyət kimliyi və cəmiyyəti, Zaqatala və Azərbaycanın yeni institusional əlaqələri

#### Xülasə

Bu məqalə Azərbaycan Respublikasının Zaqatala rayonunda yaşayan azsaylı xalqların unikal tarixindən, mədəniyyətindən, adət-ənənələrindən bəhs edir. Azərbaycan multikultural dəyərlərə, yəni, eyni bir ölkədə yaşayan müxtəlif xalqların mədəni hüquqlarını tanıyan, qoruyan humanist dünyagörüşü ona uyğun siyasəti ilə yuz illərdə bəşəriyyətə nümunə olan dövlətdir. Prezident İlham Əliyev Bakıda "XXI əsr: ümidlər və çağırışlar" devizi altında keçirilən Beynəlxalq Humanitar Forumda demişdir: "Multikulturalizm ayrışdırıcıya yol vermir, əksinə bütün xalqları birləşdirir." Yuxarıda qeyd olunanlara uyğun olaraq Zaqatala rayonunda yaşayan azsaylı xalqlara aid adətləri, mədəniyyəti, birgəyaşayışı və tolerantlığı izah edəcəyəm. Bu məqalə mümkün etnik kimlik mədəniyyətini əks etdirir və ali məktəblərdə tədris olunan "Multikulturalizm" fənni ilə əlaqə yaratmaq məqsədi ilə yazılır.

**Açar sözlər:** *şəxsiyyət, əlaqələr, gender bərabərliyi, müxtəlif cinsli, nümayəndələr, azlıqlar, əhəmiyyətli, tamamlayıcı, etnik quruluşlar*

#### Introduction

In this article talks about culture and unique of new institutional linkages of different relationship in Zagatala community. This article reflects the culture of the epic identity of the part and it is written for connection with the subject that is taught in high school.

Methodology: Creative cooperation in international studies, collaborative Research and application form. The result of the research: the contribution of the individuals to national and human culture in the proses of interethnic development.

The culture of Azerbaijan combines a diverse and heterogeneous set of elements which developed under the influence of different countries like Turkic, Caucasian and so on.

The Azerbaijani identity is a quite complex identity. They are ethnically Turks and Muslims.

Culture refers to the collective characteristics and knowledge of a particular group of people such as tradition, languages, religion, food, music, norms, customs and values, beliefs, characteristics, appearance or other forms of expression.

In this article I'll explore race, gender, abilities and communication relates to those identities. According to above mentioned this article looks the possible ethnic identity, culture. There are other important identities that should be discussed, like religion, age and nationalities.

Zaqatala District is one of the most ancient district of Azerbaijan which is located in the north west of our country. The city is mostly populated by Azerbaijanis but there are representatives 20 various significant minorities like Avar, Lezgin, Tsakhur, Ingiloy, Akhakh and so on. The common and peculiar features of traditional life and culture of the peoples living in Azerbaijan are in close unity and complement each other.

(Avarwich (pdf) Achived from the original on 27 September 2007. Retrieved 2014-01-07).

### **Avar**

The largest group there is Avar people, who call themselves Maarulal (by translation- "free mountaineers, who inhabit the highest lands"). During the Soviet Era, small numbers of Avar people migrated to other states for instance, Georgia, Russia and so on (1). Avars are the largest of several ethnic groups living in Russian republic of Dagestan. The Avars reside in the North Caucasus between the Black Sea and the Caspian Sea (2). Avars live in ancient villages situated approximately 2000 metres above the sea leve (National Composition of population by regions of the Republic of Azerbaijan, Coincil of Europe p.2 Retrieved 31 July 2019).

What are their lives like?

Contemporary Avar culture is epitomized by the famous poet Rasul Gamzatov (1923-2003). Avars proudly carry their culture. Officially Avars are Sunni Muslims. Islam is a strong part of their identity. Islam is a strong part of their identity. But religion is superseded by their craving for honor. Some are secularized, while others attend mosque on a regular basic.

What are their Needs?

The Avar carry many amazing ancient cultural strengths, capped by their intense sense of honor; however, one strength not found in Avar culture is grace. The absence of grace i.e forgiveness, tolerance, mercy- has left the Avar people vulnerable to intense cycles of violence on many levels. There are now more than 50 believers (Magamedov, 1974). They are no matter, where they live, need to understand that "keeping away from strife is an honor for a man" and that there is even greater honor in forgiveness and 2<sup>nd</sup> mile love than in vengeance.

Avar-Encyclopedia.com. [www.encyclopedia.com](http://www.encyclopedia.com)

### **Tsakhurs**

Tsakhurs live in Azerbaijan's Zaqatala region, where they make up 14% of population and in Gakh, where they constitute less than 2%. In Dagestan they live in the mountainous parts of the Rutulsky district. According to Wolfgang Schulze, there are 9 villages in Azerbaijan, where Tsakhurs make up the majority of the population all of them in Zaqatala. 13 more villages in Zaqatala and Gakh have a significant Tsakhur minority.

### **History**

The Tsakhurs are first mentioned in 7<sup>th</sup> century Georgian sources where they are named Tsakhaik. After the conquest of Caucasian Albania by the Arabs, Tsakhurs formed a semi-independent state of Tsuketi and southwestern Dagestan. By the 11<sup>th</sup> century Tsakhurs who had mostly been Christian, converted to Islam. From the 15<sup>th</sup> century some began moving south across the mountains to what is now the Zaqatala District of Azerbaijan. In the 18<sup>th</sup> century the capital of the state moved south from Tskhurs in Dagestan to Ilisu and came to be

called the Elisu Sultanate. West of the Sultanate Thakhurs formed the Djar- Belokani free communities. The Sultanate was in the sphere of influence of the Shaki Khanate. It became part of the Russian Empire by the beginning of the 19<sup>th</sup> century.

### **Language**

Most Tsakhurs speak the Tsakhur language as their native language. The rate of bilingualism in Tsakhur and Azeri is high. Other languages popular among Tsakhurs include Russian and Lezgian.

### **Culture**

The main traditional occupation of the Tsakhurs include raising sheep, which is the most important part of their economy. However, Tsakhurs are also known their skills as stonemasons, tailors, carpenters and makers of handicrafts (which include carpet-weaving and knitting).

### **Religion.**

The Tsakhurs are Muslims (Sunnites) but their ceremonies and traditions retain many heathen peculiarities. Tsakhurs belong to the Caspian type of the Balkano-Caucasian race. Islam gained ascendancy in the Tsakhur world a millennium ago. The mosque were the centers religious life and were erected on the central square of the village in southern Dagestan and Zaqatala. Mullahs (Muslims priest) served in the mosques and carried out various rituals (Ethnic composition of Azerbaijan 2009 pop-stat.mashke.org).

### **Akvakh**

In the first half of XVIII century the part of Akhvaks settled in the Zaqatala area of Azerbaijan. Another part settled on the Kumuk flatness during the Soviet period.

The akvakh live in Zaqatala in the north-western part of Azerbaijan near the village Jar. The Akhakhdere ("Axaxdərə" in Azeri language) is the only village that akhvakh people live. They do not consider themselves as avar though their ID cards contain information about their nationality being avar.

They are one of Andi-Dido peoples of Dagestan and have their own language. They call themselves Altuadi or Ashvado.

They are characterized by a relatively light skin, tall stature, a broad face, and a massive skull. Some features, however Caspian types and some like the Caucasian.

Population. As a separate nation the Akhvaks have been counted only since 1926 census. The data from the 1950s and 1960s has been taken from academic publications.

The Akhvaks traditional clothes are Daghestanian type and traditional occupations are a cattle breeding and a partly irrigated agriculture.

The religion of the Akvakh is Sunnite Islam introduced in Dagestan by the 8<sup>th</sup> century. As people leaving in a natural state the Akhvaks also nurtured many pagan beliefs which in an adapted from Islam persist until today.

The only cultural feature distinguishing the akvakh from the avar is their language

The history of the Akhvaks coincides to a large extent with that of the Avar as their territories are in close proximity. By the 17<sup>th</sup> century the Akhvaks had developed two small administrative structures Ratu-Akhvaks and Tsunta-Akhvaks. In 1806 the territory of the Akhvaks was united to Russia (Jirkov, 1949: 307).

Radical changes in the mentality and everyday life of the Akhvaks emerged only after World War II, particularly in the 1960s and 1970s and especially among the young generation. The most acute problem of Akhvaks is connected with their mother tongue. No subjects are taught in Akhvaks (Dubrovin, I).

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