

German Settlements and the Presence of German Communities in the South Caucasus

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ABSTRACT

The article takes a look at various aspects of the migration policy pursued by Russian czarism in the Caucasus with a focus on Azerbaijan, which resulted in significant changes in the ethnodemographic structure of the Caucasian region in the 19th and 20th centuries. The author investigates the migration of German ethnicities to the Caucasus and uses statistics to show the dynamics of the quantitative indicators of the German communities that formed in the region during the period under review and the special features of their resettlement and economic and socio-cultural life.

Keywords: *Germans, resettlement, South Caucasus, Azerbaijan, Russia, Soviet Union*

INTRODUCTION

Russian Empire began its colonization policy by resettling foreigners, especially Christians to the Caucasus. The resettlement policy was an in-

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tegral part of Russian imperialism and its power. The settlement of foreigners began with Germans including Russians and Armenians to North Azerbaijan as well as to South Caucasus. Russian Empire benefited from the settlers for both political and economic points. Population movement also was a part of Russia's Christianization policy. In this way, Russia attempted to settle loyal Christians for the importance of the preservation of security and safety in the newly acquired territories. Russian administration thought that the presence of Christians would influence the Muslims in a positive way, helping them acquire the needed qualities of servants, farmers, and workers.

The article mostly investigates the periods of German resettlements in 1817-1840, as well as from 1878-1914 years during Russian imperial rule and 1941-1953 years during Soviet regime in the South Caucasus. This time frame is mostly based on the active phases of the resettlement carried out by Russian Empire in the South Caucasus. According to those periods, the most affected ethnic groups involved in the Russian-Soviet resettlement policies were Azerbaijanis, Germans, Russians, and Armenians. Russian resettlement policy began with Germans in 1817 and it is very important for understanding the motives and evolution of Russian empire's approach to the settlement aims.

My aim in this article is to analyse the complexities of empire-building in the borderlands. Thus, the article will focus on differences in approaches carried by the Russian Empire and the Soviet Union, which subsequently affected their resettlement policies. The research also helps us to examine the imperial tools in the borderland, such as Christianization and its connection to resettlement practices, directed to the Russification of the indigenous people of the region. I argue that the resettlement policies were consistent throughout the Tsarist and Soviet administrations – the extension of imperial power in the borderland despite declared goals of econom-

ic development or religious refashioning of the region. Russia also tried to turn this region into an inalienable part of the empire. However, this pursuit was not only driven by a religious motive; it also helped to consolidate the Russian imperial power in the region. I believe that the resettlement and Christianization were part of population management which served other interests such as the empire-building process. The rationale for such design was primarily political – to have a loyal Christian population belt in the Muslim borderland to be used against Persia and the Ottoman Empire.

The life of German settlers in Azerbaijan has been thoroughly studied in the Azerbaijani literature but these are mostly ethnographic studies centering on their economic and cultural activities. This article heavily deals with Turkish and Russian sources.

Most of the Azerbaijani historians, including Khajar Verdiyeva in her study of the Russian resettlement policy, maintain that Russia carried out Christianization and Russification in the South Caucasus and that the resettlement was part of this policy.

I studied this topic, by using historical and analytical methods. This research contains an introduction with two sections: the first topic includes two sub-topics, and the second section includes three subtopics. The research shows its findings in the form of statements and recommendations.

How the resettlement of Germans began. The main causes and effects of the resettlement

After the Russia-Iran wars which were concluded by the Treaty of Gulistan (1813) and the Treaty of Turkhmenchay (1828), the Russian Empire acquired control of the South Caucasus and Northern Azerbaijan. The resettlement was the main priority in Russian imperial policy.

Thus, at the beginning of the 19th century, Germany was totally devastated

and destroyed by wars led by Napoleon. While the political and economic situation in the country got worse and worse, economic difficulties were the main reason accelerating Germans' migration. Furthermore, the sectarian and religious movement became active especially in the southern parts of the country. The first Caucasus German settlers departed from the city of Ulm in Württemberg in 1817, travelling in wooden boats along the Danube. German colonies resettlement started from 1816 and lasted until 1818. The first groups were moved to Tiflis in 1817, which was called Marienfeld near the village of Sarti-Chala by 31 families (170 people). In 1818 another five colonies were founded in Georgia (Katharinenfeld, Alexandersdorf, Petersdorf, Elisabeththal and New Tiflis).

Some of the followers of this movement wanted to move to the East, in particular to the Caucasus, which in their opinion, was "not too far from the cradle of the human race". (Smirnov. S 1865, 9) However, religious grounds played the main role in their exodus to the region. They believed that these soils were sacred, where Noah's ark dropped an anchor. Noah's ark has been long believed to be located in the region on the top of a mountain, either in eastern Turkey or in Azerbaijan's southwestern Nakchivan region. According to some researchers, the choice of Azerbaijan is due to the fact that they also perceived these lands as sacred, associated with Noy (the etymology of Nakhichevan is associated with Nukh chikhan). They were aware that Noah's ark remained in the Caucasus, therefore there were Christians who wanted to visit such a holy place.

According to some sources, sectarians appealed to Russian Emperor Alexander I, who passed through Stuttgart while attending the Congress of Vienna, asking him to allow them to settle in the Caucasus. (Basikhin. P. 1900,4) A chief advocate of the resettlement of Germans in the Caucasus was the commander in chief of the Caucasian Army general Ermolov. On December 31st in 1816 he sent a letter about the review of Germans

economic situation, in which he requested to send about 30 families to promote agriculture in the South Caucasus. The Russian Tsar promised to provide migrants with settlements and land, to exempt them from military service and taxes, and to ensure their religious freedom. Another main reason for the Germans movement, during Frederick III's rule, Lutheran Consistory (a spiritual one which has the right of administration and court) he applied new worship rules for the churches and made a resolution to stop them using old hymns and prayer books. This led to discontent among certain religious Germans. The "separatists" didn't want to recognize this resolution and left their motherland. Germany was not united at that time, the ordinary German people especially peasants were under oppression and had a very hard life.

By autumn of 1818, it reached 500 families in Azerbaijani and Georgian territories. The legal basis for the settlement of Germans in the Caucasus was a decree issued by the Committee of Ministers on 7 September 1818 "On the Settlement of Wurttemberg People in Georgia". Russian emperor Alexander I issued the above-mentioned decree after reviewing the tenets of sectarian beliefs of Germans.

The first two German colonies were established in the territory of Azerbaijan, Helenendorf was founded on the site of the destroyed site of the ancient village of Khanliqlar (now the city Goygol) and the second was named Annenfeld on the site of the ancient city Shamkir. At first about 127 families (approximately 600 people were resettled in Helenendorf, then 67 families (300-400 people). It was thought that new settlers could be a good model of craftsmanship, business, and in land-lording.

The Tsarist government spent large amounts of money on the implementation of the resettlement plan. Russian Emperor Aleksandr I ordered the allocation of 100,000 silver rubles from the state budget for the settlement of German immigrants, the state spent 697,428 silver rubles on the

provision of homes for Germans in Transcaucasia, and besides that, each German family was given a long-term loan of 3,000 rubles. The Russian Empire had high hopes for the German immigrants and provided Württemberg settlers in the Caucasus with all kinds of material support. For instance, financial assistance was given towards the construction of a church in Helenendorf. The new-settled Germans of the city were exempted from all service obligations for 10 years, and during that period, the Russian government spent 211,604 rubles and 98 kopecks on them. (Alizade. A. 2016, 220)

German resettlement in the South Caucasus took a longer adaption than was expected, granting fewer positive results for Russian Empire. German colonies in Azerbaijan also suffered by the II Iran-Russian war as well as colonists greatly suffered from different illnesses. Germans continued to move to the Caucasus in small numbers.

The next German inflow to South Caucasus began in 1840. But the following years it faded away as the Russian administration was disappointed with the result of the resettlement which showed little impact on local Muslims including the agricultural practices. The German unification in 1871 changed Russia's interest in Germans. Although by the beginning of 20th century the number of colonies reached to 8. Beside above-mentioned colonies more 6 colonies Georgesfeld, Aleksevka, Grunfeld, Eigenfeld, Traubenfeld and Yelizavetinka were located in Tovuz, Shamkir, Gazakh, Agstafa and Goygol regions of Azerbaijan. Besides that, in 1906, German colonists in Georgia set up the following settlements in our country: Grünenfeld colony (present-day Aghstafa district, Vurghun village); Eigenfeld (present-day Shamkir district, Irmashli village. The number of Germans especially increased in Baku after oil boom in the second half of the 19th and 20th centuries.

Deportation of the Germans

The culminating moment of Russian animosity against Germans was during I World War when Russian administration began to retitle all the names of the settlements. As Germany was the ally of the Ottoman Empire during the war, the very strict surveillance was introduced over German population. On 2 February 1915, the Council of Ministers adopted several laws to abolish the agriculture and land tenure held by Germans in the Russian empire, including those in the South Caucasus. The traditional institutions of state enforcement were set in motion. The Swabian Germans were continuously accused of betraying the interests of the Russian Empire. Rumors were again widespread about impending deportations. In the meantime, there were many very noisy demonstrations in St. Petersburg and Moscow, shops belonging to Germans were smashed. Reciprocal anti-Russian actions took place in Germany. Only during the independence of the Azerbaijan Democratic Republic from 1918 to 1920, the first major changes in property relationships occurred. The Transcaucasian German National Council was organized in Tbilisi and Lorenz Kuhn, the Swabian chairman, was an elected member of the National Council of the Republic of Azerbaijan. Representative of the German colonists Lorenz Kuhn in the ADR assembly in his opening speech stressed that Azerbaijanis and Germans have lived together for more than 100 years, “the most sincere good-neighbourly relations have never been broken; a life working for the welfare and prosperity of a free Azerbaijan.” In Tbilisi was published the first German newspaper, the *Kaukasisch Post* (Caucasian Post), intended for the regions of Georgia and Azerbaijan. Already in one century time the colonist-settlers improved their colonies, built schools, churches and establishments of vocational education and culture, and carried out educational and charitable work.

As in 1920 Azerbaijan was occupied by the Soviet Army and became after-

wards a Soviet republic, the new authorities started taking harsh measures against Germans as well as to other nationalities. This policy continued in the following decades against Germans and other ethnic groups. In the meantime, the NKVD (Ministry of Interior in the USSR) arrested some member of the German community charging them in anti-Soviet activities and exiling them to Siberia. Mainly they were Germans who were born in Germany and moved to the settlement during their lifetime. Apparently, the Soviet authorities were more suspicious of “new” German settlers, who they thought might have stronger linkages with the homeland. Although the Molotov- Ribbentrop Pact of 1939 eased the tension towards Germans, the Soviet state continued repression against Germans during II World War. As the war began Soviet administration took tough measures against Germans and deportation began. The Lutheran community resumed its activity in Baku only in 1944. (11)

The beginning of the Second World War marked the massive deportation of population based on their ethnicity. I want to mention that the deportation of Germans, however, was a logical continuation of the Soviet policy of the previous two decades. First of all, the Soviet state developed the concept of the “enemy of the people”, which initially targeted individuals: bourgeois, kulaks, counterrevolutionaries and others. Then it gradually expanded and simultaneously focused on foreign “spies” and “agents” as well as various nationalist movements. The prophylactic deportations in the pre-war period should be considered within the Soviet campaign against “non-reliable and harmful elements”. When the war broke out, the Soviet system (and people in terms of popular support) was ready to “grind” entire ethnic groups. This evolution occurred primarily under the influence of geopolitical factors rather than domestic ones. For the Soviets the primacy of the territorial hold of the borderland became acute and subdued other, even economic considerations; this once more underlines the imperial na-

ture of the USSR and puts this entity along with other empires. Archival sources point out that prior to the war, the Soviet NKVD kept close eyes on the life of German colonies in Azerbaijan. As early as November 1934 the republic's NKVD reported that anti-Soviet leaflets were distributed in the front of the local office of the Communist party of Helenendorf. (Helenendorf, as with other German settlements, was renamed during the First World War by the Tsarist authorities to the more Russified "Yelenino", and in 1938 to Khanlar – the name of an Azerbaijani communist. (12) NKVD advised the republican authorities that some German settlements hosted a considerable number of individuals with anti-Soviet "inclinations. (12)

So in 1941 on the 8th of October the State Defense Committee adopted resolution No. 744cc "On resettlement of Germans from the Georgian, Azerbaijani and Armenian SSR", Germans 23,580 from Azerbaijan SSR, 22,741 people from Armenian SSR and 212 people from Armenian SSR were resettled in the Kazakh SSR. It was carried out from 15 until 30 of October in 1941 (N. Bugai, 1998,8). Before that more than 20000 German colonists were living in Azerbaijan.

Germans deported from Azerbaijan from 15 to 30 October were moved to North Kazakhstan, Akmolinsk, Karaganda, Kustanai and Pavlodar regions of Kazakh SSR. Deported Germans were moved to special settlements, they were deprived of many rights, especially the right to change their place of residence. The use of German language was strictly forbidden, there was no opportunity to attend school and religious activities were banned. The men were separated from their families and sent to the gulag as "soldiers" of a "working army". By that time Nazi army had already reached the capital Moscow and there was a fear that Germans might support Adolf Hitler and his soldiers. Some Azerbaijanis, especially those who studied in Germany during the Musavat government in 1918-1920, were also arrested and charged as "spies" and as proponents of Azerbaijani

independence. In the 1940s some Germans tried to return to Azerbaijan but they were identified, arrested and deported again. Thus, the resettlement in the Soviet Union had strong linkages with the previous Tsarist traditions. This continuity is especially visible in two well-developed strategies: agricultural colonization and the resettlement of the non-loyal population.

Only on the basis of decrees of the Presidium of the Supreme Soviet of the USSR dated 13 December 1955, 29 August 1964 and 3 November 1972, were the Germans given the opportunity to leave these special settlements. However, they were finally rehabilitated on the basis of the Declaration of the Supreme Soviet of the USSR “On the Recognition of Repressive Acts against Forcibly Resettled Peoples as Illegal and Criminal and Ensuring Their Rights” signed on 14 November 1989 (V.A. Aumana, V. G. Chebotareva, 1993, 6).

Even after Stalin’s death, they were not allowed to return to the Caucasus. Many remained in the multinational “melting pot” that was then Soviet Kazakhstan. Some have moved south, attracted by the warmer climate similar to the Caucasus whose parents moved to Uzbekistan. Later, with the collapse of the USSR, a great wave of migration began - Russian-speaking Germans, including those from the Caucasus, began to flock to newly united Germany, to the homeland of their ancestors. This process continues to this day.

Below are the demographic changes among German colonists in Azerbaijan:

The number of Germans and their percentage in relation to the total population

1819	1600-0,28%
1916	15990-0,41%

1939	23133-0,7%
1989	748-0,01%

Now more than 700 Germans live in Azerbaijan, mainly in Baku. They created the cultural and historical society “Renaissance”, as well as the Evangelical Lutheran Community, the wineries created on the basis of the trading houses of the Forer and Hummel brothers and “Concordia” are still operating.

Germans in the Economic and Cultural Life

Germans had a great impact in all spheres in Azerbaijan’s in cultural, religious and educational life.

There were also a lot of German capitalists among oil barons. German population was mostly engaged in agriculture, especially viticulture and winemaking too. Among big wineries were Hummel brothers and Forer brothers. At the same time cattle breeding, various kinds of crafts and dairy production were also very popular among German settlements. In a short period of time a lot of German specialists, teachers, engineers and entrepreneurs moved to Baku. Already in 1939 year 23,133 Germans lived in Azerbaijan. (A. Polyakova 1992, 3) It should be noted that the household of the Forer brothers developed rapidly and expanded every year. And if in 1846 Forer brothers laid the first tithe of the vineyard, then in 1895 there were 60 dessiatines under the vineyard, in 1901 - 164 dessiatines, and by 1907-1908 - about 300 dessiatines. Moreover, the farm owned land not only in the count Helenendorf, but also bought land outside - in Karaeri, Da-shalty, etc. in Elizavetpol district. (Zeynalova. S. 2002, 10). The famous electrical engineering concern Siemens in 1864-1865 built the Gadabay copper smelting plant in Azerbaijan, in 1883 - the second such plant and a railway. In the 60s of the 19th century, the concern mined cobalt in Dashkesan, and built the Bibi-Heybat and Belgorod power stations in Baku at the beginning of the 20th century. Benkendorf & Co Trading House was involved

in the oil industry of the Baku region. The colonists also produced grain, prunes, and dairy products for sale. But all these positive transformations were stopped after the April coup in 1920, and the German colonists of Azerbaijan entered a new period of trouble, directly after the establishment of Soviet power “The decree given on the transfer of wine-making and distillery enterprises, wine and alcohol cellars and warehouses to the Economic Council”, dated June 9 1920, was directed against the private property of the German colonists of Azerbaijan. In this situation, the well-known families of the colonies of Helenendorf and Annenfeld, trying to save their farms, decide to create a wine-growing cooperative and stop the process of destruction of the socio-economic structure in the colonies. For this purpose, on June 16, 1920, the Production Union of Labor Winegrowers - Winemakers, was formed, and after that it was renamed into the Concordia cooperative, which included the capital of famous colonists as well as a whole network of small German farms. In a short period of time, “Concordia”, during the years of the New Economic Policy (NEP), made a great success in the economic area. In the middle of the 20s of the XX century, having strengthened the economic foundations of the USSR, the administrative and power structures of the Soviet power began to localize, and also the liquidation of small-scale and medium-sized capital, as well as Concordia. At the beginning of 1925, the administrative and power structures of the Soviet government began to liquidate this cooperative. Thus, the strengthening and prosperity of “Concordia”, as well as its social layer - the Germans-colonists became dangerous for the socio-economic foundations of Soviet power. And the beginning stage of liquidation of the Concordia cooperative was the beginning of the end of the German pages of the history of Azerbaijan. Even in 1935 German collectives were even officially declared to be harmful. At the end of that year almost all Concordia” s high-level personnel were arrested.

Germans also played very important role in social, cultural and economic life of Azerbaijan as well as in the life of South Caucasus.

As we know, religion played a very crucial role in Russian colonization policy too. Protestant Germans preserved their religious traditions and customs. Missionary organizations were established in different parts of Azerbaijan. Russian empire was very interested in increasing of the missionary organizations and encouraged their activity in order to create consolidated ethnoconfessional basis to strengthen Christian element in the region. As a result of it, 1823 The Basel Evangelical Society was established in Shusha under the leadership of August Dietrich and Felician von Zarembo (ACAC, Vol.VI, Part I, 2).

As the local population was mostly Muslims this missionary society could not spread Christianity among them and meet with the resistance of the locals. As it was not successful was abolished in 1837. Germans were the main representatives of Protestantism. German migrant settlers were granted with the freedom of confession and they also had opportunity to build churches in Azerbaijan as well as in other parts of South Caucasus. Numbers of clergymen and pastors were invited to serve them. Then in 1827 Russia instituted the position of ober-pastor (supreme pastor) in the South Caucasus. In 1841, at the Synod held in Helenendorf, the first ecclesiastical charter was adopted for all German communities of the Central Caucasia, and the pastor was Christoph Heinrich Bonwich (1804-1876). It should be noted that the Ober-Pastor was appointed by the Ministry of Internal Affairs, in agreement with the Chief Commander of Civil Affairs in the Caucasus. (H.Verdiyeva. 2009, 7) In 1841 the general charter of Evangelical Lutheran Church was applied to them. So generally German colonists were defined by confession as Lutherans.

As being the part of educational, cultural and spiritual life of South Caucasus, the first German school was founded in Helenendorf in 1842. Even

during 1924-1926 years German settlements and in Baku, in all Azerbaijan, there were eight German schools with the number of 1,090 students and one German school of the second stage in Helenendorf with 213 students, with a total of 69 teachers. Azerbaijani, German, and Russian teachers - V. I. Hummel, O. I. Vuhner, M. Ibrahimli, E. Tselinskiy, G. I. Olk-hovskiy and others – taught at those schools. In Helenendorf was a “Women’s Benevolent Society”, whose members were German women who were involved in charitable activities and helped many people in need. As you can see, Germans were involved in social and cultural life too.

These events were of great importance in the cultural life of the colonies of Azerbaijan.

After settling down the first thing was to build a God house for themselves. The first prayer house was built in Helenendorf. One of the first teachers was Jacob Kraus. The German community founded the first Lutheran church in Azerbaijan in 1854, the first stone of the church was laid in Helenendorf (Goygol), which was opened in 1857. The church was closed in 1941 after the deportation of the Germans from the region. At different times but was used as a military hospital and a sports school. Since 2005, it is functioning as a museum of history and ethnography of the region. The church was renovated in 2008. Now the town of Goygol is like a little piece of Germany.



Lutheran-church-in-Azerbaijan-Goygol.

In 1909 the foundation of a church in Annenfeld (Shamkir). Both of the above-mentioned churches were built in Roman-Gothic styles were distinguished by simplicity. Historical studies confirm that since the middle of the XIX century, more and more people of German and Swedish origin began to come to Baku. The oil boom in Baku has led to an influx of labour into the country from abroad. People of German and Swedish origin who settled in Baku at that time decided to build church here for worship.

In early March 1894, a young talented architect Adolf Eichler, inspired by the Church of St. Elizabeth in Marburg, presented the draft church for approval by the community meeting, and in March 1896, a ceremonial laying of the building took place. When the Evangelical Lutheran Church in Baku was laid, the Baku governor and the mayor were present, and Emmanuel Nobel officially arrived to participate in this event. The church was built exclusively thank to donations from parishioners, including the “Nobel Brothers partnership”. A heavy, visible from afar, gilded cross weighing 213 kg was installed on the spire of the Erlöserkirche. At the beginning of 1899, church bells and organ were installed. The consecration ceremony, which brought together about a thousand spectators, took place on March 14, 1899. In 1900, an organ gets installed in the church and the first concert takes place. (11)

In Soviet times, the functioning of this church, as well as many centres for worship, was discontinued, in some cases, the building was in danger of demolition. In subsequent years, the building, renamed the chamber and organ music hall, was transferred to the Azerbaijan State Philharmonic by the decision of the Cabinet of Ministers. On the initiative of President Ilham Aliyev, in 2010 the building began overhaul and restoration. According to the order on repair and restoration of the chamber and organ music hall of the Azerbaijan State Philharmonic, funds were allocated in the amount of 1 million manats. The Evangelical Lutheran Church in Baku or Baku Church of the Saviour has been renovated by the Azerbaijani state. Azerbaijani specialists carried out the major reconstruction and overhaul works, by preserving the original style and the ancient historical architecture of the building. Special attention was paid to the acoustics of the building, which is one of the most beautiful examples of traditional German gothic architecture. Moreover, for the first time ever, a ventilation system has been installed in the building. The church currently operates as the Chamber and Organ Music Hall of the Azerbaijan State Philharmonic.

As F. Zimmer a teacher at the Helenendorf academy, points out; “The colonists are very strict in their observance of church rituals. They rarely miss church services and are disdainful of anyone who does not regularly attend church. As soon as the bell start ringing, all the family members head for church,’ (F. Zimmer, 1901, 5)

German inhabitants of South Caucasus were extremely involved in religion. They studied religious books from an early age and celebrated all religious holidays. Religion even was mandatory at German schools.

Evangelical-Lutheran Church in Baku

The First and Second World wars also had a very bad impact on the religious life of Germans. Before the beginning of the Second World War, all the Lutheran parishes had been left without any pastor. The church was separated from the state and from schools and religious classes were abolished in German schools. German teachers were fired. Anti-religious propaganda was carried out by numerous Soviet organizations. The Lutheran community in Baku ceased to exist in 1936 but the church was not destroyed while all other churches were shut down by 1937. Pastors were accused of so-called anti-Soviet activities as well as having connections with and receiving help from Germany. According to the archives of the NKVD, seven Lutheran pastors were arrested for espionage during the 1936-1938 period. Main target of Soviet law-enforcement measures were clerics and most of them were arrested. The priests of Lutheran church along with representatives of other religious communities were sent into exile and executed by shooting in 1937.

The situation today

As a multicultural and multi-religious country, Azerbaijan has always been home to representatives of all nations and religions, who have co-existed

and worked together peacefully for centuries; the state shows due care towards protecting, restoring, and rebuilding their cultural heritage. The large Christian community in our country is an integral and active part of our society, and their monuments and places of worship, churches are fully protected by the Azerbaijani state and are regularly restored. The President of the Republic of Azerbaijan signed on 30.08.2016, an Order on the 200th Anniversary of the establishment of German settlements in the South Caucasus. Based on the very Decree, the 200th Anniversary of the establishment of German settlements in the South Caucasus was widely celebrated in Azerbaijan and Germany, numerous events dedicated to this historic event were organized in Baku, Berlin and other cities. The German orientalists have provided important services in introducing magnificent cultural heritage of the Azerbaijani people to the world scientific community and German architects made valuable contributions to urban planning culture in Azerbaijan. It is commendable that various Azerbaijani cultural and art samples are kept in several German museums.

All monuments of the German heritage, Lutheran churches in Baku, as well as in Goy-gol and Shamkir are well preserved.

German Lutheran Church in Shamkir German Lutheran Church in Shamkir, Azerbaijan There is also The German-Azerbaijan Cultural Society Kapelhaus operates in Baku, where a lot of events, concerts, and exhibitions are held every year. All the architectural buildings built by German architects are well preserved. This is another example of tolerance, the policy of multiculturalism, the careful attitude to the historical past and culture of different ethnic communities' faiths residing in Azerbaijan.

CONCLUSION

Through our progress in this research, we can draw the following conclusions. Thus, it is clear that Russia's resettlement policy of different nations such as Germans, Armenians and Russians had various political and eco-

nomic purposes but ultimately overlapped with the desire to Christianize the region and to increase loyal inhabitants in the Muslim dominated frontier. Settlers were seen as a tool for imperial policy.

Above mentioned reasons led to separatism too. This article proves that the Russian resettlement policies emanated from similar geopolitical and security considerations in the South Caucasian borderland and were aimed at changing the demographic composition of the region.

Along with the above-mentioned facts the deportation of Germans shows that through the imperial looking glass there was no inherent reliable ethnic group due to its religious affiliation or other factors; the “merits” of ethnicity and co-religionism were tied to their empire-building qualities.

According to the above-mentioned facts, as we see, resettlement policy – coupled with Russian-Soviet administration – was one of the major factors causing the ethno-territorial conflict between Azerbaijanis and Armenians.

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