

REPUBLIC OF AZERBAIJAN

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ABSTRACT

of the dissertation for the degree of Doctor of Science

**THE WOMAN PROBLEM IN CULTURE: DIRECTION AND
PROBLEMATICS OF RESEARCH**

Specialty: 6219.01 – Culturology art and its general
issues

Science: Art studies

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Baku – 2024

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INTRODUCTION

Relevance and development of the topic. In Azerbaijani culturology, there is a lot of studies representing universal culture and our national culture, which is a part of it, on the basis of theoretical paradigms and models that exceed the boundaries of traditional ideas, as well as representing new knowledge in terms of the variety of problems and meanings. Of course, the number of studies that "copy" and repeat each other due to their content, style and methodological apparatus has increased significantly. It is noteworthy that, as a rule, it is preferred to write about its functions within the framework of the theme of tradition and innovation in culture. In recent years, it has become fashionable to refer to topics related to the nature or danger of globalization. At the same time, it should be emphasized that gender terminology and its problematics have brought a new rhetorical content to Azerbaijani cultural studies in the last twenty years. Although our national cultural studies is influenced by Western and Russian cultural studies, most researchers are still far from solving paradoxes, revealing uncertain facts and explaining the ethnographic and historical events of Azerbaijan according to various theories of the XX century. Even in the works that approach culture from the perspective of gender relations, for some reason new information and ideas are rarely found. Consequently, although enough cultural studies have appeared, especially during the period of independence, this quantitative abundance is unfortunately accompanied by a significant lack of innovation of judgment and the weakness of the quality of scientific conclusions. With the great interest and attention of the modern media, socio-humanities and philosophy to cultural studies, the actual stagnant state of the this field of science creates a kind of dissonance. The uninteresting, scientifically inconsistent "expert" opinions representing cultural studies in the press, radio and television reflect the existing cognitive gap in this field.

Another research direction of our topic is dedicated to women's problems. In this regard, we must emphasize that the study of women's problems in Azerbaijan is as intensive as the study of

culture. However, unfortunately, compared to the research conducted in the Western world, the introduction of new ideas and views, and as a result, new knowledge in the research conducted in this direction in Azerbaijan is not yet seriously noticeable.

We observe the same sad situation in research on gender. This new trend was "exported" from the West in order to open new perspectives and actualize new paradigms in various disciplines including philosophy, cultural studies and humanitarian sciences in Azerbaijan. In the last 30 years in the context of sociological and cultural sciences, the inclusion of gender studies, which has a significant interdisciplinary character into the social and scientific discourse of Azerbaijan, indicates its rapid popularization. However, unfortunately, gender studies, aimed at investigating various non-biological (social) aspects of male-female relations, has been significantly trivialized in our country. In other words, most of the numerous works that have appeared in our country on this topic are written in a traditional style, either completely neglecting new paradigms, or mechanically adopting the theoretical knowledge put forward in the field of gender studies. For this reason, there is a serious need to investigate the numerous problematics of Azerbaijani gender studies based on new theoretical approaches, and at the same time to create heuristically highly productive works. The revolutionary changes that occur regularly in any field of science and are called paradigm by Thomas Kuhn open the way to new ideas and approaches in that science. From this point of view, the adoption of new cultural paradigms and the application of the actual conceptual ideas within their framework to the study of social and cultural events and processes of Azerbaijan is one of the fundamental tasks facing the cultural studies of the our country. From this point of view, conducting research in the context of gender culturology, which occurs at the intersection of cultural studies and sociology, is of particular importance.

We must note that any science regularly encounters crisis situations; this is accompanied by the process of replacing a cognitively outdated paradigm with a new one, which has significantly lost its previous epistemological efficiency, or by

enriching the cognitive armory of the said paradigm in its course. On the one hand, the way out of the crisis in cultural science (or social anthropology) at the world level is the creation of new concepts based on new paradigms of Eastern and African cultures, and on the other hand, new interpretations of the materials of the listed cultures.

In this case, we believe that when the phenomenon of women in culture is treated as a starting point that "incites" various meanings and situations, it is possible to significantly enrich culturology with epistemological innovations and significantly expand its scientific semantics. It should not be forgotten that Azerbaijani cultural studies has not yet received "tectonic shakes" from the problems defined by the world of women, and has not yet experienced the "theoretical excitement" arising from the phenomena of women and children. When cultural thought was formed in Azerbaijan in the XX century, of course, the excitement about women's fate and women's rights came to the fore. Care for women and anxiety about women are very characteristic for Azerbaijani science and art, but when we say "theoretical excitement" and "theoretical shaking", we highlight another aspect. Research and thoughts on women's problems have not yet led to the creation of such serious terminological, categorical, and cognitive systems that, in turn, could shake and excite the entire cultural system of thought. However, scientific innovation is also based on these "shakes". In general, in our time, women have not lost their importance as a subject of science, on the contrary, their relevance as a subject of socio-cultural phenomenological research has increased ten times.

The relevance of any topic is measured by its cognitive attractiveness, importance, breadth of semantic coverage. At the basis of the national culture and mentality are the attitudes towards women, as well as the attitudes of women towards men, children, home and social space. The necessity of this phenomenon shows itself in the fact that the elimination or serious weakening of female manifestations, i.e. the metamorphoses and transformations of the concept of women, leads to the emergence of radical changes in many areas of culture. Another fact that determines the relevance of our topic is that many structures, symbols, and relationships in

culture hide feminism as a hidden layer. For example, in many cultures, the content and appearance of men's behavior and clothing is determined by the desire to be effective to women.

Thus, we think that it is very valuable, necessary and important to examine the topic of our dissertation in the context of Azerbaijani gender cultural studies. Because the study of the meaning and importance of women as a social being in the sphere of culture, the phenomenological characteristics of women's sociocultural world at the intersection of the theoretical knowledge of gender studies and cultural studies helps to solve important cognitive tasks. At the same time, by bringing the aspects of the female phenomenon in connection with various fields of Azerbaijani culture to the level of scientific research in the light of new theoretical knowledge, the necessary epistemological foundation for more detailed research is created in the future.

The problem of women in culture, of course, is not a new topic of culturology. From the XIX century, women, both as the subject and object of action created feminism, which changed the whole world. At the end of the same century, women became one of the main criteria of democratic thought. From the first steps, the theory and practice of democracy was tested by how it approached the issue of women. As for the modernization processes of the Middle and Far East, women's rights and women's freedom were the main means and goals here. Women's liberties attracted attention as a means of modernization and were implemented then. At the same time, when the need to prove modernization as a positive value appeared, women's emancipation, i.e. getting rid of shackles, was involved in the polemic as one of the main and valid arguments. Thus, women's identity and symbol were taken as the driving force of the process of emancipation, modernization, and on the other hand, it was set as a goal to attract and initiate reforms. In all the creations of enlightened democratic ideologues of Azerbaijan, women's freedom appeared in both qualities, i.e. as a means and a goal. At this stage, the approach to women's freedom as a necessity had become a favorite topic in the emerging national cultural thinking.

It is possible to find in the speeches of all our prominent thinkers of the late XIX and early XX centuries related to the issues of women's freedom and the honoring of women as a social phenomenon. Most of these performances are expressed in the form of artistic words and images in theater, Molla Nasreddin caricatures, prose and poetry. Along with this, thinkers such as Ahmed bey Agaoglu, Muhammad Amin Rasolzadeh, Ali bey Huseynzadeh, Shafiq Khanum Efendizadeh, Mirza Jalil have also published many articles on the mentioned topic.

In many works of Ahmet bey Agaoglu, women's problems were often touched upon in the style of modernization. Feminist ideas can be found everywhere in the works "Country of Free People", "Rebellion or Revolution". However, at the same time, he also wrote and published separate articles on the topic of women. The works "According to Islam and Women in Islam"¹ and "Iranian Woman"² are examples of what we said.

Shafiq Khanum Efendizade, an ardent propagator of women's emancipation, was one of the authors who wrote actively in the press.³ It is very interesting that Mirza Jalil gave his article "wife issue" published in 1918 a name according to the European tradition. It is true that nowadays the use of the word "wife" instead of "woman"⁴ pierces our ears, but we must take into account that the language reform of the great satirist put the extremely complex lexical-grammatical texts of the Middle Ages and magazines like "Fuyuzat" which are largely foreign to our language against to the people used the spoken language. Time passed, already in 1928, Mirza Jalil replaced the "wife issue" with a more cultural form in his article "Mirza Fatali Akhundov and women's issue".⁵

¹ Ağaoğlu, Ə.H. İslama görə və İslamda qadın // – Baku: Ulduz, – 1990, № 3, – pp. 68-80

² Ağayev, Ə.H. İran qadını // – Bakı: Khazar, – 1990, № 2, – pp.92-95

³ Cəfərov, N.Z. Milli-ictimai fikir tariximizdən: 1914 fevral – 1917 / N. Cəfərov – Baku: Azerbaijan State Press, – 1993. – p. 26

⁴ Məmmədquluzadə, C. Əsərləri: [6 cildə] / C. Məmmədquluzadə. – Baku: Azerbaijan State Press, – v. 6. – 1985. – p. 42

⁵ Məmmədquluzadə, C. Əsərləri: [6 cildə] / C. Məmmədquluzadə. – Baku: Azerbaijan State Press, – v. 6. – 1985. – pp. 76-81

In general, from the end of the XIX century to the end of the XX century, Azerbaijani science and art considered women as the object of oppression and saw their mission as standing up for her. In the mentioned period, Marxist-Leninist ideas preferred to emphasize the socio-economic determinants at the root of the oppression of women. Pre-revolutionary publicism was based on the paradigm of enlightenment: it saw superstition as the root of oppression against women, and based on this and it spoke about the necessity of modernization. However, unlike the Soviet era, the superstitious basis of oppression against women did not prompt thinkers like Agaoglu to look for the fault in Islam or a specific religion. Marxist atheism, referring to the socio-economic and class-moral characteristics of the problem, erected a whole hierarchy of oppression directed at women. At the same time, the exploitation of women was shown to be intertwined with religious oppression.

Thus, the study of the scientific and journalistic literature on the women's problem in Azerbaijan allows us to reveal two important lines. First, artistic and scientific works defending women's rights, and second, the writings glorifying her dignity as a human being. However, in the period when interest in women arose in Azerbaijani literature, history, and cultural studies, other searches were followed in the West. Apparently, at that time, our scientific thinking did not yet have the intellectual preparation and experience to deal with this problem. However, at the beginning of the XX century, articles informing our public about feminism in Europe appeared in the collection "Dirilik". There was even a "Famous women" column, which showed historical female figures distinguished by their knowledge and activity in the European tradition as examples to the women of the time.⁶ At the same time, many ideas about matriarchy theory were proposed in the West by Morgan, Engels, Sigmund Freud, Wilhelm Reich and others.⁷

⁶ Cəfərov, N.Z. Milli-ictimai fikir tariximizdən: 1914 fevral – 1917 / N. Cəfərov. – Baku: Azerbaijan State Press, – 1993. – pp. 34-37

⁷ Women's History in Global perspective: [in 3 vol.] / Edited by Bonnie G. Smith. – Champaign: University of Illinois Press, – vol. 3 – 2005. – s. 7-8

At that time, the ideas about the importance of women in culture began to spread. According to these ideas, gender differences are also at the basis of diversity in society and culture. Margaret Mead put it this way: the difference between the sexes is the basis for the creation of diversity in culture.⁸ From here, the question of the role of women in those diversities comes to the fore. In order to understand these differences in the West, the problem of the social roles of men and women was posed.⁹ At that time, the issue of social roles specific to women and men was even interpreted in such a way that the difference between both sexes was in many cases not a biophysiological difference, but a difference in social roles. It was only in the XXI century that gender differences were connected with social roles in Azerbaijani studies.¹⁰

The difference of social roles in gender, in fact, not only provides a theoretical tool for thinking about the cultural difference of the sexes, but also opens perspectives for investigating what situations women create in culture. However, unfortunately, although Azerbaijani culture science is familiar with this idea, there are still no studies dedicated to the situations created by women's social roles in culture. Mothers of kings and princesses, poetesses, and Sufi women were not only representatives of the fairer sex, however they adapted themselves to certain social roles, as they say, they wore certain social niqabs. So, it would be useful to study the famous women of Azerbaijan from this point of view. However, the results of Western studies in this matter are not very bright. Although the basis of female social roles is laid in the West, the study of this problem in relation to specific people is not widespread.

One of the issues that interested us in the dissertation was female archetypes both in world culture and in Azerbaijan.

⁸ Фридан, Б. Загадка женственности: Пер. с англ. / Б. Фридан. Вступ. ст. О.А. Ворониной. - Moscow: Progress; Litera, - 1994. - p. 24

⁹ Barnes, A. The Handbook of Women, Psychology, and the Law / A. Barnes. - New York: John Wiley and Sons, - 2005. - s. 11-14

¹⁰ Абасов, А.С. Проблемы истории, теории и методологии познания / А. Абасов. - Baku: Science, New generation, - 2001. - pp. 21-23

In our opinion, culturalization of archetypes can be added to the line of development starting from Jung's teaching. Culture is not only a system of space and tools for realizing the psychological world of women and, in general, children and men. The spatial and structural network formed in culture also lists numerous means of resistance against the self-realization of archetypes (feminist Betty Friedan, opening this problem in her book "Women's Knowledge",¹¹ tries to prove that culture is a source of difficulties and obstacles that prevent women's happiness and the desire to live fully). Therefore, women's archetypes, or if it is possible to say so, the lives of women who are archetypal, i.e. prominent embodiments of archetypes, live in various tensions with culture and the social world, and in this process, women, from clothing to choosing a place of residence, from stereotypes of social behavior to the norms of neatness and cleanliness, they create new situations on different levels. Because of the actions of women throughout history, old cultural phenomena acquired new meanings and semantic shades. In this sense, searches in the genre of "women who changed the world" or "honorable history of women" are not only valuable. Our topic considers it important to generalize in typological models what ordinary archetypal women bring to our world. This issue was raised by Jin Shinoda Bolen under the influence of Carl Jung as a new problem in the West,¹² and after a long time, it attracted the attention of Russian women researchers.¹³ However, as a result, the Russian experts did not seriously add anything to Bolen's theory, they just wrote articles that popularized the theory a little. However, archetypal theory of women in the West has been refined over time. For example, Minnie S. Johnson in her book took the named-numbered women of Judeo-

¹¹ Фридан, Б. Загадка женственности: Пер. с англ. / Б. Фридан. Вступ. ст. О.А. Ворониной. - Moscow: Progress; Litera, - 1994. - 496 p.

¹² Болен, Дж.Ш. Богини в каждой женщине: Новая психология женщины; Архетипы богинь / Дж.Ш. Болен. - Moscow: Sofia Publishing House. - 2007. - 272 p.

¹³ Бедненко, Г. Открой в себе богиню: образы греческих богинь – роли и сценарии поведения современной женщины: [Electronic resource] / - 5th September 2017. URL: http://pryahi.indeep.ru/psychology/jungian/artemida_mine.html

Christian history as archetypes and identified modern American women with them. Thus, the mother Yochebed of the prophet Moses is equated to Abigail Adams - the mother of America. The latter is considered to be the foundation of the American nation.¹⁴

In Jung and his feminist followers, archetypes are intermingled with mythological characters. And Minnie S. Johnson, after embodying the famous women of the nation and culture in these archetypes, uses dozens of analogies to understand their contemporaries. Therefore, we say that Madame Johnson made her own additions to the theory of archetypes.

In the dissertation, we are very interested in such an issue: how do women participate in semiosis? For reference we can say that semiosis refers to the process of creating meanings. Although this process is not widely studied in the science of semiotics, however it has been studied to some extent. Still, the same cannot be said about the role of women in semiosis. Women's semiosis is said to be the basis of certain acts of interpretation of women as a bio-physiological and cultural creature in culture. Semiosis was proposed as a term in this sense in our dissertation, but the process it describes has always been present in history and in all types of society. For example, throughout the XIX and XXI centuries feminism fought for its ideals and ideology on all fronts. One of those fronts is semiosis. In the process of semiosis, feminism engaged in theoretical and practical studies to change meanings or create new meanings in order to make women superior or equal to men. Let's look at an example. Alice Keefe in her book "The Female Body and the Social Body in Isaiah" actually accuses the Jewish prophet (Isaiah) of a plot of semiosis and shows that his calling Israel the adulterous wife of Yahweh casts the woman in a negative light, turning her into an inferior, shadowy being.¹⁵ With this, the author opposes the act of semiosis directed against women in Judaism, puts his view and criticism as an alternative to it, and thus activates women's semiosis.

¹⁴ Johnson, M.S. *Women in Christianity* / M.S. Johnson. – New Delhi: Mittal Publications, – 2005. – s. 13

¹⁵ Keefe, A.A. *Woman's body and the social body in Hosea* / A. Keefe. – London: Bloomsbury T&T Clark, – 2002. – s. 9-10

From the very beginning of the women's rights movement, the idea of semiosis was that the shackle of women also prevented them from being active subjects in semiosis. As a continuation of this tradition, the entire feminism movement, on the one hand, tried to show that women have great potential while interpreting the world and cultural events, and on the other hand, interpreted the repression of patriarchal culture on women as a fear of this potential. A book on women's history shows that although women were economically subordinated to men during the patriarchal period, they continued to be caretakers, shamans, representatives of the mother God, and spiritual. This continued until the time when the kings subordinated the mother deity to the male deity as his wife. This was a victory for patriarchy when the ancient Jews transformed the concept of a male God into a single God.¹⁶

In modern science, semiosis has also been viewed in a positive way in relation to women. For example, M. Sterlikova sees the power of feminine meanings in the Paleolithic "Venus" spread over a wide area from Spain to Siberia during the Paleolithic period, and in the statues of mother goddesses during the Neolithic period.¹⁷ When Denis Thompson talks about radical feminism, he explains that one direction of action of feminists was manifested in the world of meanings, because it was necessary to form a system of meanings defending women's rights as an alternative to patriarchal values.¹⁸

We should note that although the aspects of the women's rights movement related to the world of meanings are touched upon in most of the literatures used in the dissertation, none of them put women's semiosis as a problem and term, so the issue was not made explicit. On the other hand, although the processes of women's semiosis are widely studied in the West, it would not be correct to attribute this to Azerbaijan. Azerbaijani scientists working with feminist paradigms,

¹⁶ Women's History in Global perspective: [in 3 vol.]/ Edited by Bonnie G. Smith. – Champaign: University of Illinois Press, – vol. 3 – 2005. – s. 12-13

¹⁷ Стерликова, М.С. Семюзис женских культов в традиционных сообществах // - Тамбов: Analytics of Culturology – 2008. – Issue 3(12), – pp. 145-147

¹⁸ Thompson, D. Radical Feminism Today / D. Thompson. – London; Thousand Oaks; New Delhi: SAGE Publication Ltd, – 2001. – s. 20

found and collected the positive meanings related to women scattered in the national culture. However, we have not come across works that explore women's existence - an existence as an active beginning, a generative subject that gives rise to waves of semiosis.

The content of a separate section of the dissertation is the study of the evolution of feminism as a paradigmatic development. Thomas Kuhn's theory of paradigms has been widely studied in scientific methodology. But it is Neeru Tandon who shows the paradigmatic reasons as well as the practical reasons for the need for new trends in feminism. He called his monograph "Feminism: Paradigmatic change".¹⁹ We think that from now on, conducting studies of researching women's movements in the light of the theory of paradigms would bring gender culturology to a qualitatively new level and enrich the epistemological possibilities of the field of science. The presented thesis is also important in this respect.

Although the processes considered in the concepts we have listed are always present in the world culture, they did not put the subject in the concreteness that we have formulated. For this reason, although there are any number of studies on different aspects of women's problems, with some exceptions, the manifestation of cultural models and semiosis of culture in feminist theories has not been specifically studied in these works.

It is rare to find articles and monographs that study culture in relation to generative beginnings among numerous studies devoted to the structure, history, and types of culture.

For example, when Sorokin separated prophetic culture (ideational culture) from sensitive, i.e. feeling and idealist cultures, factually he took the institution of prophecy as generative beginning. At that time, those initials were considered as the kernels generating typical situations and semantics.²⁰

¹⁹ Tandon, N.P. *Feminism: A Paradigm Shift* / N. Tandon. – New Delhi: Atlantic Publishers & Dist, – 2008. – 203 p.

²⁰ Ивин, А.А. *Философия истории: Учебное пособие* / А. Ивин. – Moscow: Gandariki, – 2000. – pp. 26-30

When Spengler turned the crisis into a cultural phenomenon, culture was "provoked" by the idea of crisis, which presented itself in very interesting ways.

In such situation, we can definitely say that the women's problem has been sufficiently touched upon in the philosophical, cultural, psychological and even sociological research conducted in Azerbaijan. However, at this time, the investigation of the archetypes that influence the formation of women from the deep layers of the soul, as well as the results of the existence of women in culture and thinking, has not become the subject of special research.

In recent years, from the point of view of investigating the women's problem on new theoretical and methodological bases, as we have already mentioned, Jin Shinoda Bolen's research has aroused great interest. As a result of that research, the book "Goddess Archetypes in Women" was published.²¹ If we take the period up to 2013, Azerbaijan gender studies has not yet mastered and applied this theory. However, serious studies have appeared in Russia.

Our dissertation can be considered one of the first studies that turns the problem of the female phenomenon creating meaning and situations in culture into a subject of scientific judgment and in this context looks at the cultural history of Azerbaijan from new perspectives.

The object and subject of the research. It is known that object and subject are words with almost the same rules. However, the idea of distinguishing them as terms prevailed in the scientific-methodological research conducted in the last century. As a result of this, it was clarified that the object means the broader context of the research, and the subject means the relatively narrow framework, the specific field of the subject. Based on these signs, we can say that the research object of our dissertation is the opening of world culture by phemin and gender parameters. Its object is the complex of characteristics given by women's psychology and existence to

²¹Болен, Дж.Ш. Богини в каждой женщине: Новая психология женщины; Архетипы богинь / Дж.Ш. Болен. – Moscow: Sofia Publishing House. – 2007. – 272 p.

cultural models and creations of meaning in culture. The boundaries and structure of this subject are shaped by the paradigmas brought by feminism, the peculiarities of women's psychology, the phenomenon of women in East-West relations, including the manifestations of that phenomenon in Azerbaijani culture. The subject of our research covers many issues, from women's clothing to feminist dimensions of modernization. Thus, the subject chosen for the dissertation provides a system of sources and information resources to enrich the study of the phenomenon of women in a larger historical and cultural context.

Research goals and objectives. The purpose of the dissertation is to determine the cognitive-epistemological directions and create new explanatory models of the investigation of the women's problem in the context of Azerbaijani culture with reference to the modern scientific-methodological base. As already mentioned, under the influence of globalization, a large number of articles and books dedicated to the topic of phemin have appeared in our country. However, the scientific apparatus, method and factual database of many of them do not meet the requirements of modern scientific standards. In this case, we must perform the following tasks to achieve our goal:

- researching the historical evolution of the collected knowledge about women's world and forming a suitable information base;
- studying the feminist measurement of cultures;
- investigation of typological changes faced by women in different historical stages, formations and cultures;
- the study of the phenomenon of women in different socio-cultural contexts with reference to gender and cultural theories;
- examination of women's sociocultural existence in the context of changing feminist paradigms;
- analyzing the theoretical-paradigmatic methodology that creates conditions for a more complete and detailed study of the individual cultural aspects of women's issues;
- providing theoretical and cultural reconstruction of women's psychology;

- providing a semiological analysis of the women's world in cultural terms; the opening of meanings translated by different feminological situations to culture in different time periods;
- researching the theoretical and practical manifestations of women's semiosis in the context of Azerbaijani culture;
- determination of methodological perspectives of research on women's issues in modern Azerbaijani science.

Research methods. In our research, we approached the subject with a complex of interdisciplinary methods. In the study, theoretical propositions and considerations were systematically confirmed by empirical methods. The basis of cultural studies and gender studies contains the theoretical and methodological approaches we apply in the dissertation. In the framework of these sciences, semiological, psychological, and anthropological paradigms have been widely used. Psychological approaches are mostly based on Freudian and Jungian concepts. The theory of signs, semiosis comes to our aid from semiotics.

No matter how outdated some of the provisions of Marxist-Leninist philosophy are in modern times, the method of historicity remains relevant. In our dissertation, the historical-dialectical method proves its effectiveness, especially in the plan of feminism trends and the change of scientific views on women. Thus, on the methodological basis of the dissertation, we tried to combine methods and theories in the principle of pluralism and complexity.

The main provisions of the defense:

- In the dissertation, the consideration of the processes in the conceptual triangle "culture, models and women" allows to summarize such a problem that cultural models reveal a fundamental difference based on public discourses about women;
- The refinement of "repression by feeling hurt" as one of the means that shuts women up in traditional society and thus keeps them in ignorance for culture gains historical feminological and cultural significance;
- The male-centrism of patriarchal cultures regulates all material, spiritual and symbolic spheres related to women semiotically, syntagmatically and paradigmatically;

- The more traditional the culture, the greater the number of events and facts considered dangerous. In such societies, both the woman herself is often thought of as a threat, and more things about women are considered a source of danger;

- For its dynamics culture receives many impulses from acts of semanticization, when women are placed in the positions of subject and object of the processes;

- The participation of women in active social life by throwing off the hijab was not just a social event, it should be considered an event causing semiotic incidents in traditional culture;

- Culture always uses various means and ways to maintain its activity, so its lack of activity means it loses its essence;

- Culture creates both oppressive and encouraging mechanisms on the basis of customs and moral norms;

- Female psychology is formed by the contact of the soul with female biology and social roles;

- Projecting a network of new meanings to the social world was at the heart of many of the fundamental ideas and initiatives of Azerbaijani intellectuals and modernization ideologues. This kind of activity led to important semantic incidents in all areas of the traditional gender world of Azerbaijan;

- The incident caused by the semiosis of women's behavior and clothing directly affected the mentality of the nation and changed it fundamentally;

- In societies where women's freedoms increase, their influence on mentality is stronger, therefore the semiosis of women related to mentality is stronger in Western culture.

Scientific innovation of the research. The study of the semiological and epistemological aspects of women's problems in culture, as well as the forms of manifestation of the female phenomenon in Azerbaijani culture, on the intended methodological basis, is a novelty in itself, both in the culturology of the our country and in gender studies. In addition, we consider the following to be innovations of the dissertation:

- The perspectives and problematics of research on women's issues in Azerbaijani cultural studies and gender studies were actually specified and studied for the first time;
- the impact of the female phenomenon on culture in the form of a complex of models is posed as a problem and analyzed;
- the world of culture was examined through the filter of feminism ideology;
- the problem of women's participation in the semantic production of culture was considered for the first time in Azerbaijani Science;
- cultural theories extracted from psychological theories of feminism are summarized;
- With reference to the tradition of Parmenidean philosophy, culture is modeled in the parameters of "one and many", while it is explained that patriarchal male-centric cultures regulate all spheres related to women;
- Gender situations of Islamic, Jewish and Hindu cultures were analyzed;
- ethical-psychological aspects of the tension created by gender stereotypes between Western and Muslim cultures were investigated;
- contradictions between civilizations are also characterized in the context of the "woman and culture" problem;
- consideration of female symbols in the context of cultural semiotics allowed to re-evaluate the cultural dynamics of the time;
- in the dissertation, the function of semanticizing culture, society and natural phenomena was revealed using concepts such as "semantic generations", "semantic transformations", "semiosis";
- the terms "wavering beginnings" and "semiotic accident (earthquake)" related to semiosis were introduced into the scientific circulation for the first time, along with fundamental social phenomena such as modernization and revolution, the transformative qualities of women's semiosis were revealed and analyzed;
- on the example of various examples, the differences between women and men arising from social and cultural roles were investigated, the overt and hidden pressure mechanisms of culture were revealed based on ethical and behavioral values and norms;

- the phenomenon of feminism was examined in the context of paradigm searches, along with socio-political factors, and the appropriate form of women's freedoms corresponding to each feminist trend within the framework of different paradigms was shown;

- Using the ideas of Carl Jung and Jean Shinoda Bolen, archetypes corresponding to well-known female figures of Azerbaijani history and literature were determined;

- The activity of Azerbaijani intellectuals, modernization ideologues regarding women's rights and missions was opened as a new type of semiosis;

- the correlation between the growth of women's freedoms in society and their influence on mentality was studied on the basis of semiosis.

Theoretical and practical significance of research. The theoretical importance of the dissertation is that, based on new scientific approaches and a new research method, the epistemological issues of gender studies, the problems of semiosis in culture, the psychoanalytic measurement of women as a sociocultural type, and the future perspectives of the cultural aspects of women's issues in the socio-humanitarian sciences of the our country have been determined and studied. At this time, efforts were made to get rid of the cognitive stereotypes of the ideologized and scholasticized Marxism-Leninism heritage and the certain "official" writing style of the Soviet era, and new conceptual models were created in gender cultural studies on the basis of the productive ideas of world cultural and gender theories. In the course of the research, a number of new concepts such as "wavering beginnings", "semiotic incident (earthquake)" were included in the scientific circulation, which increases the theoretical importance of the work.

As for the practical importance of our research, we would like to note first of all that for almost 30 years now, the topic of feminism has come to the fore in modern Azerbaijani media, art and civil society, with the condition that it will not fall off the agenda again. In the background of scientific and public attention to feminist ideas, informing journalists, artists, and civil society activists about

women's problems would be of practical benefit to their activities. Our dissertation is a valuable source of information in this respect. The actual materials presented in the dissertation, scientific considerations and generalizations, practical and theoretical conclusions reflected in the future studies of lectures and specialty courses on gender cultural studies, programs and methodical materials for the master's degree, summarizing works, and various aspects of the phenomenon and problem of women in Azerbaijani culture can be used in future researches.

Dissertation approval and application. The main content of the dissertation work is made up of scientific articles (25 in Azerbaijan, 6 abroad) published in a number of scientific journals in Azerbaijan and abroad, which are reflected in the materials of national and international conferences. The results of the research were presented in the form of a thesis to the conferences of doctoral students and dissertators, experts and scientists.

Name of the organization where the dissertation work is carried out. The dissertation was prepared and completed at the "Culturology" department of the Azerbaijan State Culture and Art University.

The volume of the structural units of the dissertation separately and the total volume with characters. The structure of the dissertation. The dissertation consists of an introduction (31741 marks), the first chapter (104178 marks), the second chapter (117111 marks), the third chapter (131153 marks), the fourth chapter (108568 marks), the conclusion (10677 marks) and a list of references. The total volume of the dissertation work is 268 pages (excluding the bibliography) and 505 511 characters.

MAIN CONTENT OF RESEARCH

In the "Introduction" part of the dissertation, the relevance of the topic is substantiated, the historiographical literature is analyzed, the object, subject, goals and tasks of the research are summarized, the main propositions for defence are shown, the methodological basis,

scientific novelty, theoretical and practical significance of the research are determined, and approbation is given.

The first chapter of the dissertation work is called "**Issues of Epistemology on Gender**" and consists of two paragraphs. In the first paragraph called "**Women's phenomenon in the system of culture and cultural models**", the phenomenological aspects of the models in which culture is presented were investigated, cultural processes were considered in the rhythm of expansion and contraction. At that time, such a proposition was made that since culture itself is a model of nature and the world, different cultures reflect different models of nature, the world and society. According to our conclusions, there are events in society which do not include culture at certain times and stages (for example, the impressions of female travelers). For this reason, society includes culture as a smaller set.

It is noted that in many societies, women were forced to limit themselves by internal censorship. The psychological correlate of shame is shyness, and as early as the XIX century, Darwin discovered that this feeling is stronger in women²². Because the feeling of shame makes women a inclosed creature in society, they become less active personalities in the field of culture than men. Therefore, speaking concretely, the psychological world of women and the hidden aspects of their inner world are not sufficiently clarified in Azerbaijani literature.

In the mentioned paragraph, another technology of restriction related to women is clarified – the feeling hurt. To insult is to be the subject's source of information and to have the right to obtain it, to bind the subject's hands and feet without physical means (shackles, ropes), and to condemn the person to punishment without beating. All these functions of hurting actions have been applied to women more in history. Therefore, "the history of women repressed with feeling hurt" is a research topic with great heuristic potential in cultural studies. By revealing the fact that the boundaries of culture

²² Misheva, V.İ. Shame and guilt: Sociology as a Poetic System / V.İ. Misheva. – Uppsala: Acta Universitatis Upsaliensis, – 2000. – p. 39.

are limited by means of censorship, resentment, and shame, the expression "expanding" in relation to culture has acquired the right to citizenship. By the way, when feminists worked on the phenomenon of women with special attention, they included many cases of women in the culture that were outside the scope and boundaries of the previous culture.

As it is known, for thousands of years women remained a mysterious, unknown inner world for men. According to feminists, it was this causal chain that caused man's fear of woman and his desire to subjugate her to his will. Being source of life the woman has another reason in causing mixed feeling such fear, admire and etc. in man.²³

Based on Karen Horney's argument, we argue that some of the prophet Muhammad's hadiths about women should be interpreted not as hatred of women, but as warnings about the dangerous consequences of fearing women. The Messenger of God reveals the strong influence of women on men from this fear. The educational significance of the hadiths is to deter women from abusing their opportunities with the threat of hell.

It is specially emphasized that there are such layers and segments in the society that are excluded from culture. We mean the unconscious collective soul. The famous psychologist K. Jung called it "collective unconscious soul" or "collective unconsciousness"²⁴. There are a lot of events in society that are beyond reflection, i.e. the goal of thought. Now, taking such facts into account, we can say that culture is a set of human activity and the products of this activity that passes through reflection and consciousness. In the history of culturology, the term "informal culture" was unexpectedly placed next to the term "culture". And the study of many phenomena of ancient and the Middle Ages was based on it, due to the demand

²³ Хорни, К. Женская психология / К. Хорни. - St. Petersburg: Publishing house of the East European Institute of Psychoanalysis, - 1993. - p. 38

²⁴ Аналитическая психология: Прошлое и настоящее / К.Г. Юнг, Э.Сэмюэлс, В. Одайник [и другие]; сост. В. В. Зеленский, А. М. Руткевич. - Moscow: Martis, - 1995. - pp. 176-178

from society to penetrate many layers of "informal culture" that the concept of "culture" does not allow.

Our research gives us reason to conclude that culture or its fields are opened in two opposite models. One model creates centrifugal impulses in a concentric structure, and its main principle is unification. Standing of some fact in the culture in the center as a basis and a beginning, and gathering the multitude around it, prompts them to be identified with it and thereby enables them to acquire an essence corresponding to this singularity. And with that, the repression of those around the center begins, because by uniting them to itself, it reduces their diversity and, as we said above, makes them disappear in itself.

The other model induces a centrifugal process, causing multiplicity in the type of space that has been steadily expanding since the Big Bang, resulting in the most diverse configurations of the poles of the singularity and multiplicity. At this time, the surrounding majority "disgusts" or refuses to identify with the center for various reasons. As a result, the act of identification becomes invalid.

The analysis of cultural processes on the basis of centripetal and centrifugal models has given us reason to say that until the XIX century, men and men's world created the usual form of culture both in the West and in the East. In this way, masculine criteria (or identification with men) were decisive for many of the values. As a proof of this statement, we can show that male views and criteria were at the core of clothing fashions up to the mentioned century. It was also noted that male dominance in culturology is given in two models. In one, as Lacan's "phallogentrism" describes, the male forms the single center of the concentric pattern. In the other model, dominance manifests itself as widespread and confirms that masculinity manifests itself everywhere.

Post-structuralists even criticize humanism for placing the subject (andro-subject, i.e. the male subject) at the center and surrounding it with many repressive institutions. Taking into account the presence of a significant repressive environment against women in the society, the thesis focused on the phenomenon of repressiveness. At this

point, the ideas of prominent theorists such as H. Marcuse, M. Foucault and R. Barthes were addressed.

The epistemological functions of male-centrism (andro-centrism) of culture were also touched upon. It was noted that science systematically excludes women from the position of the subject who acquires knowledge. In this case, a man is associated with culture, knowledge, science, and rationality, a woman is associated with nature and feelings as someone else in relation to a man. As a result, it turns out that a woman can only be the object and target of scientific knowledge, not the subject.²⁵

In the dissertation, the theories of matriarchy, which is a kind of alternative to male-centrism, were also considered, and the concepts of the Swiss Jacob Bachofen and the American ethnographer Henry Morgan were analyzed. It has been shown that Bachofen identified matriarchy with the procreative, biological, irrational, emotional world, and tried to explain female psychology and social character on the basis of Goddess myths. Morgan deduced the primacy of matriarchy in tribes whose descendants are considered by the mother's line.

In the course of the research, the institution of "virginity", which is essentially connected with the concept of "woman", was explained in the context of the formation of patriarchy. It was noted that virginity could not be a condition showing a woman's morality during the Ana Khanate, it was a biological indicator. Only during the period of patriarchy, in addition to expressing the power of men over women the requirement of virginity became one of the important conditions of the monogamy, i.e. monogamy family phenomenon. It has also been clarified that the influence of the institution of virginity has narrowed with the weakening of patriarchal traditions.

As a conclusion of the first paragraph, it is noted that from the second half of the XIX century, both matriarchy and patriarchy theories presented culture in a new, gender-centric model. At that

²⁵ Malson, H. The thin woman: feminism, post-structuralism and the social psychology of anorexia nervosa / H. Malson. – London: Routledge, – 1998. – pp. 36-39

time, it became clear that in the matriarchy the conflicts between people and communities were in a milder form, however, patriarchy brought bloody wars to culture. Feminists suggested that under matriarchy, religious feelings and worship were based not on fear, but on gratitude for life. The patriarchy exploited the feelings of fear, obedience, and humility in religious feelings.

The second paragraph entitled "**Gender world seen from culture and culture in feminist theories (XIX - XX centuries)**" reviews various theoretical reconstructions of cultural phenomena. It is noted that the influence of the Courteous period can be seen on the basis of the change of attitude towards the phenomenon of women in Western Europe in a respectable direction. It was in the Courteous tradition that Beautiful Khatun (Donna) "was ascend to the throne". In the patriarchal culture, while the gentleness and respectful behavior of a man towards a woman is not suitable for a real man's character, the Code of Courteous formed in this Patriarchy found its difference with the anti-patriarchal alternative.²⁶ Although the feminine ideal gained importance in the course of the gender evolution of the Victorian era, female attractiveness was not allowed to the cultural model. The basic situation of Victorian culture can be seen as a lack of trust in gender anatomy. The most dangerous part of this insecurity was the woman's internal biological processes. The main situation of Victorian culture was to form and implement a special ideology, special ethics and aesthetics, in short, special cultural taboos to overcome this biological insecurity. The novels, fashions, women, family ideals, child upbringing, etc. are involved to this process in order to justify culture's repressive actions on gender biology with noble, moral goals and meanings.

When we considered at the cultural-gender situation of the time in Victorian culture, we found that the prohibitions on the entry of gender relations into official culture were actually typical of patriarchal cultures in different parts of the world. Wherever patriarchy is strong, cultures have created regulative and moral

²⁶ Рябова, Т.Б. Женщина в истории Западноевропейского Средневековья / Т. Рябова. - Ivanovo: Juno, - 1999. - p. 19

situations to minimize this threat, taking into account the attractiveness of women. One can even notice such a regularity: the more traditional a culture is, the greater the number of objects considered dangerous.

The second paragraph also pay attention to the attitude of women within the framework of Victorian culture and in Islam. In Islam, the physical hijab was replaced by the spiritual hijab in Victorian culture. Contrasting differences and similarities when both are reconciled opens up interesting epistemological perspectives from the point of view of cultural studies. We can see that the Christian tradition of interpreting the mythology of Eve is at the root of the regulative pressures placed on women by Victorian culture. But over time, as the Mother Mary motif became relevant, the woman began to emerge from Eve's shadow. This line led to the movement for the recognition of women's rights and freedoms in the XIX century and, as a result, the collapse of the Victorian cultural model. Gradually, strict morals related to women were forced into churches, monasteries, certain communities (for example, Mormons), villages, and in cultural centers, in countries that took the path of modernization, the idea of women's freedom and emancipation won and created a new gender situation in the world.

In the world model of XX century culture, the approach to women is changing. We observe the change of this situation in the crisis of Victorian culture, in the rebellion of modernism against traditional values, in the results of the feminist movement. During the process of modernization, a free, emancipated woman began to appear not only in Europe and America, but also in the East. Accordingly, topics and problems related to women, which were closed in previous cultures, were created.

In the dissertation, the important premise of Christian scholasticism about the original sin of Eve was also examined (by the way, throughout the history of Christianity, the lines that humiliated women and rehabilitated women ran parallel, although the second line was weaker). And at the same time, it is concluded that in the Islamic world, in relation to women by the patriarchy incredulity and doubt was traced, however it is impossible to imagine Muslim

philosophers and theologians being divided into two opposing camps, either asserting or denying the eternal guilt of women in the image of Eve. "Kuran-i-Karim" also stated that the snake led the first Eve astray. However, based on this fact, speculative judgments about women being the main sinner or soulless were alien to Muslim philosophical and theological consciousness and discourse. No thinker in the Muslim world had called women the "weakest point" of mankind in front of the Devil, and therefore had not treated women as creatures that infected humanity with sins. However, as the patriarchal order in Muslim societies intensified, the status of women underwent corresponding transformations.

The results of achieving women's freedom in the West from the beginning of the XIX and XX centuries created the image of a Christian woman who commits adultery freely and easily in the rest of the world, especially in the perception of many Muslims. A vivid example of this can be seen in Mirza Fatali's play "The Story of Monsieur Jordan, the herbalist and the dervish Mastali Shah". There, jealous Azerbaijani women imagine the women of Paris to be immoral.²⁷ However, in Mirza Fatali's play, the European woman, who appears stained by the filter of Azerbaijan's traditional culture, and in the eyes of Shahbaz Bey, becomes a means of revealing the backwardness of the Eastern woman.

As the family phenomenon in Islam and other Eastern worlds maintains its patriarchy with considerable insistence - a woman as a mother, as a wife, as a child who does not endanger the honor of the father is very dear and valuable to the Eastern man. Therefore, when an Eastern man sees a threat from the West to this lovely image of a woman, he becomes an anti-Westerner more easily. However, the emancipated modern woman of the XX century, who seems uneducated and disrespectful to an oriental, is actually a product of the industrial world, not Christianity; Victorian, Catholic, Orthodox morality shows that such an image was frowned upon by all branches of traditional religiosity. In this sense, the attitude towards women in

²⁷ Axundov, M.F. Əsərləri: [3 cildə] / M.F. Axundov. – Baku: Elm, – v. 1. – 1987. – p. 62

medieval Christianity was more familiar to Muslims who lived with Shariah ideology, and even in some cases it was more rigorous, i.e. more severe.

The analysis of two stereotypes of women in the West and in the East (the Western woman with excessive freedom and the Eastern woman living a slave life) suggests that both stereotypes were not born from ethnographic impressions or theoretical studies of other cultures, but were related to ordinary everyday consciousness. For example, if one man is allowed four wives in Islam, then the woman is equal to one fourth of the man. From here, the idea arose that in the Islamic world, women are in a low, semi-human state. It seemed to Muslims that if a woman is not covered, then she is free.

Ahmet bey Agaoglu's views on the status of women in Islam were also expressed in the dissertation²⁸. The prominent Azerbaijani thinker showed that women's rights are recognized in Islam, which are not fully recognized even in contemporary France. According to Agaoglu, the civil and social rights of women established in early Islam were gradually eliminated in the following centuries, during the caliphate period.

The second chapter entitled "**Culture as one of the main factors in semiotic processes**" consists of two paragraphs. In the first paragraph called "**Generative and semantic processes in the dynamic development of culture**", it is tried to show the place and function of semantic generation in the dynamic development of culture, in order to the role of the female phenomenon in this process can be determined in the following chapters.

In our research, we mention such a provision that it is necessary to work on the content of this concept in dynamics, not being satisfied with the static meaning taken from the eidetic image of understanding "culture". Accordingly, we also consider the concepts of "body" that indicates the frozen or stationary state of things and "event" that leads them to uninterrupted frequency. We note that the antithetical words "culture as a system of events, world of processes"

²⁸ Ağaoğlu, Ə.H. İslama görə və İslamda qadın // – Baku: Ulduz, – 1990, №3, – pp.68-80

and "culture as a set of objects, values, objects" help to understand the essence of cultural phenomena more fully. In this sense, losing culture in the plan of semantic generativeness allows us to overcome our everyday life with culture and turn it into a scientific one.

According to our understanding, division of culture into scientific, religious, aesthetic and other areas serves to modelize the processes. The reason is that when we distinguish religious and artistic cultures, t.i. when we show them as two different sub-systems in culture, we take the "lines of action" and channels of differentiation of their influence on each other: an influence goes from the culture to its sub-systems. The other influence channel moves between these subsystems. The first effect is channeled from the sub-systems to the culture as a whole. In the dissertation, examples are analyzed based on the dynamics of physical influence between culture and sub-system, and finally to the whole of culture, as well as between neighboring culture areas.

As for the national literature, in our opinion, Kamal Abdulla's "Unfinished manuscript" receives impulses from the activists of the two-way flow of information between science and art in the Azerbaijani culture of our time. If the system of philological knowledge of scientific culture does not have a background and context, it will make the perception of "unfinished manuscript" difficult, because it creates the question "can it be a work of art?". It is a mechanism of aesthetic pleasure in perception when we translate the researches conducted in philology with only the manuscripts, as well as Kamal Abdulla's scientific research "Hidden Dede Gorgud" into the context of the literary.²⁹ In turn, the novel creates the opposite effect and allows philologists to understand Dede Gorgud's texts in a non-standard way.

Such a thesis in the dissertation is emphasized that the lack of total development of society and culture should not be ruled out. In general, culture is a set of actions in different directions. Success is achieved by getting closer to a highly valued, desired and idealized

²⁹ Əlişanoğlu, T. Mif və yazı arasında bir dünya // – Baku: Tangid. Net, – 2010, № 7, – pp. 299-302

goal, i.e. by realizing this ideal. Regression and recession are moving away from this goal. At this time, the ideal concept is perceived subjectively. According to that, in the societies where patriarchal rules are desired and taken as an ideal, the cases that bring the culture closer to this ideal will be considered development. Therefore, the more women willingly accept the hijab, the more advanced the spiritual culture is. The more a woman in her family agrees not to limit her freedoms, the more morally high she is. However, at the level of the modernist paradigm this situation leads to the decline of Western civilizations, which have gained semantic exhaustion and therefore it is valued the cultures that turn this situation to the ideal. In the study, some semiotic paradigms along with the semantic processes of culture are clarified. The form plan and phonological line of the word "woman" creates certain female type according to the principle of eideticity in the speakers' mind. For someone, this female eidos can be acquired from the mother, for someone, from the appearance of a spouse or lover. However, as time passes, the eidos in the content of the word "woman" gains additional features with concrete information. Thus, researches on the problem of women in culture, in fine arts, cinema, and in cities, standing in the "present" image of women characters enrich and revise the verbal image of women in someone's mind.

One of the serious activities in culture is semanticizing world and cultural events. To make sense of the world is also to argue if any meaning is correct, in place, or perspective. Consequently, in culture, all the events on the semiotic level, and concretely, even on the image of the woman, sometimes struggle. One of the most serious goals of the feminist ideology is to raise the image of the woman associated with the word "woman" with the image of high and even to make it look like what men should not be. In the Azerbaijani culture, the songs and poems dedicated to the mother are actually intended to cleanse the image of a woman from the neglect or abuse of men in the household.

In the course of the research, it was concluded that cultural activity is not only building and producing cultural values, as well as perceiving or managing these values (and cultural products in

general), but also semantic generation and transformations; it is to add another meaning to the meaning of a word, to get another meaning from the meaning, to put the meaning into different variants and shades. All these processes take place in every layer, stage, and field of culture. Anecdotes, jokes, poems, video clips, philosophical treatises, memoirs - all of them serve their own purposes, are capable of giving new meanings to words, new meanings to old meanings.

In our study, the difference between conventional, iconic, metaphorical, metonymic, and indexical signs has been specified in order to be able to use them as a necessary cognitive tool. It has been noted that the semiotics of culture allows us to understand the nature of culture and directs our eyes to the semantic generativity of signs. Science has given a common name - "semiosis" to the creation and perception of symbols, to doing various things with symbols, for example, threatening, repression. Culture is also a place of semiosis, and an important type of activity in culture is semiosis. We have distinguished four types of semantic generativity; 1) The first type consists of the method of adding new meanings to its meaning nest or creating other connotations and associations with that form by keeping the form of the sign unchanged; 2) In the second type, new meanings are obtained by showing a mega-meaning in different situations and transforming it; 3) by slightly changing the form of the second type, it creates a chain of new meanings in its semantics; 4) The fourth type finds a new form for the old meaning, because of which it arises from enriching the old meaning either with shades or connotative meanings. At this time, the point is summarized that, just as exegesis and interpretations in theology give new meanings to verbal signifiers that remain unchanged, more concrete, sacred discourses, and in this direction exhibit options that can be reduced to semantic infinity, as well as enriches artistic theories, by reducing semantic variations to immutable canons, culture with meanings.

Our research give us reason to conclude that one important task of theories is to enrich the cultural memory, the language and text system of the culture, the symbols of the culture with new meanings. Therefore, theories have the function of semantic reproduction, and because of it, our meanings give importance to the layering of

meanings in our world, and their proliferation in various combinations. In our semantic world, not only because of our non-scientific and practical activities, but also thanks to our scientific activities, the most fantastic dance of meanings takes place. Also, this dance does not only have old meanings. Dance is constantly being given new meanings in culture. Internet space, media world, man-woman relations - all are old and new places of meanings.

Thus, when considering human cultural activity from the point of view of those who seek meaning, scientific, political, semiotic activity is a complex process that is the opposite of one another. It turned out that the categories of "truth and untruth" give victory in the world of meanings or affirmation, powerful weapons for self-defense. For this reason, semantic generation is at the center as a very serious cultural problem.

The second paragraph is called "**Ancient world in semiotics and cultural approach to it**". In this paragraph, it is mentioned that the concept of "semiosis" in modern semiotics covers all creative and transformational processes related to signs and text. At this time, the etiology of meanings is considered. We will call another type of semiosis as semiosis. In the first type of semiosis, we see the semantic etiology of the social phenomenon. In the second type of semiosis, we witness how some event spreads to the whole society and gives meaning to many facts.

In the paragraph, meaning transformations are shown on the example of the animal realm. It is noted that culturologists, ecologists, writers, photographers try to give new meanings to various animals, to neutralize their hatred and aggression, and to educate them to admire them as a natural phenomenon.

The cultural significance of the semiosis process is not diminished by various socio-cultural phenomena. We have reviewed the revolutionary changes brought about by the Canadian scholar Herbert Marwell McLuhan and his book "Gutenberg's world" in the social and cultural sphere, and we have evaluated the semiological transformations. We have come to the conclusion of such a semiosis that every writing and every creation is interpreted with the words "bringing glory or not".

In order to understand the cultural significance of the semiosis process in other material, the situation of the meaning created by the family phenomenon in the culture has also been considered. In our opinion, when the family turns into a semiosis fact, it gives the meaning of family to the distant relatives and, accordingly, forces them to be obstacles in the care of the factors that divide the family.

In the dissertation, the phenomenon of "progress" or "modernity" (modernism) is also investigated as a deterministic type of semiosis branches. As it is clear, M.F.Akhundzadeh, H.Zardabi, A.Huseynzadeh, A.Agaoglu, M.A. Rasulzade did not negatively evaluate some events of traditional culture from the modern point of view. In this regard, M.F. Akhundzadeh's "John Stuart Mill on freedom" article is noteworthy. He sees automation (in modern terms, robotization) in all people and all social, moral, cultural behaviors of traditional culture, and in this context, he emphasizes the necessity of Azerbaijan's critical attitude to the world.³⁰ In fact, by entering into the renewal of the cultural code, Mirza Fatali seems to be entering into a semiotic battle with the oldness of Azerbaijani culture, its meanings and directions that do not match with the modern part. In general, XIX century Azerbaijani intellectuals, and later the ideologues of modernity and modernization, created semantic and semiotic incidents (catastrophes) in the religious, spiritual, and artistic fields of traditional Azerbaijani culture, as well as in ordinary ways and mentality, with their semiosis. What we have said can be more easily combined in clothes and fashion.

In the research, it was revealed that as a whole and on an individual level, semantics became a means of war, struggle, and aggression, causing anxiety in the normal state of culture. However, when such a "semiotic war" becomes a conflict of cultures, past and future culture, the cultural disaster we are talking about begins. An example of this is the administrative reforms carried out in Ottoman Turkey: the new semantic situation that emerged in the example of II Sultan Mahmud's replacement of the turban is analyzed.

³⁰ Axundzadə, M.F. Con Stüart Mill azadlıq haqqında // – Baku: Yazı. Literature journal. – 2012, №1 (2), – p. 8.

The most serious consequences of Europeanization reforms in culture are in women's clothing. When Europeanization directs the acts of semiosis, t.i. changing the meanings and forms in the traditional symbols of culture to women, it seems to cause a cultural earthquake. Changes in women's clothing, in fact, create a significant problem and resistance to male dominance in culture, and create serious situations for male will. In countries such as Azerbaijan, the transition of women to European clothing was also associated with a foreign religion (disbelief), therefore it caused the wrath of the clerics. However, the Bolshevik revolution and its resulting acts of emancipation, such as taking out the headscarf, politicized the change of women's clothing - turned it into a struggle against the "exploitative bourgeois-feudal system", i.e. gave it a socio-political meaning, and thereby took away the stigma of "disbelief clothing" by the Europeanization of clothing.

In the dissertation, two directions of the process of semiosis related to women's clothing are revealed. The first direction was the modernization of women's clothing under the influence of Europeanization. The second direction was manifested in the fact that women considered themselves as the beginning of semiosis, creating meaning with their clothes. After the woman began to change her clothes under the influence of modernization, turning from the object to the subject of the process, she was already performing the act of semiosis. At that time, nothing could be left out of her semiosis, i.e. the act of meaning - not a political movement, not a kitchen, not a world of entertainment, not a marriage. Phemin semiosis itself is a process that has an important influence on mentality. It is noted that the semiotic revolt of radical feminists, who became active in the 70s of the XX century, directed against the traditional family institution, had an earthquake effect on the mentality.

According to our opinion, the representation and artistic analysis of the most remote corners of women's psychology in the literature of the XIX-XX centuries was not only the result of the talent of Western writers, but also the breadth of Western literature. It also appeared as a result of the influence of scientific thinking and

scientific culture on all departments. We can say this, feminist activists who changed the gender structures in favor of women in the Western mentalities, i.e. enriched this mentality with many meanings aimed at women, had their influence with various actions as well as with scientific or like scientific arguments.

In recent decades, Western women have created such a situation in the mentality that a male model is no longer formative in male education. The traditional situation was such that the image of a "real man" was "inhabited" in the mentality of the growing boys because of literature and folk tales. And then the boys were divided into groups that responded to that model completely, to a lesser or greater extent, or did not respond at all. After the disappearance of this dominance in the Western mentality, many types of "real men" were formed in the national psychology, and this pluralism had its consequences in the upbringing of boys.

In this paragraph, the cultural aspects of the images of historical female characters, such as Semiramis, Nefertiti, Cleopatra, who excited the Western consciousness, were also considered. In our opinion, when Europe modeled the East in the image of the "other", the "foreigner", these three beautiful, effective women added intimacy and other features of ancient male-female relations to the image of the East. Consequently, in the image of the East, the West imagined the alien world in the drama of love and admiration. All three women combined a dramatic trajectory of independence, rise and fall in their lives. Their image in the Western mentality postulated the antiquity of this trajectory. On the other hand, Semiramis, Nefertiti and Cleopatra satisfied Europe's need to find ideals in the beauties of the "other world", i.e. in the "other". Also surprisingly, these women have done the work of semiosis by giving a legend and an image to the brand system of the West.

A very serious proof of the meaning of the Eastern woman in the Western culture is the Bible, more precisely, the Old Testament. Under the influence of Christianity, biblical women, as very important symbols of Western spirituality, instilled meanings into certain situations and conflicts from a cultural point of view. In the dissertation, the characters of Old Testament women such as Sarah,

Deborah (Devorah), Judith, Esther were analyzed. The influence of these characters on Christian ethics is shown. It is noted that in the later centuries of Europe, when a woman appeared as a savior or when a woman was needed as a savior, biblical women acted as arguments and justification tools in culture.

When we compare the West and the East, we see that the West chose the famous women of the East, mythologized and symbolized them with their names, and thus involved them in the meaning process called semiosis. As far as the Eastern culture is concerned, neither the Muslim, nor the Hindu or Buddhist variants have turned any famous Western woman into a symbol that is the basis of the acts of meaning, that imprints its lines on the mentality, although Christian women were known in the Ottoman and Azerbaijani worlds. Here, the woman as a representative of "another world and culture" formed the basis of three famous works of art: the Greek girl who is the lover of Sheikh Sanan, the Armenian girl who is the lover of Karam (Asli) and the Georgian girl who is the lover of Ali (Nino). But even if these women were historical prototypes, they were fictional characters. Although they have a high meaning as lovers in the works, they did not bring the influence of other cultures to Azerbaijani culture. Only since XIX century, due to the influence of the modernization processes, we can observe the increase in the attractiveness of the clear image of the "European woman" in enlightened circles in the Muslim, Hindu and Buddhist East.

The third chapter called "**Psychological types of women and their cultural consequences**" consists of two paragraphs. In the first paragraph entitled "**The history of women's psychoanalysis and its cultural essence**" an attempt was made to reveal the psycho-cultural aspects of the women's world. First of all, the problem of the relationship between spirit and matter has been clarified in philosophy. It has been noted that until XX century, idealist philosophy divided the spiritual world beyond the human consciousness and soul into different layers. From XX century, Emile Durkheim, with the term "collective imaginations", opened a layer of the soul that is outside of individual psychology but closely related to people. Carl Jung found another layer that affects the

concrete human soul from the Spirit world and named it "collective unconsciousness". Freudo-Marxist E. Fromm showed that the soul, which science calls "psyche", is understood as a phenomenon "owned" by a person.

In fact, the soul is an open door to the world without people, and this door from time to time pours out incomprehensible ideas and information from there and uses people for their own purposes.³¹ In our opinion, the science of psychology studies the realm of the soul in connection with the material world and the physiological system, unlike the "realm" of the soul, which is in the darkness of the unknown. Because "psyche" sparks in the communication lane of the soul with physiology, material world, and culture, and therefore, the subject of psychology is born. We use the term "matter" to distinguish the spatial manifestation of spirit, and space itself, from other layers. Now, if we stay in this model, in this construction, we can say that the manifestation of the soul in space and time takes place psychologically. From Erich Fromm's theory of social character, it can be concluded that the deterministic relationship between society and human psychology is not unidirectional. Society forms a special mechanism to "produce" the type of person it needs.

The paragraph emphasizes that the psyche is a manifestation of the soul in some physiological-biological system. Aristotle used the term *entelechy* to indicate this. In all living things, if the substance is structured for certain purposes, for example, eye for seeing, stomach for digestion, then that substance has *entelechy*. *Entelechy* is matter taking form to fulfill certain purposes. With reference to the concept of *entelechy*, we assume the following: first, when the soul unites with the human brain, it forms the psyche; second, when this soul unites with the female and male genders, it gives psychic differences in the differences created by gender differences. This is what we call the differences between female and male psychologies. A national psychology is obtained when the spirit infects (or collapses) the biophysiological and ethnic structural network of the nation in

³¹ Фромм, Э. Психоанализ и этика / Э. Фромм. – Moscow: Republic, – 1993. – p. 266

national psychology. In every era, the structure of society is shaped by men and women who have acquired social characters and psychological types from the national spirit. The paragraph also characterizes female psychology as the form the soul takes when it encounters female biophysiology. At this time, there is still no national, social-contextual concretization.

We show that even before Freud, in the culture of the West, which bears the traces of patriarchy, i.e. maintains masculinity, the supremacy of the man and the fact that the woman is under the will of the father, brother, and husband prevailed at the level of principle. When Freud came on the scene, he scientifically conceptualized that principle based on the paradigms of psychoanalysis, thus making it more coherent for the West.

In the study, Z. Freud's hypothesis about the formation of girls' psychology arising from "anatomical imperfection based on the feeling of incompleteness " was interpreted, and the judgments of the adepts of this idea, such as Erich Fromm, Anna Freud, Karen Horney, Carl Jung were analyzed. Such a conclusion is emphasized that Freud and his followers connect the reason for women's lack of trust in their peers with the Electra complex. A girl's dissatisfaction with herself due to her "biological envy" soon leads to dissatisfaction with all women. Disagreeing with the views of Freud and his followers about the perpetuity of biological factors that shape female psychology, which they call masochistic, we showed that in societies where women's rights are trampled and boys are preferred, by biology girls' feelings of incompleteness are deepened with cultural factors. Basing to Juliet Mitchell's idea we show that the main reason why women are kept under pressure, repression, suppression, and yoke is hidden in the depths of human psychology.

Thus, we saw the resonance of Freud's ideas about women's psychology in feminism in a concrete material. A wave of this resonance contributed to the emergence of psychoanalytic feminism, providing its platform with generative ideas. At the same time, it was noted that one of the main shortcomings of Freudian and feminist theories related to gender and women's problems is the understanding

of cause-and-effect relationships in such studies as in the period of admiration for the laws of mechanics.

Carl Jung's theory aimed at detecting psychological types of people was also analyzed in the dissertation. There were two crucial types in Jung's portraits, the introvert, i.e. inward-oriented, and the extrovert, i.e. outward-oriented types of people³². He considered extroversion characteristic of women. In this type of woman, he showed emotionality as the main aspect. In consequence, Jung revealed women as creatures who cannot overcome their emotions with thought. In our opinion, although Jung built a very interesting theory about extroversion, the portrait of a woman based on this theory does not go far from the typical image of women in literature and popular opinion.

We conclude that when feminists raised the issue of psychology and other characteristics of gender, they emphasized the role of the social environment in order to counter Darwinism and Freudianism, although they did not materialize this environment with the term "materiality" as Marxists did. Therefore, when talking about the social environment, they did not emphasize class relations, did not turn the laws of change of socio-economic formation, as well as the laws of dialectics into an epistemological tool. Although, of course, they could not stay out of the indirect influence of Marxist sociology.

We note that different punishments are prescribed for girls and women who do not meet the definition of "girl" or "woman" in culture, i.e. who commit actions that are not included in this concept. If it can be said that way, culture forces women to be in women's psychology. So, female psychology in women is not only a natural state, but also a mask-type state that they are forced to put on.

In the thesis, the criticism of religion as a tool of patriarchy oppression by feminists was touched upon. Feminists have examined traditional religions and clarified that they ignore women's private religious experience and women's need to express their religion. In each of the world and national religions, women are degraded in

³² Юнг, К.Г. Психологические типы / К.Г. Юнг. Moscow: State Press, – 1924. – 96 p.

various ways as secondary creatures. Our research has revealed a significant unfairness in feminist criticism of monotheistic religions. In our opinion, monotheistic religions first started from taking into account the psychology and personality of women, and in the end created a new psychological model of women and forced them to reveal and declare themselves in this model. In all world religions, after the stage of reckoning with women's psychology, there was a stage of suppression of women, but in all of them, women had a serious influence on the issue of divine love. In our era, especially in the West, women's psychology has not only been rehabilitated in monotheistic religions, but got rid of stigma. Already, women with their psychological complexity have become active subjects of both religious processes and cultural semiosis. Feminists draw attention to the masculinity of monotheistic religions and propose liberation from male-centrism as a condition.

This theme finds its further development in the second paragraph entitled "**Main paradigms in the study of women's psychology in the context of culture**". First of all, the issue of psychological portraits of women in art is interpreted. In contrast to the Muslim East, in European pre-Renaissance and post-Renaissance painting, there were – if not as many – portraits of women that reflected the rich nuances of female psychology. At the same time, it is emphasized that the large number of bright male characters in painting, literature, cinema, and theater, and usually the creation of female characters as a "technical" addition to male heroes, was due to the stronger masculine tendency in art. Most of the time, the man's destiny was in the center, the focus, and the woman's was taken to a little orbit, to the peripheral space. The history of art has revealed brilliant works that meet the ideals of a good mother, a beautiful wife, and a true lover formed by patriarchal culture. In other words, art formed the male value system in women.

Despite all the achievements of the history of art in drawing the female character, the psychology of women in the history of ideas became an object of analysis in the direct sense of the word only from the end of the XIX century. Although the method of thinking proposed by Freudianism, which appeared at that time, provided the

culture with rich information about women, it was eventually exhausted. In the XX century, various feminist concepts emerged that turned the phenomenon of women into the subject of their research. Soon, he moved to form new and heuristic paradigms in feminism. Taking the deconstruction paradigm from the postmodernists, feminists exposed the hidden goals of all philosophical-cultural theories and indirectly opened their service to patriarchy. It was the deconstruction paradigm that led them to the idea that the theory does not only reflect the world, i.e. it does not build a system of references to world realities. Therefore, the theories created within the framework of the women's movement should be dynamic tools that serve the purpose of women.

It is noted in the dissertation that the roots of feminism go back to the liberal ideas of the XVIII century. Over time, the influence of socialist ideas in feminism has formed its own branch. Some scientific paradigms are repeated in all feminist movements. Considering these universal paradigms, Amy Mazur writes that feminism is a concept that generates many issues, debates, variations of ideas, tactics and strategies of action. According to the paradigms repeated in all branches of feminism, opening women in the network of law is present in every movement. However, the emphasis of these rights in terms of priorities and which perspectives are projected are different in currents.

The subject of philosophical ethics is spirituality or morality. This ethics does not put the question of power in the center, i.e. it makes little use of the political apparatus when conducting research on ethics. However, feminist ethics seeks to expose the hidden involvement of power in morality. Feminists took the deconstruction paradigm from postmodernism in the principle of exchange of ideas and "found" repressive traces of controlling and keeping women under the yoke behind the veil of the embodiment of high morality in moral norms.

The productivity of liberal feminism paradigms for our time is undeniable by very serious facts. They gave an impetus to the writing and publication of many international documents, the creation and development of institutions. This trend is one of the important factors

that shake the patriarchal barriers blocking the flow of globalization. Because of this importance, it has gained various ideological enemies in different regions.

The materials presented in the dissertation show what riches the paradigms of liberal feminism open up in the women's problem. At the same time, it raises new questions about the nature of egalitarianism. Among these questions, positive discrimination, the prominence of the male standard in gender equality gains importance. In this regard, we can say that, for example, positive discrimination in the parliamentary elections, allocation of a quota to women does not allow them to develop struggle in the parliamentary elections. In gender equality, a man is taken as a standard, and a woman's right is developed until it reaches this standard. Feminists, on the other hand, are fighting for a world where there is no gender standard.

The phenomenon of "Islamic feminism" was also touched upon in the dissertation. On the one hand, the influence of this concept of liberal feminism refers to the women's movement that originated in the Muslim world, and at the same time it includes studies that examine feminist issues in the Islamic world. On the other hand, it is the name given to a movement that engaged in an ideological struggle with liberal feminism to "defend" the Muslim world in women's issues. Consequently, the results obtained by liberal feminism create a complex picture, i.e. it develops the main line of the women's freedom and emancipation movement in the West and East, and also produces its opponents in the West and East.

Marxist and socialist feminism were also interpreted in the study. Socialist feminists were the first to appear on the field of history and were in some ways the same age as liberal feminism. Marxist feminists, on the other hand, only later grouped together and proposed supposedly more effective way to the goals to which socialist feminists had dedicated themselves: this way is revealed by the paradigm of "revolutionary thinking". Socialist feminists worked in left-wing parties and fought for women's economic independence, health, abortion rights, and education. However, although this current of the women's movement sometimes builds its discourses on

Marxist paradigms, it had to admit that the dominance of men does not arise from class inequality. Gender inequality is beyond class relations. In this sense, describing and explaining male-female relations in terms of class relations is a vulgar approach to the matter. When looking at the paradigmatic rigor of Marxist and radical feminism influenced by its paradigms, the reformist spirit of socialist feminism is evident as a much softer method and way of thinking.

By the way, radical feminists took the theory of Marxism and replaced the "proletariat" with "woman" and tried to show the oppression it was subjected to. Like Marx, who considered the development of class consciousness possible because of the unification of the proletariat, the afore mentioned radicals also raised the question of the development of femininity consciousness through the unification of women.

The dissertation provides detailed information about the deconstructions of radical feminists, the "transitional history" paradigm that studies the transition of ordinary women from one stage to another, and eco-feminist approaches that take women's issues in harmony with ecological sensitivity. This paragraph also returns to C.Jung's theory of archetypes and interprets Jin Shinoda Bolen's concept, which creatively applied it in a feminist context. The novelty of Bolen's theory was that he declared all the important goddesses of ancient Greek mythology, i.e. each of the female goddesses, as an archetype. As a result, the character, psychology and fate of that goddess gave the characteristics of the corresponding archetype. Gene Bolen's discovery of the ideals, energy and functions of women in culture and social space, based on archetypes, became a special paradigm for feminists and stimulated similar conceptual searches. Its theoretical considerations and constructs also open methodological perspectives for our next chapter.

The fourth chapter entitled "**Solutions to the problem of women in Azerbaijani culture and cultural outlook**" consists of two paragraphs. In the first paragraph called "**The phenomenon of women in Azerbaijani culture and its various forms of manifestation**", the problem of women in different historical and

social layers of our national culture was investigated, and the types of women brought out by the cultural environment were clarified.

Azerbaijani culture has always stood on gender pillars. In many historical stages of Azerbaijani culture, "female-male couple" gave wings to artistic works, just as double wings served to fly. This duality can be seen from the binary in the names of the works: "Khosrov and Shirin", "Leyli and Majnun", "Varga and Gulsha", "Farhad and Shirin", "Yusif and Zuleykha", "Asli and Karam", etc. In fact, this gender pair shows how the poets see the unity of the female and male pillars at the base of the world. We cannot say that there are many similar works in Armenian and Georgian literature. Parallels to Azerbaijani literature can be seen only in Europe in such works as "Romeo and Juliet", "Tristan and Isolde".

In the dissertation, Nizami Ganjavi's attempt to create an alternative feminine social system in the example of the kingship of the ruling woman Nushaba in the poem "Iskandername" was also expressed. In our opinion, the dissatisfaction of Nizami and his contemporaries with the existing society instilled the interest to model a completely different society according to their own type. This was also possible because the patriarchal environment in Azerbaijan could not reduce women from the ideal and respect at the level of sublime culture. According to our understanding, Nizami's protest against the world of men, dissatisfaction with the unjust social and political rules of this world, on the principle of "finding an ideal in another" turns the utopian Barda kingdom into an attractive example. In general, dissatisfaction with the current state of society in Azerbaijan led to the opposition to the patriarchal (male) world, which was perceived as the embodiment of social defects, and the world of women, which was imagined as an ideal society free from those defects. In this situation, the women's column of the society became active and brought out many female images and types.

In the medieval Azerbaijani mentality, we see the transformation of the Artemis archetype in the image of Nushaba and her female attendants, and the transformations of Demeter in the images of Aisha and Fatima. We can show another Artemis archetype is Banichichak in "Kitab-i Dede Gorgud".

It is noted in the study that in Azerbaijani culture, women were considered as an important meaningful creature in all its forms, i.e. as a subject that carries out semiosis. An important part of medieval poetry is based on the tensions and concerns created by the mistress given in the "disaster" metaphor. The point was that the Shariah woman could not be the source of the semantic richness that inspired the poet. His loyalty and reputation did not create conditions for any jealousy, so it did not cause problems and incidents. It was "catastrophe" that was capable of inciting the Muslim lyrical imagination to create poetic pearls. It is interesting that it was in Muslim poetry that the imaginary lyrical woman, set against the type of Shariah woman, was able to turn trouble into a synonym of beauty. In general, in classical poetry, female beauty creates such a semantic situation that actualizes the sharp anti-Shariah aphorism.

In the research that touches on Nasimi's creativity, the mistress is characterized as the main generative beginning, the beginning of semiosis, which emotionalizes the world and religion in the poet's ecstatic consciousness, and semanticizes it with meanings. In Fuzuli's "Leyli and Majnun", love for Leyli as a source of semiosis gives special meanings to world events and reveals them from the angle of grief and presence.

In general, in classical poetry, artificial love purified the carnal nature of love and directed its address to the sacred sphere. In this kind of love, the woman also acquired sacral-transcendent features and characteristics perceived in a mystical sense.

With reference to the theory of archetypes, we say that "sanam" (idol) and "afet" (calamity) in Azerbaijani classical poetry correspond to Greek anti-patriarchal goddess archetypes such as Aphrodite and Athena. In general, in classical poetry, a woman does not appear as a gentle sex who obeys a man and rules his house, but in a metaphysical essence. The metaphysicalization of women in Sufism poetry reaches such a level that the metabeauty of the entire beautiful world created by God is represented in female beauty. The verbal means and symbols of describing the beauty of nature and even God seem to be provided by female beauty. Moreover, Muslim poetry significantly revised the image of a man who would be

considered exemplary for Shariah: a lover who lost his will because of his love for a woman, sank into worldly sorrow, and even sacrificed his religion and faith like Sheikh Sanan, was not the image of a man envisaged by the ideal of Shariah.

In general, classical poetry exhibits surprising conversions in terms of gender. On the one hand, the psychological portrait and even the physical appearance of the lover becomes feminized. On the other hand, when poets write about love, they use the lexicon and metaphors of lovers. The surprising thing is that all this is in deep conflict with the world model created by Shariah, but nowhere is the open hostility and struggle between Shariah and classical poetry recorded. In the Middle Ages, Shariah and classical poetry lived side by side in parallel conditions.

In the XVIII and XIX centuries, ashig poem and poetry found a positive female archetype in the new time coordinate system for the Azerbaijani mentality: the feelings between lovers became physical again. In the Soviet era, prose and poetry were not written by Shariah women, but by types of women that correspond to the Azerbaijani mentality. Positive women for this art became faithful, intelligent, ambitious daughters, sisters, wives and mothers (archetypes of Demeter, Hestia). Against these types of women, there were vulgar types of women who were envious, interruptive, and talkative. Soviet ideology raised the promotion of emancipated women to the level of an ideological task. In the Soviet emancipatory discourse, modernist sentiments were amazingly layered over the positive heritage of traditionalism. We can even talk about a unique symbiosis of these two tendencies. In this sense, as we have already emphasized, the woman was freed from the docile and dependent state of the former religious gender world and was involved in public life as an active social initiate. But at the same time, she did not become a post-moral person, but continued to carry the sublime ethical qualities of the traditional society.

Due to the influence of realism in Azerbaijani Soviet literature, the canonicity of female portraits and character underwent significant changes, and novels and short stories without women among the protagonists became rare artistic events. Thus, they either

gave direction to the plot with their different behavior, or the plot dictated to them new patterns of behavior. Along with this, it is noted that although considerable legal and social conditions were created for the emancipation of women in the Soviet period, women's problems in the literature did not have the emphasis and scope typical of Western feminist theories in the second half of the XX century. No matter how serious work was done for women's freedom at the state and cultural level in Soviet Azerbaijan, it was not possible to completely eliminate patriarchal remnants, so literature did not avoid them either. The 1960s focused on psychologism to free literature from plagiarism. At that time, the image of a woman becomes much richer both psychologically and in terms of the diversity of her character. In Anar's works "White harbour" and "Sixth floor of a five-story house", Tahmina, who has become European, but has not lost her national identity and dignity, becomes a new example for feminist thoughts.

After Tahmina in New Azerbaijan literature, the next wave in the perspective of feminism began at the end of the XX century and reached its peak in the XXI century. During this period, the most interesting process took place in the women writers' group. It included such figures as Gunel Mavlud, Gunel Anarkizi, Sevinj Parvaneh, Narmin Kemal, Nurida Atesh. However, we must admit that in the XXI century, the new generation of Azerbaijani art has been very daring in the topic of women, showed interest in previously untouched aspects, and modernized the discourse of that time to a certain extent, but they did not have such strength to carry out subtle psychological research.

The second paragraph is called "**Methodological perspectives of research on women's issues in modern Azerbaijani science**" and examines the path and scientific-theoretical possibilities of the homeland gender studies. At this time, the existing problems in the mentioned field are also summarized.

First of all, it is noted that globalization is not only the wide and easy, unresisting spread of information flow on a world scale, but also the spread of clothing, aesthetic and intellectual values in the fashion principle. In this situation, the scientific innovations of

advanced nations and civilizations have the function of stimulating contribution for those who are lagging behind according to the principle of attractiveness. At this time, we proceed from such a premise that women's freedom and rights in Azerbaijan were not completely the result of the internal progress of culture. Because of the economic and other institutional components of the culture did not even create a demand for women's labor force and women's intellectual resources, so a call for phemin emancipation was formed like in Europe. It should be taken into account that the Europeanism promoted by the ideologues of modernization in Azerbaijan was not only related to the way of life. They also turned European rationalism, theories, and enlightened paradigms into intellectual fashion in their country. In this matter, Agaoglu, who studied and lived in Paris and was formed as a scientist and publicist in the Parisian environment, had a special role. Thus, starting from the XIX century, interest in feminine problems began in Azerbaijan within the framework of general modernization or Europeanization processes, and scientific influence from Europe increased familiarity with scientific ideas related to women.

Until the first years of independence in Azerbaijani science, the anti-patriarchal anger typical of socialist feminism had fully produced its results. Even these results have created their own topic in literary criticism since the creation of works dedicated to exposing the oppression of women in art. Consequently, criticism and literary studies focused on the image of women in Azerbaijani literature and the problems of depicting oppression against women. At this time, it should be admitted that in the Soviet ideology, national peculiarities were not rejected as a dangerous ideological error at all; national indifference was even declared a bourgeois trait under the name of "cosmopolitanism". The most diverse areas of Soviet culture, including literature and art, operated on the basis of the principle of "national in form, socialist in content", which meant the unity of nationality and internationalism. Along with this, in the Soviet science and culture of Azerbaijan, there was a warning of "nationalism" next to nationality from time immemorial. This warning was made even more scandalous by the epithet "bourgeois".

Therefore, nationality should not go beyond the framework set by internationalism. If we transfer this thesis to the level of feminism or gender, it would be taken as follows: when examining the oppression of a specific Azerbaijani woman or the struggle of a woman with this oppression, the class aspect of oppression and the struggle against oppression could not be replaced by biological or irrational aspects. In the Soviet scientific environment, efforts to study women's world outside the context of class struggle, social and cultural oppression, just for the sake of science, were condemned as a manifestation of "bourgeois feminism". Therefore, in contrast to the West, in the science of the Soviet national republics, women and bold ideas outside the Marxist-Leninist canons hardly made their way. Azerbaijani science partially gained such opportunities only in the second half of the 1980s, during the period of Enlightenment, and fully during the period of Independence. Azerbaijan created a strong knowledge base for the era of Soviet scientific independence. That is why the gender "seeds" that came with the climate of globalization started to germinate easily "on the soil" of Azerbaijan. In the second half of the 90s of the last century, gender studies began to take its first steps in Azerbaijan. Since 1998, the "New directions of philosophy and gender studies" department of the Institute of Philosophy and Political-Legal Studies of ANAS has played a major role in this work. The articles of many scholars in gender studies such as Zumrud Guluzadeh, Ali Abasov, Rena Mirzazadeh, Yelena Gasimova gave the culture more or less consistent examples of using gender paradigms for new ideas and perspectives. As a result of this, in our modern culture, the phenomenon of women has become one of the foundations that give new directions of thought in the system of gender paradigms. In the years we have discussed, numerous NGOs related to women's rights and problems were established and implemented various programs.

It is mentioned in the paragraph that the important shortcomings of gender studies carried out in our country. For example, often under the name of such studies, not intersex relations, but only studies of various problems of women were meant. In other words, gender studies acted as a synonym of feminism. However, when

gender theories study culture and the world, they do not take a person in the form of a man or a woman, but in the unity of a woman and a man. In our country, only in some studies, the male phenomenon is touched upon, and often the author cannot go beyond the general ideas about men or women.

Another shortcoming of gender studies in Azerbaijan is that the authors find and reveal the problems of feminism and male-female relations in the materials they review, but they do not go to deeper layers in the principle of restoration and deconstruction.

Our gender studies do not study the complications that occurred in cultures that made women's freedom a priority. Therefore, it is not revealed what to prevent and what measures to take in order not to repeat those mistakes. This shortcoming makes gender studies non-practical in our country. If Azerbaijani gender scholars model the situations and tests that the expansion of women's freedom will bring to our national culture, their research will gain special value.

In our time, there is an ideal gap in relation to young people taken in gender relations. In this regard, another serious shortcoming of gender studies in Azerbaijan emerges, related to the inability to answer the question "what awaits us in the future". Modern Azerbaijani theoreticians dealing with the mentioned problem are unable to create the image of the required future.

It is shown that the main goal of some studies is the defense of the thesis that human rights (which the modern age established much later - in the XIX and XX centuries) belong to the Islamic environment from time immemorial. Such a provision is fully compatible with the trend of Islamic reformism, and to a significant extent, it is related to the desire to eliminate or soften the archaic and open patriarchal orientations of Islam. However, we must note that there are not many Azerbaijani theologians who try to reconcile human rights with Islam.

In the paragraph, some of the votive judgments of professor Ali Abasov, one of the trailblazers of gender and phemin studies in Azerbaijan, were analyzed. Ali Abasov's reasoning shows that he hopes that men will be cleansed of negative claims such as aggressiveness and hegemony due to the strong influence of women

in the gender system, and in this sense he predicts that a new type of culture and worldview, scientific thinking of a man who is "normalized" and "synchronized" with women as a result of gender there will be no danger for in this sense, gender will bring a new breath to science.

Recently, what is new in feminism research is that the woman seen from the perspective of gender in all important cultural events has begun to be thought of as the beginning of semiosis, as a being that dictates new models of culture, and as an aggressive, fearful subject that symbolizes the danger of feminism.

In the past years of the XXI century, the strengthening of feminism and the spread of gender paradigms, the popularization of gender ideas in the press, gave a kind of support to anti-feminist ideas. In Sabir's poetry, anti-feminist ideas were expressed by superstitious characters. In the XXI century, it seems that the popularization of feminist ideas gave birth to intellectuals who are the antipode of this stream of ideas and enter into polemics with it. In the last century, the respect formed under the influence of modernization and the value given to women in the Soviet ideology was total, therefore, the discourses of misogyny were voiced by negative characters in fiction. In life, these sayings would be in circulation among conservative, reactionary men. In the XXI century, anti-feminist sayings about women suddenly began to sound from the lips of those who presented themselves as progressive, democratic people.

At the end of the dissertation, it is noted that no matter how much we talk about the shortcomings of feminism studies at the beginning of the XXI century, we must say that the thoughts and ideas arising from the fact that the woman is a source of semiosis, an important factor of the cultural model, spread in the most diverse areas of modern Azerbaijani culture and made it the culture of the XXI century. The Azerbaijani culture and feminist thoughts of the new century have advanced far beyond the XX century both in science and in practice.

We have reached below conclusions in the dissertation:

1. Analyzing the difference between culture and society in terms of "volume" proportionality, such a point is noticeable that the more we get to the various situations and details of women's life, the wider the circle of knowledge of culture and society. This thesis allows us to trace and model the historical development stages of culture as a process of transition from narrowness to breadth. Such a setting of the issue opens up new directions for cultural studies. At this time, the question of which system of religious prohibitions restricts culture, and which expands, becomes relevant. The expansion of culture means that more and more events of society become the subject of reflection by being fixed in culture.

The same question can be asked about children, as well as the state of freedom of speech and expression, the type of political regime. For example, it is clear that the sociocultural semantics of the image of the traveler in the Muslim world in the Middle Ages made this phenomenon more open to information leaking from the outside world. However, in the North Korean type, the country exhibits a different type of culture in this regard.

2. In the dissertation, the phenomenon of resentment, feeling hurt, which has not been a special subject of relevant studies as a cultural phenomenon until now, has been investigated in the context of culture. However, this act has related to neurosis as well as to culture. The custom of resentment is among family, friends, feudal lords, judges and high-ranking officials. It is very interesting that although these cases are mentioned in various artistic works, chronicles, and historical documents, they are left out of cultural analysis. However, cultures can be reconciled according to the forms of resentment and the rules of reconciliation. Thus, research topics emerge: in what situations and forms can resentment be violence, in which cases is it positive and in which cases is it negative?

3. The attention was paid to the comparison of self-defense efforts by recognizing threats by cultures in the dissertation. Such an idea, having heuristic possibilities, also gains methodological importance in the study of cultures. Examining the mentioned issue

on the gender level, that is, distinguishing threats for women and men, is important from the point of view of studying the culture type.

4. In cultures where patriarchal elements are strong, the greed factor in the interest in women occupies an important place and because it is viewed as an object of hedonism (in greek hedone - pleasure), even the meaning of mother was suppressed from the semantics of young women. Of course, we do not want to say that in cultures with traces of patriarchy, hedonistic attitudes towards girls and women prevail. There are many men who think otherwise in modern cultures, including in Azerbaijan. But hedonistic men and, moreover, fathers who want to protect their women from such men create a general mood in the culture of treating women as objects of lust. Drawing a different picture of this mood in different cultures would help to move from the abstract to the concrete on the issue of threats to women.

5. The struggle for women in intercultural conflicts has its own history. What stereotypes, honorable, aesthetic, or insulting ideas exist about the women of one nation to another nation? This applies especially to the relations of neighboring nations. In the literary history of Azerbaijan, there is a need for extensive historical and cultural research that takes into account characters such as Asli, Rum kizi, and Nino.

6. The lines that the typical or symbolized women of the nation show the image of culture (for example, the place of Cleopatra in the image of ancient Egyptian culture) are a new problem for science. The image of a woman occupies a particularly important place in the perception of neighboring nations (for example, in the Middle Ages, a "Turkish woman" was also a symbol of beauty). Studying the history of the problem and its transformation in the era of globalization can provide valuable results.

Which male and female hero images become symbols at different stages of cultural history? How does the image of culture appear in the perception of the people themselves and others? A summary of these questions opens up new perspectives of cultural analysis.

7. The fact that some of the tensions between the West and the East taking place from gender stereotypes defines a new research direction on the globalization environment. These stereotypes, of course, have been touched upon in some books and articles. However, now it is the time to conduct extensive research in sociological and cultural aspects.

8. In Islam, polygamy, to be specific, allowing one man to marry four women seems to be based on such a quantitative formula that one man is equal to four women, so a woman is one fourth of a man. It is this "mathematical" formula that is at the basis of such a bi-arbitrary idea in the West that in the Muslim perception, women are considered to be a creature belonging to the subsystem. According to our opinion, in fact, in all cultures, in the relations between women and men, poor and rich, noble and serfs, one is lower and the other is higher hides certain mathematical formulas and quantitative measures. In this way, it is possible to determine the comparative "mathematical" models of both women and men, as well as different classes and social groups. However, during the research, one point caught our attention. After the culture provides a scale for the quantitative division of people, it also "invents" tools that soften sharp differences. Thus, after making the woman dependent on the man, he increases the status of the woman through the institution of the family, especially in the role of mother. At this time, the next question arises: what means does culture use to reduce the disproportion in male-female relations? In our opinion, love, loyalty, labels are included to these tools. It is important to examine all these in terms of reducing the disproportion between men and women. It is also important for culturology to investigate and find out what other means there are.

9. "Women and culture" problem was considered as a unit of exchange between fractions in structural anthropology. In archaic societies, exchange was one of the means of integration. Even in the modern world, marrying a woman creates kinship ties between different generations. However, world literature clearly shows that women can be a source of enmity between tribes and ethnic groups. Although the fact of female exchange is well studied as a means of

integration, it has not been the subject of scientific research as a source of enmity.

10. The concept of "humanizing" used by Marxism in relation to cultural activity is opened from a new aspect with the terms "semanticizing" and "meaningful" in our dissertation. Culture casts its own semantic network, its net on the world, giving new meanings to events, instilling love, hate, or interest in them. The relationship between form and content categories is set at the level of categories in philosophy. The semiosis function of culture gives those categories their serious materials. For him, culturology will gain considerable philosophical weight as it pays attention to semiosis.

11. The fact of what drives semiosis in culture gives a new research direction to the culture semiotics. Driven by female symbols, female needs and interests, the semiosis makes sense of the world in such a way that male hegemony is either weakened or neutralized. The study of women's semiosis in cultures has a special importance in creating their typological models. In other words, what kind of men's behavior do women positively interpret, how do they hear and perceive religious objects, and in what sense (semantic) or angles do they see the house - finding the answer to such questions means opening the view to a specific culture.

12. In the presented dissertation, we consider phenomena such as crisis and revolutionary change as a semiotic or semantic accident. Women's clothing, which somehow represents the transition to a new type of behavior and rebellion against national tradition, sometimes causes a real incident, an earthquake in culture. This idea is developed separately because it gives a new perspective on the influence of women on historical processes. At this time, the changes in women's clothing and behavior in the first decades of the XX century in Azerbaijan are examined as a semantic incident, and the revolutionary changes that occurred in our culture as a result of this incident are studied in new gender concepts.

13. We explain the effort of culture to maintain its constant activity by vitality, that is, by maintaining its vitality. He uses various means to stay alive. One of these means is semiosis, that is, making sense of world events. Culture's vitalism, i.e. striving to

preserve life energy, is studied in harmony with the system of scientific concepts. At this time, the concept of value becomes one of these concepts. Formulating and investigating the legitimacy of vitalism in culture can be the second tool.

14. In the dissertation, we put forward such a proposition: women are also forced by culture to be in female psychology. Therefore, gender differences stem from differences in social and cultural roles rather than biological differences between men and women. The language of gestures and body movements has been studied very little in Azerbaijani science. In the dissertation, the differences between men's and women's gestures were analyzed on the basis of their differences arising from their social roles.

15. After accepting the existence of the spirit world from the position of idealist philosophy and Jungian psychology, it is proposed that human psychology is formed in the zone of contact of this spirit world with the biophysiological system. For future research, this question raises the question of how the transcendent spirit world is psychologized and how this affects culture. Female psychology (as well as male psychology) is one of the most important issues in science. The statement we have formulated reveals the fact that female psychology is formed in the contact zone of the soul and the biological structure of a woman. At the points of contact of the soul with feminine situations, structures and symbols in the culture, there may be situations that affect the formation of women's psychology. From this point of view, it is possible to see valuable methodological recommendations regarding the study of women's psychology and in what directions.

16. The number of different studies conducted on the history and role of feminism is sufficient. In the dissertation, we have explained the emergence of new feminist trends with reference to new paradigms. Uncovering the paradigmatic aspect of the contributions of individual feminist movements greatly enriches the knowledge of feminism.

17. The first attempt was made to study the women's gallery in the history and art of Azerbaijan in the light of the theory of archetypes of Jin Shinoda Bolen. Bolen's goddess archetypes are an

European fact, and the spiritual history of Azerbaijan has not been aware of them. So, the main issue is to reveal the types of women shown by those archetypes. There are two ways to do this. One way is to analyze and form female types using an empirical method, and the other way is to find the foundations of those characters, starting from the spirit world. Jung's archetypes allow us to see the foundations of female characters in the soul layer. It would be very useful to create a gallery of women who embody these archetypes in Azerbaijani spirituality. Banuchichek, Nushaba, Hajar, Almaz, Sevil - these women are not only famous historical and artistic figures, they also influenced Azerbaijani women, their identity and behavior as archetypes. We consider it important to examine the issue from this level.

18. The earthquake and incident caused by women's semiosis also cause fundamental changes in the nation's mentality. Reforms in the mentality of national women in the history of nations, the innovations they brought are an interesting research topic not only for gender studies, but also for ethnography and cultural studies. We think that a serious theoretical-methodological base has been created for future research on the topic of "national mentality and women", which has become the subject of analysis in the dissertation.

The main content of the dissertation is reflected in the author's below scientific works:

1. Mədəniyyətdə dinamika və generativ semantik proseslər. Beynəlxalq konfrans materialları// “Qloballaşma şəraitində kulturoloji innovasiyalar və sosial-mədəni inkişaf. - Təknur. – Baku. XXVI. – pp 388-391.

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The defense of the dissertation will be held at a one-time meeting of the Dissertation Council under registration number BED 2.35 on the basis of the Dissertation Council FD 2.35, operating at the Azerbaijan State University of Culture and Arts 24th of January 2025 at 11.

Address: AZ 1065, Baku city, Yasamal district, Inshaatchilar Avenue, 39.

The dissertation is available in the Scientific Library of the Azerbaijan State University of Culture and Arts.

Electronic versions of the dissertation and its abstract are available on the official website of the Azerbaijan State Culture and Arts University.

The abstract was sent to the required addresses on "do" December 2024

Signed for print: 18.12.2024

Paper format:A5

Volume: 99 506 characters

Number of hard copies: 30