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GENDER WORLD  
IN DIFFERENT CULTURAL MODELS

Monograph

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Aliyeva Sadagat

## GENDER WORLD IN DIFFERENT CULTURAL MODELS

*The book focuses mainly on women's role and exceptional services in world history, cultural studies and, in general, socio-political life. The key nuances of the women's life path through a stage-by-stage chronological sequence of the historical development trajectory have been brought into picture and some points that had not yet been covered for some reason have been explained. The book reflected their spiritual richness and the work they carried out inside the country, as well as the activities well-known outside of its borders. The monograph turns attitude towards women in different cultural models and cultural issues that appear in the gender world into research objects.*

## 1. EPISTEMOLOGICAL QUESTIONS ON GENDER

It has raised the knowledge and information deficiency in the Azerbaijani cultural studies in terms of learning both the world culture and the national culture as its integral part on a basis of the traditional views, paradigm and models, and a number and sense diversity of the problems. Of course, the number of researches, which is one of the “clones” of each other by the content, style and methodologies, has significantly increased. Basically they prefer to talk on tradition and innovation in the culture and write about its function. Over the past few years, they have addressed to the themes of eulogy or danger of globalization. Gender terminology and its problematic have brought a new rhetorical content to the Azerbaijani culture in the last twenty years. Although the national cultural studies are influenced by Western and Russian culturology, the most researchers are still far from solving the paradoxes, revealing the uncertain facts and explaining the ethnographic and historical events of Azerbaijan in line with the popular theories of the 20th century. Even when viewed from the prism of gender relations in culture, new information and ideas are being gained just in very few cases. Thus, in the case of sufficient cultural studies, this quantitative majority is observed with a lack of ideas and poor idea quality. As a result, the actual situation of the mentioned field of science creates dissonance against the great interest and attention towards the cultural studies in the modern media, politics and philosophy.

Investigating women’s problems in Azerbaijan is as intense as research of culture. Unfortunately, in contrast to the studies carried out in the Western world, searching for new ideas and new visions in the researches in Azerbaijan is still not strong evident.

We are also observing the same crisis in the gender theme. This new direction has been “exported” from the West to open up the new prospects on philosophy, cultural studies and other specialties in humanities. As a result of this “export”, the gender studies were

also put into practice programs. But unfortunately, the science oriented to the non-biological aspects in the relationships between women and men (gender studies) soon began to trivialize in us in our country, so we have very rarely gained findings of the new ideas, and knowledge that satisfies the needs of informatics. For this reason, there is a serious demand and call for the Azerbaijani gender science to gain energy from the new approaches. Thomas Kun has better proved his ideas on this kind of process in philosophy, namely the transition from any field of science to new paradigms based on a revolutionary leap. The most important for Azerbaijan's cultural studies is the adoption of the new paradigms created in the history of the world cultural sense in regard to this field and targeting the challenges that arise from these paradigms.

Crisis is inevitable for all sciences after a certain formation and development stage. At the same time, the serious problem of all sciences is to find ways to prevent or cope with the crisis. If one of the ways to get out of the crisis of cultural science (or social anthropology) on the world level is the contribution of theories based on the new paradigms of East and Africa, the other one is the explanation and interpretation of the materials of the listed civilizations. The latter strengthens the argumentation of our subject.

In this case, we consider that cultural science can be provided with the considerable innovations and aspects when it comes to the phenomenon of a woman in culture as the "provocative" of different meanings and situations. That is to say, the actual situation of Azerbaijani culture is that it has not yet gotten "tectonic shifts" from the problematic determined by women's world. It has not yet experienced "a theoretical excitement" from the phenomenon of women and children. When cultural thinking was formed in Azerbaijan in the 19th century, of course, there was anxiety about women's fate and women's rights. Certainly, while care for women and worrying about women are very characteristic in Azerbaijan's science and art, but we suggest another aspect, when we say "theoretical excitement" and "theoretical shifts". Women's research and thoughts have not yet created a serious terminology, categorical, cognitive system that can, in turn, shift and excite the whole system of culturological ideas. However, this is an excitement on the basis of scientific innovation. All these stated by us shows that women in our time have not lost its relevance as the subject of science, but even increased it tenfold.

The relevance of any subject is measured by its value, importance, and degree of involvement of implicit. The attitude towards women, as well as the attitude of women towards men, children, household, and social space lay on the basis of national culture, national mentality. The necessity of this phenomenon itself indicates that the elimination or severe weakening of women manifestations, that is, the metamorphosis and transformations of women perceptions, can lead to the radical changes in many areas of culture. These changes in culture show itself in a number of models

## 2. DIFFERENT MODELS OF CULTURE

The issue of presenting models and patterns of culture, in particular the forms of its presentation, did not come up with the modeling ideas that emerged only in the middle of the last century. Although the term of “model” has not been used throughout the history of cultural science, it has always been a dispute over which configurations, patterns and scenes of culture to display. Ibn Khaldun, lived in the XIV century, who was adopted as one of the pioneers of contemporary history, sociology and economics, built a special theoretical model of culture, reducing it to the youth and old ages. The evolutionary theorists (E. Taylor, C. Frezer, L. Morgan, H. Spenser) sought a model to answer the questions “How did it come about?” Axiology (Q. Rikkert, Q. Zimmel) presented a special culturological form when it proposed a concept that differentiated the essence of the cultural units from natural phenomena. E. Kassirer developed a new culturological model, when he described culture as a set of symbols. As regards the Marxist-Leninist Culturology, the form proposed by him has to be evaluated as putting the processes occurred in culture to the new deterministic or casuistical schemes. To note that the above stated is the listed examples of the answer to the question of “which model of culture is described in the theory?” However, the term of “model” related to our subject has also acquired the right to live in other aspects. This aspect is that culture itself is the model of nature and the world. Therefore, the different cultures reflect different models of nature, of the world and society. There are two reasons for this diversity. The first reason is that culture does not reflect all the existing objectivity. That is, it does not release some of the world’s realities from its “door”, and welcomes some of them with a special “satisfaction”. The density of the loops on the carpet can be taken as an analogy to best describe this idea. The greater the number of hinges in a square centimeter, the more accurate the description is, the more fragments are “accessed” in the image. In the nineteenth

century, this situation happened related to cinema and photography. The images were specified depending on the degree of “acceptance” of tape. If we imagine the level of “acceptance” of culture in these analogies, our understanding becomes more precise.

As is evident, for a non-theoretically thinker of culture there are no questions like “what a culture of nobility likes, in contract to other culture, what it condemns, what it lets come near for other purposes.” However, in the theory of culture the aspects and issues are come out that are beyond ordinary consciousness. For example, during the time of Tolstoy and Mopassan, so many details related not only to art, but also in regard with entire culture, women world, women psychology, had been entered which even couldn’t be imagined in the time of the poetry of *The Tale of Igor’s Campaign* or *The Troubadour*. Although at all times the limit of demonstration was enough regarding to men as well. Many of the attitudes of men revealed by psychoanalysis and the feelings of men about women could not have been observed in European culture until the twentieth century. It’s also interesting that in the most cases, “invisibility” in culture creates the belief that this fact is not exist at all. The observations show that in the medieval Azerbaijani culture there was already a concept of women’s traveling impression. Even though there were men’s impressions in most traveling, those days women also had to travel (at least with their husbands) for a variety of reasons. In the Russian culture, Aleksandra Viktorovna Potanina wrote books of ethnographic, historical value on her traveling impressions. If she did not write his travel, that is, did not make a fact of writing culture, she couldn’t gain the title of “the first Russian woman traveler” (1) and her travels would be erased from memory. It should also be stated that Britain’s achievement was greater in comparison with the Russians due to the higher quality of the “appearance” institute in culture. From the 19th century, the names of English female travelers have been preserved in history (Isabella Böd, Gertrude Bell, Alexandra David-Nil and others) and are now being published in the websites (2).

All of these women have transformed the facts of their lives in reality into the cultural factors too, and neither religion, and morals, nor politics has been forbidden it. The late writer Rafiq Taghi has such a statement that the event that has not been turned into information is to be regarded as “nothing” (3). This statement can be transformed this way to culturologize it: the event that is

not turned into information, turns into “nothing”. It should be added that the aphorism we have taken from the narrative of Rafiq Taghi and such his rephrasing is one of the most serious problems in the theory of notification. The news and the comments on the relations of the news and event have a special place in journalism (4, p.12) an idea of Ludwig Wittgenstein was used as a key to open the issue of capacity, scope and scale of culture in the early part of last century. He said that the boundaries of our language are the boundaries of our world (5, p.56). It is true that Wittgenstein was speaking of natural language and wanted to say that, in words, the things and events not represented in our language are not in our world. However, the idea of the famous philosopher in Azerbaijan was so developed in the cultural sphere: “The culture itself can be taken as a system expressing the events in the world and in society in the “word” principle in various ways.

Thus, new music, new urban style, new culinary, and new fashion have expanded our world by enlarging the boundaries of our culture (6, p.111-117). When it comes to the matter, a provocative idea appears: the ancient Greeks did not have a word of ‘conscience’. It follows from this that the Greeks of the time lived without knowing what the conscience was, that is, they built their ethical relationships without knowing the moral values of conscience (7). In this case, we can say that while there is no certain word expressing, the metaphors, the words and statements of embarrassment and accountability of human, and at the same time, the artistic works built on these situations (music, word text) come to help. As a result, after the creation of the “start state” to find out the phenomenon of conscience by means of culture, the reflexion begins, and in the linguistic plan there is a need in a word to mention this moral fact. And finding the word results in turning the fact into the category.

Another interesting aspect is emerged when taking culture as a model of the world. The known explanations of culture do not allow distinguishing between it and society. While the word “community” in the meaning of human society differs from the word “culture”, such question does not allow them to separate: are there the things in culture that does not exist in society? If we come from the traditional opening of the concept of culture’, it is impossible to say ‘no’ to this question. So it turns out that culture and society are in the same reality.

But let’s put the question in another way: Is there the things in society that does not exist in culture? It is not possible to give

a negative answer to this question. As we have specified above, there are some things in society which are not part of the culture (e.g. female traveler's impressions) at some periods, some stages. Simply, society includes culture as a smaller cluster. Because there are the things in society which can remain beyond the culture if even temporarily.

Many rules of culture, in particular shyness, do not live it many things in society. It forbids some behaviors related to man and child. But, unfortunately, shyness works against girls and women with special cruelty.

According to one feminist, a drunken man doesn't cause rage in culture, but a drunken woman does (8, p.225). In the Islamic world, when a man committed adultery is caught together with a woman, both them were stoned. However, when she was anonymous, he was not condemned and embarrassed. But in the same case, women were considered stained. It should be added that, in Shi'ite, temporary wedlock (this type of polygamy) significantly softened this strain on women because it 'legitimized' the extramarital relationship (9, p. 101).

In this context, ie censorship in the context of restrictions imposed on the expansion of cultural borders, it is a new meaning. According to Eric Fromm, effective censorship is a censorship that does not put dangerous consciousness close to culture (10, pp. 228-245). The censorship of the totalitarian regimes during the active creation of from was still not fully understood. But in the 1970s there was such a new idea of censorship: in society, a censorship can be triggered by the censorship of the civil servant's cabinet and from the violator's mind to the heart and mind of creative people. In this case, the chief censor is the creator himself. In fact, the rules of morality in society, in fact, create internal 'censorship' in humans. Therefore, it is necessary to define how to distinguish between internal censorship which serves the interests of the subject, which is the power over others, from inside censorship. Therefore, it should be emphasized that such metaphorization of censorship is more related to political thought and attitude to power. Ordinarily, morality forced many people to recruit themselves in social life, to manage their talks and actions on the principle of 'censorship'.

In this context, i.e. in the context of restrictions imposed on the expansion of cultural borders, censorship gets a new meaning. According to Eric Fromm, effective censorship is a censorship

that does not put dangerous consciousness close to culture (10, pp. 228 – 245). This feature of the totalitarian regimes from the viewpoint of censorship hadn't been still fully understood during the active creativity of Fromm. But in the 1970's, it was emerged a new idea related to censorship: in society, such an environment could be triggered in the society that censorship would pass from the civil servant's cabinet and eraser and pen to the hearts and minds of creative people. In this case, a creative man himself becomes a chief censor. In fact, the rules of morality in society create internal 'censorship' in humans indeed. Therefore, it is necessary to define how to distinguish between the internal censorship for decency and the internal censorship which has power over others and serves the interests of the subject? Therefore, it should be emphasized that such metaphorization of censorship is more related to attitude towards the political thought and power. Ordinarily, morality forced many people to behave properly in social life, and to manage them with a principle of 'putting censorship' on their talks and actions.

Therefore, in many societies, women have been forced to be restricted to internal censorship. The psychological correlation of decency is shyness, and in the XIX century Darwin discovered that this feeling was stronger in women. Unlike men, older women are often more embarrassed (11, p.39).

Because the sense of shame has transformed women into a barred creation in society, they become less functional in culture than men. Therefore, in particular, the psychological world of women in the literature of Azerbaijan, the shadowed part of their inner worlds is not sufficiently clarified. Admiration for mother, blessing of woman as a beloved is the repeated motifs and boards in the Azerbaijani poetry. Coquetry of this beloved or "falling in love with an alien" in the classical poetry takes the woman's motive out of superficiality and monotony. But do all these give cause to say that women are represented by all psychological complexity in the Azerbaijani literature?! We will talk on it more detailed in the next sections of the thesis work.

Let's clarify another limiting technology for women too. This is a conception of dissatisfaction. The strata, men and even children take umbrage at each other in the cultures. Frustration is to be a source of information and have the right to access it. It is a matter to tie the hands and feet of the subject without the physical means (such as the handle, rope). It is to condemn a man to the penalty without being

punished. Look, all these functions in the history have been applied to women more. Therefore, the ‘history of the women repressed by confusion’ would be of great interest in cultural science.

When it comes to the fact that the boundaries of culture are restricted by censorship, confusion, and shyness, the term ‘enlargement’ with regard to culture has gained right to life. The fact that everything in society is involved in culture makes senseless and idea of its expansibility. The fact of expansibility of culture can be turned into a problem when to distinguish namely culture and society from a certain aspect. Let’s show examples of what we say. For example, when the feminists are particularly concerned about the phenomenon of women, many cases of women beyond the previous culture volume and borders have been included in culture.

Karen Chor, a well-known student of Freud specializing in female psychology, found a case unexpected even for the West. He wrote that in many primary societies, women remained covered in a mysterious fog. Men are afraid of them and think that they have a secret relationship with the spirits. Therefore, they can conquer the men. As a result, men have always had the fear to keep women obedient in order to be protected from them. Therefore, men in East Witavela concealed the technique of getting fire from them so that women would not be strengthened. And the California Indians had special rituals to frighten women.

After stating all this, Karen Horney adds: “Women aren’t still aware in our times that men have a secret fear of them.” The scientist is also watching this fear in the vertebrate. He indicates that in the animal world the males have the special stimulators to engage in sexual intercourse – trapping and holding tricks. However, during fertilization, the female pushes away the male. Apparently, female hasn’t a high sense of mood like male, so in this context male depends on female more during the intercourse. Therefore, male has a fear in front of female (12, p.82).

Thus, this ‘new material’, which Karen Horney brought to culture did not remain passive and began to beat like a pulse in the new scientific ideas. For example, using this fact the feminists strengthened their ideology with the new arguments. It is clear from the article of Don Korry and Valery Roul that according to the feminists, fear stands on a basis of the desire to exercise the authority over someone. And fear is normally caused by uncertainty. In this context, it should be taken into account that women has been

remained a mysterious and unknown for man for the thousand years. According to the feminists, this cause and effect chain has given birth to men's fear of women and his attempts to compel her to his will. The fact that women is a source of life has been another reason of developing in man the confused senses against women like fear, admiration, and etc. (12, p.38).

If there weren't some hadiths of the Prophet of Muhammad about women, we would not have been so careful about the observation regarding fear of women of Karen Horney and the following feminists. In these hadiths, when the Prophet repeatedly talks about seeing in the dream the people of hell, He says that most of them were women (13, p.215). These words can also be interpreted as hatred for women in Islam. One of the reasons for this type of interpretation is that the European feminists have made a principal accusation of hatred of women in the patriarchal religions, and in this regard they have shown St. Paul as an embodiment of hatred of women. In fact, this Christian holy one has the statements describing women as a dangerous being indeed and seeking the ways to "neutralize" them (14, p.54).

The accusation of the feminists has generated a wide resonance and formed an opinion that hatred of women is observed in the most religions. Now Karen Horney's statements help to specify that the above-mentioned hadiths of the Prophet is not hatred of women, but the warnings about the dangerous consequences of fear of women. Unlike ordinary people, the Messenger of God reveals a strong influence of women over men because of this fear. And the educational significance of the hadiths is to avoid women the abuse by the threat of hell.

All that we have said is a variety of women-men relationships, and we have seen that after a certain interpretation of psychoanalysis and hadiths, they come out of the smoke and appear in culture. That is, they expand the borders of culture.

Now, let's take a look at the other facts found on women. According to Abraham Maslow, one of the widespread clinical phenomena is that a very clever woman identifies cleverness with being at a level of man thinking, and therefore discomforts being clever. As well as, it seems to men that being interested in truths and conducting research corrupts femininity in women (15). These observations of Maslow were innovation for the culture in their time. Because neither science nor literature hadn't known before that women were beware of seeming wise.

If to move from the West to our own history, we can note that the thoughts of Shafiga khanum Efendizade, who is actively involved in women's issues in the press in the early 20th century, were full of profound knowledge. Till then when have always been the point in question in the classifications of 'good – bad', 'lazy – hard-working', 'beautiful – ugly' as individual in our daily life and history.

However, Shafiga khanum informed our society about a new division, saying that the Azerbaijani women can be divided into two categories: wise and ignorant women. The wise ladies are in Baku and other big cities, they have been educated in foreign languages.

It should be added that there was a milestone 'Famous Women' in the magazine 'Dirilik' (Vitality), in which Shafiga khanum was actively appearing in that period, and giving the new contributions to the Azerbaijani culture her materials undoubtedly expanded its boundaries (16, p.27).

All of these facts require a deeper understanding of the issue of 'culture and society' in the light of the concept of model, and to add some additional features to the concept of 'culture' to distinguish them. Of course, culture covers human activity and products of this activity. In this sense, everything in society seems to be a cultural phenomenon. There are, however, a number of people in the society who remain not beyond the society, but just culture. We mean extraordinary collective spirit. The famous psychologist K.Yung called it 'collective unconscious spirit' or 'collective unconsciousness'. Since the word 'unconscious' in our language is equally common to foolishness in everyday life, there are some difficulties in explaining the idea. But Yung has shown that consciousness is a narrow circle of the soul, in the spirit there is a huge unconscious area out of this circle (17, pp. 176 – 178). This area can not be directly involved in culture.

The secret forms of domestic violence against women and human rights violations were not included in the culture for a long time. This situation has changed in Azerbaijan in the past 10-15 years, i.e. the law, which is part of the culture, has revealed these hidden facts (18, p.127)

There are so many events of this type in the society that are remained out of reflection, that is, the goal of thinking. Now, considering such facts, we can say that culture is a complex of the human activity and the product of this activity passing through reflection, awareness of consciousness. A. Y. Gurevich has shown

that the personal relations in the culture of the new era have been squeezed into 'backstage.' However, it was common to sleep in one beds for many family members in the Middle Ages. No relation of parents had occurred secretly from children (19, p.27). So, as all these mentioned scenes remain invisible in the new era they are not reflected and not become a cultural phenomenon. They returned back to culture (and caused scandals) only after the fact that the scientists attracted attention on them and a large proportion of men and women relations were brought to light in the movies of the twentieth century. Similarly, though the bad language had been used in Europe for a long time, it was beyond the culture and only culturological analyzes of the swearing made them a reflection goal and cultivated them.

### 3. WOMEN PHENOMENON IN THE SYSTEM OF CULTURAL MODELS

By the way, a term in science was invented to embrace the societal facts that were not part of the culture (idioms, rough jokes) in the light of consciousness. This is the term 'informal culture.' Using it, Mikhail Bakhtin combined a large number of the phenomena under the notion of 'informal culture' which he covered by the concept of carnival aesthetics, grotesque bodies (20, p.174 – 175).

Thus, we have seen that the opinion that we have come on identifying culture with the society, thinking of culture in the rhythm of expanding and narrowing (like breathing) is not groundless. In the history of cultural science putting unexpectedly the term 'unofficial culture' alongside to the term 'culture' and on the basis of it studying a pretty number of the phenomena of the antiquity and middle ages was connected with the need to penetrate from the society into a pretty number of the 'unofficial culture' layers which the notion 'culture' did not allow. It was available through this method to bring into relief the behaviors of the dervishes in the Muslim world, and the 'anti-cultural' of 'God's fool' in the Russian world (21, p.45).

In the mid-twentieth century, when it came to the agenda of adopting in the society another field remained beyond culture, the term 'underground' came to the fore and covered a pretty number of the facts of art (22). The creativities opposed to the popular and commercial art, official ideology and the main trend of culture has all been merged in the so-called 'underground', which means 'basement'. These creativities gave up the description and expression means used by the arts character in plan of form. But in plan of content they comprise the senses not allowed close to culture, psychological states, and even the drug smokes.

Finally, it's also should be noted an important significance of taking culture in an 'expanding and narrowing' dynamics on a basis of separating culture from the society. The history of culture and the stages of culture can also be defined in the parameters how they

are comprehended, in which they can not be comprehended. In the totalitarian regimes, the boundaries put on smile and parody are the boundaries putting on culture as well. The expression ‘there was not promiscuity’ stated in the first Soviet-American teleconference, in fact meant that such situation wasn’t a clear subject in the Soviet culture and art. When we propose the idea to characterize the stage of culture in terms of what to surround, we want to reflect such cases in a theoretical model.

The approach to culture of ‘expanding-narrowing’ opens a new aspect in terms of women and children: which situations and prosperities does expanding of culture create in regard to women and children, as well as to the gender relations, and on the contrary, to what does preservation of culture on the restricted boundaries bring? In this context, the globalization, Internet age allows to study culture in plan of ‘extensive culture’ and pose the question: whether the period of boundless culture has come or if such a period will never appear, that is would culture always set boundaries to itself?

Once specifying the model of culture, as well as the cultural models of the theories and its some scientific results, we can say that the feminist ideology has developed the completely new models of culture to justify itself and prove its ‘fury’. One of these models tried to prove that patriarchy leads to a particular type of culture. The other model wanted to show that after the end of patriarchy, interpersonal justice in culture would be restored. In turn, the studies that give the different theoretical models of culture in terms of the male-female relations contend how the patriarchal and matriarchal cultures could be opened in different models of the world.

To think deeply about all of these problems, it should be taken a pair of notions from philosophy and suggest an idea on the basis of it. Once Parmenides brought to philosophy a pair of Hen and Polla. Later, in the Parmenides dialogue of Plato, these two concepts gained higher philosophical content. Time has passed, the Monotheist religions have substantially theologicalized these concepts holding the Hen in God’s idea, in Tohwed, and the Polla to the diversity in the world (23, p.419).

Cognition strengthens the ‘electrical’ tension created by the polarity of these pair concepts that in our days culture ‘beats’ both in Hen, and Polla models. In the first model, appearing in the hypostasis of the single center the Hen ‘gathers around itself’ its surroundings making them to move concentrically. Thus, it is arisen

a movement like whirl in culture or in any of its important sectors (religion, art, politics) – moving around the center, the surroundings strive dissolve and disappear in it.

Or the Polla gives impetus and motivation to centrifugal processes. It tries to escape from its impact ‘turning away’ from the center (24, pp. 91 – 92). Thus, culture or its fields and fragments elucidate themselves to us being cleared in two contradictory ways. One model creates the centralized accelerations and uniting becomes its main principle. Another model, which gives rise to the centrifugal process, leads to the multiplications of a cosmos type that have been continuously expanding after the Great Explosion, and as a result of it the polarities of the Polla with the Hen create the most different configurations. Thus, when taking the male and the female ideas in the center, it gives a vector, an order to these actions. When turning the children and the child idea to a forming core, we get another order, another form. And it is obvious that the female idea creates the different configurations in culture.

The concepts ‘similarity and difference’ specify the philosophical charge of the Hen and the Polla in their affixes. Identification is not just a unification (unifying two different ones, finding unity in two different ones) in the modern science. To identify is also a mechanism of knowing, recognizing, in a word, of understanding. When we say ‘Socrates is a human’, we are aware of a certain layer, extent of his identity, unifying Socrates with a human concept. Al-Farabi explains this situation this way: the meanings indicated by the name, entitlement that is by the concept can be about one or more subjects. For example, the meaning indicated by the entitlement ‘man’ can be mentioned both about Zeyd and Omar (25, pp. 495). From the standpoint of amount the contemporary philosophical view has added the supplements to such expressions explained as a judgment in logics, corresponding to the cultural context of the era. For example, Adorno says that the concept (notion) is to bring the Polla the Hen, that is, it carries in it the quantities relation, calculating operation (indeed, the concept ‘human’ collects the countless certain people in itself).

Then developing the idea Adorno writes: in every act of concept the Polla is loaded itself, because when diversity is underlined, a diversity is taken from their hands. The transformation of the heterogeneous Polla into the monogenous Hen is to subordinate the Polla to the Hen, a repression (26, pp. 156).

After focusing on the service of the act of identification to knowledge, we can say that in this sense, national identification is a national self-explanation that interprets a nation on the basis of combining with some historical events, heroes and moral attributes (27, pp. 110 – 130). Otto Vinneger, whom Hitler considered the only ‘good Jew’, made the identification related to his nation this way: Jews like women can easily stay near each other getting together with each other. Nevertheless, there is no real communication between them. In typical Judaism, there is a lack of inner nobility, so there is no a Jewish aristocracy (28, pp. 27 – 29).

Like women, the Jews strain after title and reputation. The Jews boasts about in which lobby are they sit, or about their Christian friends. The idea of being ancestral is strong for Asiatics. But a Jewish look at the past of his nation only in order to get stimulus for the future.

Like women, there is no such thing as splendor in the Jewish people. There are neither moral heroes nor anti-moral ideas among them. A real Jew, like a real woman, thinks of continuation of the generation, so there is no one tied to family like the Jews (29, p. 381). Otto Vinneger treated women in a degrading manner in the spirit of European patriarchal culture. Therefore, when he identifies the Jewish identity with women’s nature, he did not reveal this identity, but he also revealed this identity in lower features (and of course, Hitler’s sympathy for him arose for it).

Apparently, if we take the identification as an act of understanding on the basis of taking an origin and identifying with it what is left, we can say that in culture, staying of any fact in the center as a basis, as an origin and gathering the Polla around it is to call them to be identified with it and allow them to gain the nature corresponding to this Hen. And that time repression of the center against its surroundings begins, because combining them it reduces their diversity and causes them to disappear as we have said above.

We said that the second counter process or counter model is centrifugal. At this time, the surrounding masses are ‘squeamish’ about the identification with the center for various reasons, abstained or refused from it. As a result, the identification action becomes worthless. This process is clarified by two philosophical and cultural statements. J. Derrida says that metaphysics of any desire and wish is metaphysics of infinite division. When we say ‘infinite division’, one can show as an example an increase of the cells

by the way of division. In this statement, 'metaphysics' links the division process with the global principles learned philosophically. The other statement belongs to Teyyar de Sarder. This thinker said that living could be reproduced by the way of division (30, p. 155). Reproduction of cell by division may explain this statement again. To remember significance for life of 'human's reproduction' as well. As Eve in the Sami languages is life, it is related to the fact that as a woman Eve gave birth to the children.

Finally, a statement can help to the philosophic interpretation of the reproduction (division, difference), which is the opposite of identification, combining. The postmodern philosophers of our age think that all previous periods were based on the philosophy of unification. But the current period is based on the philosophy of differences.

After deepening two models, the knowledge of centripetency and centrifugal models in cultural science based on the 'Hen and Polla', we can now say that gender research of the last century has revealed an 'inescapable' fact. By the 19th century, the male and the male world had created the studied style of culture in both the West and the East. The male criteria (or identification with male) were crucial for the most values in this style. Huizinga reveals an interesting fact: if we look at the history, we can see that in the past the men's clothing had changed more frequently than women's ones. In the XV – XVII centuries this difference was even more apparent. The women's clothing began to be changed frequently as a fashion only from the XVIII century.

We are used to touching elegant, fashionable clothes for women. Meanwhile, in the European material Huizinga shows that man's wearing had stayed in advance at the attention of culture for a longer period. And we can add to this problem that, as with all the basic values, women's clothes had also been dictated by men. These dresses should take into account the perception, jealousy or admiration of men. Thus, even though women took the initiative on clothing afterwards, the criterion for 'men's appearance' had been more crucial. That was natural. In the societies where men are the main 'actors', their dresses are also basic dresses and women's clothing 'specializes' in attracting men's perception. The above-stated shows the clothes world in a model where the man idea is in the center and the various clothes are concentrated around it.

In the cultural science, the different terms have been invented to formulate culture or its boundaries with a single center and to create a variety of concentrated models. For example, Rosenberg, who was one of founders of the fascist ideology, sought to prove that the state was established as a form of maintain the men's power (31, p.111). This puts men's character and men aggression at the center of the entire political environment.

Later, conducting the political struggle in the repressive forms in that environment was justified as a natural fact of state's self-defense. It should be noted that introduction of the state as a machine of force in the Marxism-Leninism shows that the power apparatus was justified in that ideology on the term of men's aggression.

Studying a male-dominated model as a culturological system, and not only studying, but also criticizing it, has come up again in post-modernism theories. Lacan, who was a follower of Freud, introduced the term 'fallogentrism' into science and gave a new name to the cultural model that was built around a single center. This term implied that in the patriarchal societies and in the societies carrying the residues of patriarchy, the male wishes staying in the center suggest his needs and values to culture as a main indicator of its subjectivity. The term 'masculinic' (*specific for man* in Latin) is used to describe this aspect of the problem. This term refers to male dominance in culture, not as a center of the circle, but as a widespread feature. Meanwhile, male dominance can be given in two models, and the cultural science has used both of them. In one of them, as Lacan's 'fallosentrism' tells, man forms a single center of concentric model. In the other model, the domination seem to be a widespread phenomenon, and says that masculinic appears everywhere.

When replacing Lacas' term with 'fallo-logo-centrism', the other post-modernist philosopher Jacques Derrida, added a word 'logos' to the men's wishes to show that the word (literature, philosophy, etc.) in the European (Western) culture either served to the men's wishes, and also manifested it. As a result, the main model of culture is arranged around the word that serves men and their nature (32, p.86).

A typical post-structural discourse makes clear how cognitive importance is to imagine culture as a circle model turning around the Hen, the Single center for the culturological thought. This discourse is accusatory and accuses the European culture of Centrism (33, p.37). At the same time, not only the male phenomenon of patriarchalism,

but also humanism, which take women and men together, can not be saved from the criticism of centrism.

The Post-Structuralists accuse humanism that it placed many repressive institutions around the subject putting it (mostly the andro-subject, that is male subject) in the center. The concept of 'repressiveness' means here any compelling (forcible) mechanism, organization.

As far back as Freud had set his own psychoanalysis on such an approach that human society was against humanity, and human's nature was eternally a spoiled nature. Human beings are anti-social, and therefore the society is socializing him through repression (34, p.11).

As 'repressiveness' is important in connection with our topic, there is a considerable repressive environment in the society, so it should be stood on it. In the philosophy of the XX century, 'repressiveness' expanded and consolidated all forms of violence, aggression and oppression. Previously, repression was associated with the state and its male nature. But Adorno and Marcuse, the leaders of the Frankfurt school, formed on basis of the Freudism and Marxism from the 30's years of the last century, expanded this notion and declared the ideology of the capitalist society and the non-state structures as repressive too. Appearing from the expanded cultural principle explained by us above, Herbert Marcuse said that the material and spiritual world of modern society is ever more and greater, and his domination over the individual is ever stronger than ever. This domination is impossible without open and secret repressive pressure. Then Marcuse added that democracy is the most authoritative means of hegemony. And the concepts and ideas of democracy repress personality of human being as the finer and softer means (35, p.72).

In the subsequent periods, the repressive structures of culture became one of the main ideas of famous post-structuralist Michel Foucault. The most important work of this French intellectual in scientific activity was to find and criticize 'the logic of power and sovereignty' everywhere (36, p.20). Fuko's idea was found its application in another post-structuralist – Roland Bartda. He explained the proliferation of the repressive power this was: 'In the past we thought that power was only in the state and was a political phenomenon.' Now it turns out that the power has been nesting in the finest mechanism of the social exchange and relations, even in the depths of the liberation movement that wants to disperse the

power. Power is in the language as well. To say something is to obey the listener. The classification of the language is the form of manipulation. ‘Ordo’ in Latin means both the order, and ‘thread’, ‘raid’, ‘repression’. Appearing from this position, Jakobson said in connection with language that language does not express itself not in what it allowed to a man to say anything, but what it made not to say. Specifically, the syntactic structure is just such a suppressing and compelling tool (37, pp. 548).

According to this repressive nature, post-structuralists have shown a special enthusiasm for the sophistication of the centrism model. They said that the policy of leaning on the center shows itself in many aspects, even in geopolitics. Europe is accepted as the center on a global scale. After the New Age, namely Europe acts a chronological, economic, political, topological center. But who is the subject of culture in the middle of which Europe stands? White people, urban and workers. All those who are not included in this model – children, women, criminals, and colored ones are discriminated (38, p.328).

In our dissertation, when we began from the Hen and the Polla, we first opened a concentrated model that is central to understand its epistemology, that is, cognitive function in culturology and feminism. At that time, we emphasized how the culture could be opened in the theoretical model. Now let’s look at some other aspects of the male-centerism model.

One of these aspects is opened by ‘andro-centrism’. When this statement emphasizes men’s centrism in culture, it also explains all its surroundings as the infrastructures serving to men’s dominion and men’s interest. Helen Malson wrote to open this infrastructure problem even in the andro-centrism of the European science: many feminists show that even if science is ambitious for impartiality, objectivity, and staying beyond the politics, in fact, it is masculine and andro-centric. For example, positivist scientific epistemology comes from a liberal idea based on a ‘rational person’. However, in this ideology, this ‘rational person’ is unreasonably given the male character. Thus, science systematically removes woman from the position of a knowledgeable person everywhere. In this case, the male is connected with nature, sense in the male-female relations as associated with culture, knowledge, science, and rationality. Consequently, it turns out that a woman can only be the object of science, the target, but not the subject (39, p.36 – 39).

After the issue of andro-centrism in culturology, such a question arises: How has it historically come to the fore that the model of men's centrism has won in the culture?

As a response to this question, the different concepts of history are put forward.

The question, of course, sounds right when it is accepted that the period of matriarchal (maternal power) era was before the patriarchal (paternal power) era: that is, if before there was the matriarchy, the society was in the form of the feminine centrism. Once accepting it, a natural question arises: How did this model give its place to the patriarchy?

Let's take a look at the history of formation of the matriarchy for the answer of the question. The fluent theory on matriarchy is associated with the names of Swiss Jakob Bachofen and American ethnographer Henry Morgan.

In the XIX century, in his work named 'Matriarchy' Bachofen on the basis of interpretation as a myth specifically the Isis in the Egyptian materials - the Goddess, which symbolize the mother of mothers, the fertile land, the female origin, tried to prove that before patriarchy there were the cultures with female dominance. From this myth it turns out that firstly, Isis was stronger than Osiris and applied her own rules to the world. As a result of Bachofen's writing, even forty years later, in some intellectual circles, as well as in a group of French feminists, Egypt was idealized as the source and last refuge of matriarchy.

In the work of Bachofen he portrays humanity as an organism driven by the great Mother, surviving due to the Mother's care. The model is clear here: the child growing up under the care of the mother was taken as an example and was extrapolated to humanity. This is a theory that gives another model of culture!

According to Bachofen, the world of the mother's khakanate is a period when the physical laws, natural processes, and matter dominate. For this period, Plato and Aristotle matched the trick. In the matriarchal society where the natural law was dominated, the mother's right was recognized, and there was no marriage, and no fathers were taken into account. It was a nomadic world. The people were attracted to each other by the 'Aphrodite Passion', so Aphrodite's religion (that is, religion based on women's temptation) was above all other religions. The intimate relationships were chaotic because they did not have a marriage to regulate them (40).

It is very interesting that Bachofen's identification of matriarchy with the reproducing, biological, irrational, and sensual world has still remained in the gender mind and feminist ideology. In this regard, Sigmund Freud's idea is characteristic. He wrote that transition from the matriarchy to the patriarchy was the victory of soul over sensibility, emotionality, that is, another period of development of culture passing into a new stage. Of course, saying it Freud talked in the language of the philosophical tradition identifying spirit with mind, with morality not arranged by rationality. However, in another scientific tradition - the influence of this tradition can be seen in Freud himself, as well as in Jung – the person's emotions and consciousness belongs to spirit.

Why, then, did Freud connect the matriarchy with sensation? The reason was that the maternity was sensed directly, but the paternity was 'calculated' in the principle of a mental outcome.

According to Jakob Bachofen, after the Aphrodite stage of the matriarchy, Demetrius' stage is coming. Let's briefly summarize these two myths. In Greece, Afrodita was a goddess of love and beauty. It was believed that the origin was in the non-Greek world of the Middle East. The main thing is that Aphrodite was chthonic, that is, the mythology connected with the earth and underground world. That is why we emphasize that in the Greek world and in philosophy, emotionalism, irrationality, and the female origin were related to chthonic (materia).

As for Demetrius, this Goddess of Zeus's sister and wife was also chthonic, but was more loved as a goddess of fertility and, moreover, a goddess of agriculture. That is why she was dependent on both the family and the hearth (41, p. 73). Considering this 'specialty', Bachofen calls the Demetrius' era a period of matriarchal era. Here again, naturalism, the natural processes takes the main place, but men are increasingly active (42).

Bachofen divided replacing the matriarchy by the patriarchy with the interpretation of the Dionysus and Apollo's myths. In this case, the transition vector was opened as the male origin to be a moral, overcoming the dependent on naturality and woman. Dionysus, originally taken to the Greek mythology from the Ancient Asia, is a male goddess associated with chthonic and presents fertility, irrational appearance, and festivity. Grapes, drinks, and marijuana are in Dionysus' 'competence' (41, p.52). Apollo is an embodiment of light, clarity, rationality that is alternative to Dionysus.

Then we will see that explanation of female psychology and social character by Bachofen on the basis of Goddess myths, created a methodological basis for the very serious researches in the XX – XXI centuries. Now let's look at the views of another matriarchal theorist Henri Morgan. His great service was to take the tribe as a core of the primitive society. And here the historian was also the came to result on initiality of matriarchy from the tribes which generation counted by the maternal line (to remember that the generation was founded on the maternal line in the Judaic society as well).

According to another observation by Morgan, the kinship within the tribe was so that the intimate relations within the tribe were identified with insect and blood mixing. Sometimes, in the history, the argument for matriarchy have been that in the period of absence of marriage and small family, only a mother could know who is the father of the child and only a mother could grow up the child. This gave a special advantage to women and strengthened her position in society and culture. Indeed, if to give attention to the biological limit of a woman on how many children could she has, a man may have more children in contrary to her. The sources indicate that Attila has 1200 children from the countless wives (43, p.78). Many Catholic pontiffs in the Christian world, and the Caliphs and Turkish sultans in the Islamic world have been popular on polygamy and having many children in result of this (44). From history it is known that Pope John XII had seduced 300 nuns and used force against them. And Bishop Henry III was questioned for 65 illegitimate children in 1274 (45, p.109). However, the damage of such 'productivity' and the matter weakening a man as a cultural subject are that a man may become more anonymous than a woman. As woman is more 'attached' to child not only genetically, but also in plan of maintenance, keeping, care, so it is difficult for her to be anonymous.

After disclosing this distinction between the genders, we can say that the expansion of the insect circle to the superiority of the woman who came out to dominate thanks to her intense biological attachment to her child was a blow to Morgan's observations.

Because when the circle is expanded, that is, non-native tribes are considered as siblings, the scattered sexual relations are significantly reduced. Since blood mixing is banished. Thus, when it comes to sex, it is not only a mother but many people know from whom a child is. Therefore, the importance of the mother as an information source regarding to a child is diminished. After such disclosure of

the relative weakening of woman's position by the Swiss historian in the second phase of the matriarchy it become clear why men got away from the position of absolute unimportance. According to Morgan, having a certain importance of men leaving unimportance had prepared the basis of the future patriarchy within the matriarchy.

Now, let's look at the theories of Bachofen, Morgan and their followers in the light of the main theses of this sub-section (model, centrally). Those who build a gender-based system of culture have tried to show how the matriarchal and patriarchal cultures are modeling the world and society, and they have pretended to present those cultures on certain models. Let's make one more effort to clarify the difference. Those who give the gender analysis of culture have used the terminological units such as 'mother', 'father', 'woman', 'male', 'gender division of labor', 'calculation of kinship line', 'masculinity' in the terminology apparatus. Each of these concepts forms the summit of a certain subgroup. For example, the concept of 'woman' includes 'virginity' and 'purity' concepts, all of which offer the culture of certain views, demonstrations and selection. When taken as a cultural phenomenon, the virginity becomes a metaphor and allows the subject of the 'virginity institute' in the society. Whatever happens when it comes to greed, all of these metaphors are opened in the certain aspects. The term 'virginity' also distinguishes the matriarchal model from the patriarchal model. During the period of Maternal Khakanate virginity could not be a condition for a woman's morality, it was a biological indicator. Only in the patriarchal era, the demand for virginity was manifested by the dominance of men over women, and monogamy became one of the important conditions of the family phenomenon. Therefore, Vinni Tom shows that the patriarchal culture is built on allowing man to the woman's body and her consciousness on the basis of it, and possessing them. Later, she drew the feminist conclusion from this idea: we – women should destroy this situation built namely by the patriarchy to confirm our charming in a new form. Therefore, we have to realize ourselves as an object of independent feminine energy. Vinni Tom brings an example of the goddess Aphrodite, that is tells women that they should recognize themselves in the form of this example (46, p.3).

We said that the virginity institution covers whatever is involved with abusive behavior. For example, in the Soviet Azerbaijan, where the patriarchal elements were strong, the restaurants, pubs were

considered as the places against the virginity institution, so 'well-bred and bashful' girls did not go there. Only in the 1990's, when the globalization exposed Azerbaijan to its 'tsunami', the influence of the virginity institution in terms of spateness was narrowed, and even the girls morality of whose did not cast doubt went to restaurants. However, this evolution can not be said about most of our regions.

The spatial influence of the virginity institution can be illustrated not only by the unwanted excitement of girls traveling alone (without father, mother, and brother) and reading abroad. At the same time, the patriarchy and Islamic influences were interconnected. The Prophet also had the hadeeth that women should not go on a journey alone (13, p. 521).

The fact that many girls travel abroad and study abroad in modern Azerbaijan shows that the influence of the virginity institution has diminished.

In our days the globalization process strikes indeed such a blow on the virginity institution by all means - Internet, fashion, entertainment, prestige systems, that even in the conditions of Azerbaijan it is increasingly becoming a not-branched ordinary and separate cultural phenomenon dropping out of being institution.

In Soviet Azerbaijan, the virginity institution had also prohibited driving by women (although Arabic women who lived with Islam did not hear it). The gradually collapse of the virginity institution does not only mean removing the prohibited spaces for women or their driving. In contemporary Azerbaijan, the decency and chastity prohibitions regarding to the virginity institution against the women's clothes have significantly eliminated and it seems that the increase of the girls wearing hijab, may also be a reaction to this process.

Transforming gender terminology into an active modeling tool in the cultural theories leads to the display of cultural phenomena in the focus of these relationships. As a result, the various problems are displayed. Let's look at one of them: division of labor between men and women in the different historical periods.

The researches show that the affairs are divided by the gender principle in many societies. For example, the function of woman from the ancient ages was to give birth to and grow up the children, accordingly, man was engaged in hunting or field works. It should be added that this division remains very strangely in child psychology too. Girls like to play with the dolls, but boys like to play mock battle or other outside games. That is, women tend to

indoors and closed spaces, and men tend to open space. In the ancient societies, the services and production functions were also divided among men and women. For example, in many African and Asian countries metalworking was forbidden to women. And in some ancient societies the construction and repair of the house was put on women (47, p.14).

In the subsequent gender theories, the labor division of the genders has been conditioned as a division of the social roles, and in the light of this theory, most division of labor has been difficult to remove from the bio-psychological significance of the genders. Carrying water with crockery, the field work is connected with the hard labor. So why do we consider these works as being female works especially in the villages? Cooking is belonged to the woman's competency, but why kabab doesn't? Such facts serve to conventionality of the social roles.

In the thesis we will later examine all these issues and these types of question more seriously. But now, it should be emphasized that we talk on to which models the use of the gender terminology and paradigms lead in the theory of culture.

The example to the other problems arisen for culturological modeling in the male-female relations: the types of dissatisfaction between men and women and preventive measures in the system of tradition in relation to it. To which the traditions encouraged men and women regarding marriage, and from which it avoid them. A degree of pressure of the tradition on the men and women: similarities and differences. We will examine and investigate a number of problems in this direction throughout the dissertation, but now let's be satisfied by what be have brought. By our opinion, they clearly show that, in the cultural theories, gender contraction provides culture with indefinite structures within other paradigms.

Inclining of the culturological thought towards the matriarchal type (as well as the expansion of the feminist movement) in the XIX century, had created such an idea that this century was a 'century of women', that is, scientific thought on woman had brought the cultural sciences into the new paradigms or models (48, p.626). In fact, both the matriarchal and the patriarchal theories have presented culture in the new 'centrism' model. Prior to that, they put, for example, the city in the center of civilization. As a result, 'Medina' that means the city was a synonym for culture in the Muslim East, and at the same time the entire world was imagined as being steeped

around the city of Mecca - the main city of Islam (in regard to this issue, we can also recall Jerusalem, which caused the crusade wars) (44, pp. 128 – 129).

Taking Islam or Christianity as the center of culture also talked about the theory of centrism. And in the XIX century, the new models appeared by putting in the center man or woman.

The idea of a theoretical model arises from the postulate of difference of the theory from the object. However, the question arises: if we know the state of the object before the theory, and if we admit that the theory is different from this situation, does not an epistemological paradox occur? In other words, if we know the state of the object, what the theory needed for? If we do not know, why do we believe that an object can have the different theoretical models?

The answer to this question is that before the theory, we have some common, foggy imaginations on the object that come from the demonstrative pronouns of ‘this’, ‘that’ type. These imaginations do not meet the principle of truth about the object, but simply indicate the existence of the object. For example, in the XIX century, the people knew that they were united in a common moral and material space. This place always kept the agenda for the people, with the events and values that affected these people’s feelings. Then, the anthropological theories have been formed, and when they came out of the frame of human nature and climbed to the human world, the culture of human life, the culturological views emerged. As a result, the anthropological and ethnographic models were created about that space. And it was emerged ‘a model inside another model’ in the model of Russian matryoshka doll. These anthropological and ethnographic theories had a purpose when giving the model of archaic cultures. In this model, they wanted to open out that which shape of the world those cultures give, that is in which model they show the world. It looks like that the grammar of language gives the world’s model. For example, in our language preceding the predicate the object put an object on which the action is directed before the action in time and space, but English gives another model as it takes action to forward, and object to afterward. Thus, if to say in the Wittgenstein’s words, the sentence gives a picture to a situation according to the grammar of the language (49, pp. 19 – 20). The grammatical theory describes the grammar of language and also explains how this grammar shows the world. The same is true for the theory of culture too. It shows culture that to state how this culture shows the world.

In the XIX century Europe knew that there was a culture. Then, Freser and Taylor showed that this culture has existed from the primitive world and, despite the differences in continents and races, has a great deal of similarity. In the second half of that century, Q. Rickert showed that nature was self-destructive, and culture was the product of man. The cultural phenomena are wealth, that is, things and events that are useful to human beings. Rickert noted that for the first time, Paul replaced the term 'science of the spirit with the term 'science of culture' (50, pp. 55 – 56). This, in fact, made it possible for you to expand culture and turn it into a world of the material and spiritual values. Otherwise, that is, when if culture would remained as a science about the spirit, the material resources would remain beyond its orders. Thus, one of the two types of theory showed culture as sum of the events and another one shows that these events are the values related to spirit. In the same century, Hegel showed how the world represented the Ancient, Antiquity and Middle Ages when the Stages of the Absolute Spirit were passed. It is possible to observe this type of research, in other words, how a community of concrete culture can be transmitted in Kant and Humboldt (51).

After modeling two types of culture on the basis of the ideas of Bachofen, Morgan matriarchy and patriarchy in the nineteenth century, research has begun to explore how to model the world in each of them. It turned out that in the matriarchy, the contradictions between people and communities were softer, that is, patriarchal brought the bloody battles to culture. The feminists claimed that in the matriarchy, there was gratitude for life not fear, on the basis of the religious emotions and worship. The patriarchy exploited feelings of fear, obedience, and sense of conscience in religious feelings.

After differing two types of models in culture, we should say that the most striking indication of the model-base of the theory related to matriarchy, i.e., its being a construction different from the object is that though many thinkers from Engels to Freud had adopted the matriarchy stage of the history in the XIX – XX centuries, in the latter XX century the serious doubts rose on truthfulness of this belief. Conventionality of the matriarchal theory being a next theoretical model disclosing culture is that indeed the new doubts had risen on matriarchy as a particular period in the history. These doubts make the Matriarchy a theoretical model and explain that it has its own reality and conventionality like all models. The Matriarchy's conventionality in that it is called a pre-Patriarchy

social and cultural system. And its reality in that in the societies where a woman phenomenon is powerful it discloses in which this power appears.

It is pointed out in a collection of stories from women history that some feminists call the early, i.e. the Polyolithic and Neolithic periods as Matriarchy. The reason is that at that time the worship of the Mother Goddess was widespread. However, the subsequent researches and summarizing of the facts show that there was no dominant gender at that time, so the social features were even more equally distributed on the gender line.

When it comes to this issue, something has become clear. In the patriarchal society, though women were individually and economically subordinate to men from the very early times, there were many representatives among them, such as the caregiver, the shaman, and the spiritual figure of the Mother Goddess, who had given the woman special power and privilege to neutralize the danger of her fall. The harmony was broken only when the Emperor-type kings obeyed the Mother Goddess to the male Goddess as his wife.

The collection we are referring informs that Cerda Löner in the work published by him (*Formation of Patriarchy*) in 1986 showed that there were the patriarchy was 3.100 years Before the Common Era too. In those ages, men's right to exchange women and control their reproductive process was on the basis of their private property (47, p. 12). All these contradictory ideas, i.e. division of the history into Matriarchal and Patriarchal periods in one theory, denying this division in another theory, and in the third theory affirmation of the protection and authoritative power of women even if there was a male dominance in the society demonstrate that the doctrines suggested on culture operate in the various models. Therefore, the theories related to the feminist methodology should not be regarded as a model distinctly showing culture from some side, but not a non-alternative reality.

## 4. THE GENDER WORLD FROM THE VIEW OF CULTURE

The article clearly shows that as a model of the world and society culture can and can not reflect many things on them in it. This means that culture and the world are not the same. It is derived from the fact that those existing in one of them (in the society) don't included in another (culture). The culturological theories, in turn, are modeling certain culture, seeking the answer to such a question: why does culture represent the world namely with such restrictions?

If there are many theories, then the answer will be different. That is, a certain theory gives an image of culture, and another one gives another image. So, one theory discovers and explains a detail embodied in it taken by culture from the world. And from this situation we also come to the question of the similarity and difference of the model with the object. In this case, the cultural theory functions as a model, and culture itself functions as an object or vice versa.

Now, if we come from this situation, we can say that if a culture is shown from the different sides in the various theories, then these theories are not the same with that culture. It's just different models of that culture.

The biological aspects of human relations in society (motives, determinants) are more clearly reflected in the modern Western culture than in the culture of the Victorian era. At present, the idea of 'real lady' has become so popular in Azerbaijan that it has begun to remind the formation of the idea of a 'real lady' in the UK in vogue in the 50's years of the XIX century. In the past centuries, the British society had made an important cultural phenomenon the formation of the idea and code of 'gentleman'. This word changed in meaning from the XII century falling into the evolutionary process. The gentleman, literally meaning the sophisticated and polite men, expressed a man who did not engage in physical labor in that era (to remember, physical labor wasn't thought appropriate

for a free man in the Aristotle's theory, but was considered common for slaves). In the XV century, that word was transferred to a word expressing 'a real man'. Later, the 'gentleman' gained a new feature: the gentlemen by birth were distinguished from the gentlemen by upbringing and education. The gentlemen by upbringing and education were valued more in the XVIII century. And at the same time, the moral qualities required from a gentleman listed on the principle of code. It is obvious from the literature of that era that striving to education and learning distinguished the gentlemen from the cornballs. Gentleman was loyal to the rules of the 'fair play' and gave importance to tidiness in dress. And most importantly, the gentleman demonstrates high respect, courtesy and care for women (52). It should be noted that neglect and care for women has always shown itself in the history. However, the novelty regarding gentleman was that all women were considered worthy of respect and courtesy, and it was engraved in sharp lines in the nobility code. It is interesting that at the same time in France, another type of man appeared beside the epic type of men, who was tough, courageous, fearless, good drinking. This type of man tried to be an example of respect and care for women. Thus, the concept of a kind man was found his way in the new era (53, p.226).

On the basis of change of the attitude towards the woman phenomenon in the Western Europe in the honorable direction the impact of the Kurtuaz period can be observed. Namely in the Kurtuaz tradition Donna was enthroned. Worship to the Donna had been raised to high in Britain, Burgundia and England in the term of Henry II. According to the new rule, the true knight had to endure all the caprices, petting of the Donna, and should render the service to the Donna. Just like Fuzuli, in Nasimi ghazals, ashug also tolerates the naughtiness of his lover.

If in the patriarchal culture gentleness, respectful behavior of man in front of woman was not thought appropriate to the true male character, the Kurtuzi Code formed within this Patriarchy found certainty of its difference with the anti-patriarchal alternative. Knight ideal was equated with a feature of service to the Donna. Therefore, the brave loving the Donna was faced with the require to form the knighthood qualities (54, p.19).

It should be particularly emphasized that, as the biological moments in the Platonic love idea have been removed, this nuance did not show itself in the love of Kurtuaz.

These aspects appear again in the gender evolution of the Victorian culture. Culture is transformed into a system where women's ideals are important, but women's charm is not left to the culture model. The reason is that the evangelist, i.e. protestant, reformist ideas had had a great role in determining the status of women in England in the XIX century. The movement for the moral reforms arose in England already in 1790. That movement formed and fulfilled the doctrine of 'true femininity'. In that doctrine, purity, frailty, marriage, childhood, family affection, tenderness, kindness were listed among the peculiarities of woman. These are the attributes of true femininity and women's nature.

In 1861, the term 'General of the heart and home' related to woman appeared in the book of Isabella Bito. This term was used to sublime woman in the Victorian culture. As the General of the heart and home, woman beside to care of the house, children, husband, she also had to bear a philanthropist morality taking care of the servants, of the people of the lower strata too.

The Victorian ideology required neatness from woman, her body to be clean. She should make minimal use of make-up, adornment, or not to use them at all. She shouldn't wear clothing showing her skin, socks, undergarments.

Some of the researchers had commented the rules established in respect to women that woman body was sacred and it couldn't belong to any other men except her husband.

It is interesting that a nude body is provocative led to the prohibitions related to men too in the Victorian period. They also should not wear the clothes showing their body nude. Maximum covered body both for women and men was found it similarity in conveniently surprise way in some Islamic environment, for example, in Iran, in some Baku villages.

It was a result of frosty relations in the official culture towards the biological human relationship in the Victorian culture that it wasn't considered right for woman to express her wish to her husband. In this regard, the medieval Christian schools also stated that the true and important function of sexual relationship (55). It also should be said that Nasraddin Tusi considered increase of generation as one of the main purposes in marriage (56, p.143), although considering the sexual relations in the medieval Christian world as a sin was strange for our philosopher.

Let's mention one more interesting fact in connection to it. 'Kamasutra' which was turned into a classic book in the era of

revolution in the women and men relations had been secretly translated by Richard Francis Burton during the Victorian culture. The book was published only after Breton's death. Although the translation of the treatise was a very courageous work, Breton did not translate many details about the woman under the influence of Victorian morality. However, the 'Kamasutra' itself gave a serious importance and attention on women's biological needs. Though it devoted a significant place was to feminine pleasure, it didn't appear in translation. Later, these distortions were revealed by Vendi Doniger, a professor at the University of Chicago, and caused the sensation (57).

What do we see in terms of modeling in these given materials? If to divide what we observe, the first stage is the layer of culture and a plane how it models the world and the society. In this layer we note that a certain cultural type doesn't accept to its religious, artistic and scientific subsystems the invisible parts of the men and women relations if even on account of allowing the distortions in the translation. The other layer is ideology and theory. In this layer coming forward from the theoretical studies of the Kurtuaz world, and the Christianity, we explained why the case stated by us took place in the Victorian culture. But how did the situation in the world model of culture in the XX century has changed? The change of this situation we note in the crisis of the Victorian culture, in the rebellion of modernism against the traditional values, in the results of the feminist movement.

The famous Freudian Wilhelm Raych has an idea causing the great scandals: women have to be the owners of their body – this idea of Raych is clearly understood only when it was compared with the provisions shown by us above regarding women of the (31, p.111). Hence, in all patriarchal societies the thought of marriage and reproducing are tanned to girls in their upbringing. Standing against this principle, Raych addressed to women in the epatage principle: "Look at your body, as your property! Don't consider it as a property of anybody; otherwise this thought will make you a person ready for yoke".

## 5. CULTURE IN THE FEMINIST THEORIES (XIX – XX CENTURIES)

If make a monitoring of culture of the twentieth century in terms of alternatives to Victorian culture, there are countless examples of the open demonstration of women and men relations in the past century. The reason is explained by the various theoretical models. Marxism-Leninism explains the decline or mitigation of moral prohibitions on the relationship between women and men in the Western culture of the late XIX and early XX centuries, as the rotting capitalism of imperialism. When it came to this attitude, the culture of the XX century was opened in the terms of the crisis. However, the crisis of the West was not an invention of Lenin. More importantly, it has become a paradigm of thinking before the crisis, and Lenin gave his addition to the ‘rotten imperialism’ in this wave. However, already in the XX century, the crisis was a paradigm in vogue in America and Europe, and it was not accidental that the crisis hadn’t become less in the philosophy of Nietzsche and Kirkegor. Arthur Hermann wrote in his book: “We live in such an era that pessimism is no exception, but a norm.” John Kenneth Galebreit also reported an interesting fact: “Every publisher wants to name the author book as “The crisis of the American democracy”, because the book so named will be sold well” (58, p.2). It is no coincidence indeed that in the XIX and XX centuries, a great deal of books has come out of the crisis of the Western culture, both in the democratic system and in the system of values. The fact shows that thinking of the culture in the paradigm of episode is important in the epistemological plan, and well-selling goods in the market were also acceptable in the bestseller plan. It should also be noted that Oswald Spengler’s ‘Europe’s Sunstroke’ plays a special role in the paradigm of the crisis category. The fact that the work was one of the most fashionable books of all XX century shows how well the ‘crisis’ is so popular in that century.

In order to present crisis as an imminent state of the modern world, the famous existentialist philosopher Carl Yaspers said that the essence of the Earth has left our planet (59, p. 152). Of course, in this aphorism ‘the essence of the Earth’ was not a geological substance, but the essence of humanity, or more precisely, the essence of the civilization created by humanity, and characterized it as a cultural circle that did not respond to that period. Here’s the reason for such globalization of the consciousness of crisis.

As the crisis began from the XIX century, Yaspers believed that the consciousness of crisis had reached its peak in Nietzsche and Kirkegaard. Later Klages, Spengler and Alfred Veber also put forward a problem of crisis in different moods. This was reflected in the warning of Nietzsche and Burchard that in the future people could lose their nature, so the continuous struggle for the preservation of human nature is needed.

They described the loss of human nature as the identification of people, the mechanization of all, and the disappearance of choice option of men after any accident (59, p.132). Let’s just recall that freedom of choice makes human being a subject of morality (60). If this is not the case, there is no morality. In the absence of morality, human beings only remain at the level of biological existence.

Marxism viewed the crisis as an indication of the end of every socio-economic formation. It was a simple approach to the issue. Oswald Spengler gave a brilliant example to other approaches. The thinker saw the reason for the crisis of the West that, thanks to the theories, a number of exciting questions infuriated into culture. Emerging in the different books and theories they create spiritual unrest, because they put out lives by their thoughts, captivate minds, and do not give freedom to human being in no way. In contrast to enlightenment, the scientific pluralism in the modern European culture leads to great doubt to the value of knowledge and to the possibilities of rationalism (as Enlightenment recognized and based on rationalism and rationalism was divided into various variants in the pluralism environment). Since the controversies over form in art do not come to an end, they create a sense of the crisis of art. Urban success on the village translates all of the urbanization’s problems into the reality of the XX century. And the failures in

the political management are frustrating the hopes expected for the parliamentary system.

Culture breaks down and returns to civilization when it comes to full realization of its ideas. At that time, it looks like a tree with huge, rotten stalks. In his work Spengler demonstrates all of these thought he based on in the context of the Egyptian, Chinese, Indian and Greek civilizations. He shows that they have lived a lot and have been busy as if enriching them throughout their long history, continuously increasing themselves. However, now if to look retrospectively it is evident the growth in the civilization wasn't organic, i.e., the live development was replaced by mechanical, numerical growth, concentration. According to Spengler, this process results in collapse of the civilizations and we can already feel the collapse of the West similarly in the following millennium (61, p. 91).

We have written that the crisis was discovered for the different reasons, in the different versions in the various theories in the late XIX and early XX centuries because now to specify why the ignorance of the biological aspects of male and female relations of the Victorian era was replaced by the opening of eyes. Of course, the Victorian era belonged more to the British empires and subsequently to the countries gotten under influence of the industrial and cultural production of this empire. The countries such as France and Italy have only the reverberation of this cultural factor. However, taking into account the impact of Britain on the world, the Victorian culture is discovered on a global scale when it comes to effects on countries such as the United States, Australia, and Canada (here the connection of the puritan ethics in America with the English Protestants can also be taken into account).

No cultural situation in the world is 'exploited' forever because, as time goes on, there is nothing to exploit, which means that culture ends its opportunities to present. In this statement, it is best to open the term 'cultural situation' because it is an effective means of thinking for the culturological theories. This expression, which is brought to science by Yaspers, is related to the merging of each period in a circumstance (or within) of a certain situation. If we cultivate his idea, we can say that any type of culture differs from one another by forming around axes of any situation.

If we put the idea of Yaspers into a series of theories that model the culture, we will see that it handles the Victorian era and its subsequent era from new perspectives. The key situation of the Victorian culture can be described as disloyalty to gender anatomy. The most dangerous part in this disloyalty was the internal biological processes of the woman. The key situation of the Victorian culture was to create a special ideology, special ethics and aesthetics, in other words, to set specific cultural barriers to eradicate this biological disloyalty. This process includes novels, fashion, women, family ideals, children's upbringing and so on. Was motivated by the moral purposes and meanings of the repressive actions on the gender biology of culture.

In Europe of the XIX century, we observe the situation of gender biology, the era of the search, and the occurrence of other situations that are alternatives to this situation.

The first situation was in many cultures that did not share the Victorian culture. A very serious analogy of the Christian puritanism, Viktorian morality can be seen in the Muslim world. True, there was no hijab in the Victorian fashion. However, one of the Silamic discourses was that 'the main thing is a spiritual, not physical hijab of woman.' From this discourse, the goal of the Victorian ethics was to total moral hijab in the European style in regard to women and women and men relations.

In the West, the reasons for limiting woman with 'moral hijab' and making her 'of high moral standards' come from the interpretation of the Eva mythologem. In this interpretation it resulted hard for women that Satan (Iblis) seduced namely Eva and sin circle of the humanity began with Eva.

The results of achievement of women's freedoms in the early XX century had created in the rest world, in particular in the Muslim perception an image of a Christian woman who is free and easily fornicates. The effect of this image continued with the principle of inertia even today provides extensive materials to the Islamist fundamentalist ideology for the dichotomy of the 'Immoral West and Moral East'. The Fundamentalists could have accused Europe and America of hostility, in many ways, such as exploitation, racism, and bank politics. The Islamists accused the Western banking system of arbitrariness because of giving loan under interest, and in the end, the system seemed to be a negative usurer. However, the serious

theologians distinguish the negative attitude of Sharia towards interest from the statements in the Qur'an (62). However, it would be possible to get philosophers such as Husserl, Ortega y Gasset, Adorno and Marquez, who were more intelligent and reasonably critical of the West. However, it is difficult to aggravate negative attitudes caused by these kinds of arguments in the Muslim world, to conventional consciousness. Only the Christian woman, who was given a view of freedom and irresponsibility could help the fundamentals, and she did it. The Western films, the fashion industry, the massive arts (dancing, etc.), uncensored approach of the West science to the abandon problems caused the adversities in the Muslim world and at that time the Western woman was becoming an ideological object enhancing more that attitude. As a family phenomenon preserves its patriarchy more insistently in the Islamic, as well as in other Eastern worlds, woman as a mother, woman as a wife, and woman as a child who does not endanger her father's honor is very precious and worthy for an Eastern man. Therefore, an Eastern man becomes more anti-Western when he sees danger from the West to the beloved woman's image. Using this, the fundamentalists turn the Christian woman into an emotional image of the West. However, this image conflicts with all Christian history. The modern woman who is seemed boorish and impudent for the Eastern man, but emancipated (escaped from the fitters) belonged to civilization of the XX century is actually a product of the industrial world, but not of the Christianity, and the Victorian, Catholic, Orthodox morality show that provoked dissatisfaction in all the branches of traditional religiosity. In this context, the attitude of women to medieval Christianity was more native to Muslims living with the Sharia ideology and even more rigorous, or even tougher, at some points.

Insulting attitude toward women, disloyalty to women was manifested in various traits in the Christian world of Western Europe. In the early Middle Ages, the woman had been suspected of having separate soul. The debates featured an idea that if a human is a unity of body and mind, then in this context woman is an incomplete creature, that is, humanity has not fully embodied it. It was argued that it wasn't written in the Torah that when the God created Eve, she wasn't blowed soul. So, if Adam's human

nature is in complete 'set', it can not be said of women. Eve's body was taken from Adam's rib. It turns out that the human nature of Eve and, accordingly, all women, was not independent, sub-stationary: as the body received from man, the soul was also the sign of the man's spirit, as the candle flame removed from the outside source. Therefore, it had been considered that women should always be under the guardianship of men. Christie Grössinger explained that the Christian Popes are responsible for creation of the image regarding to women as a creature seducing men. These men were living an ascetic life to stay away from women. Satan and Evil were as meat and blood for them. Seducing of Saint Anthony had been stated by a woman symbol in the art. Holy Jeremy commended the ascetic life, and considered not good even touching women. Among the Christian Popes the only one taken the side of women was Saint Augustine. Although he made woman to obey man, he considered that there were nothing bad in the boor marriage (188, page 3).

The sources show that bishop Mackon spent a lot of time in discussions on the question of 'whether women have spirit or not.' It means that the subject was already actual for Christians from that time. At the end of the XVI century, an anonymous book had appeared which seriously proved that women are not human beings, but a transition between human beings and wild creatures.

When a treaty on the woman rights was signed Philadelphia in 1854 the shouted cried that let them prove that they have spirits (64, pp.56 – 66). Thus, both the church and state denied that woman is separately a bearer of spirit. This is a remarkable fact. Even though many colonists escaped from the Catholic Church at some time, believed in the spiritual equality of the sexes, they didn't recognize gender equality in this world. Therefore, women were forbidden to go out in front of the people, to travel on their own (65). The same attitude exists in the hadith of the Prophet too.

In this era and in this environment, another belief that humiliated a woman was that 'everything that woman touches is unclean.' For this reason, even in the middle ages, it was forbidden to sing in soprano in the church chorus that resembles a woman. One of the reasons for the conflict between Catholics and hugeness (French Protestants, Editor) was that the hugeness agreed to allow women to sing in the church.

In the European Middle Ages, called the 'Dark Age', women were believed to have a secret tendency to the devil, so sin finds the way to the world. The Church teaching that women were the source of all sins, and the transgression of these sins through all the new generations, had greatly damaged women's prestige in Western Europe. Dual standards have led to the moral degradation of both sexes (14, pp.42 – 55).

In the Middle Ages, negative attitudes toward women showed itself in that the close relationships with them were considered a stain for their devout life, and it was advisable for men to avoid intimacy frequently than a week.

Christianity's Eve mythologist's writing of women has given rise to the search for the theological arguments for women's protection in feminists. For this purpose, it was revealed that in all primary religions there is the Mother God. The loss of the woman component of the divinity only allowed the church to lose the divine component of women.

Another teaching of Christianity, the fact that woman was not created equally with man, resulted in a denial of her full rights in the Church and in the State. For this reason, women in Catholicism were not left to spiritual positions (except for women's monasteries). However, in all the ancient world, the woman's right to be spiritual was recognized.

In the Western theology, woman was so discriminated that the feminist ideas in the God notion of the Old Testament and the New Testament were eliminated by the subsequent Christian writers. For example, one of the names of God in the Torah is 'Shaddai'. It can be understood as the nourishing (in the meaning of 'feeding') Goddess. However, the superiority of patriarchy in Christianity forgot all these characteristics and led to the perception of God as masculine features (e.g., Holy Father).

It is known from the history of culture that there have been many followers of the first man were an androgen (male-female symbiosis). Plato has his own morphology on it. In the dialogue "Feast" he wrote that the first people were androgen. They had swaggered to the God, as the very strong and beautiful creatures. Therefore, the Gods divided them into men and women and scatter all over the earth. Love has also come from it, because every throne has an incentive to love when it is necessary to search for its own breed (66, s.14).

In this mythology, the women phenomenon is taken in 'synchronism' with men rather than secondary, in contrast with the story of Eve. Because unlike the humiliating heretofore of the Torah, the woman is equated with men in the androgen substance. Another noteworthy fact is that the Androgens are presented in the Platonic theory in terms of beauty and particular force, but these positives do not elevate them to the level of God. On the contrary, the Gods punish the Androgens for their faultlessness. However, despite the fact that the Mythology led the Androgens to such fate, the Androgenic symbol in the European culture has always given arguments, motives and meanings to think of women as equals. The researchers have noted that often the androgen image of philosopher and artists who want to create human beings has made their dictation. For example, in Andersen's War of Neissen, this androgen is perceived, as well as in the image of Jan Valjan in the Hellenic 'Suspenders' novel. Power and magnificence are both present in neutral traits in terms of gender distribution rather than male signs. Baptists in Catholicism dressed in details and fragments of the women's clothing were literally served by him to be able to identify those religious figures with the idea of a high human, not a man, but with both sexes.

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This is a part of the issue of cultural plane. However, the matter has a part related to the sacral (divine) world as well, and if to look attention on it, we can see that even when Plato putting androgyny in etching, association with force, beauty and majesty, didn't turn it to the parameter of the imagination of God. Therefore, androgyny had merely rehabilitated the male-female unity equal to each other. However, another idea, parallel to this approach, belongs to Karl Yun. From these words it is clear that the idea of androgyny was historically invoked to think and imagine of God. The founder of the analytical psychology wrote that the ancient imaginations about androgyny of God are very

agile: androgyny is felt in the faces of Adonis, Christos, Dionysus and Mitra. On the other hand, the clearly shaved faces of the catholic clergy also bear the traces of androgyny (67, p.213). The information given by Yung is confirmed by another source too. In the magazine “Woman, Church and State” it is noted that the famous Christian mystic Jacob Böhme and other early mystics had considered God as digeneous (14, pp.51 – 54).

Thus, we have seen that the idea of androgyny quite discussed in the cultural science, in fact, has made its historical work in terms of gender balance. The woman who was despised in the patriarchal societies became a second-class creature, suddenly was honored with the genealogy of humanity by presenting as an integral part of androgen ancestor or androgen god. The phenomenon of androgyny had taken out the patriarchal culture from primitive unambiguousness and unilateralism. Because, though it narrowed a sphere of influence of woman as an actor of culture closing her to property of husband, kept woman equal to man in the certain occasions entering into contravention with its principles in the issues of androgyny. Most likely, a contradiction to that society was neutralized by this. The controversy was that, woman whose sphere of influence was narrowed in the political system, at the level of macrostructures of the society as a mother, beloved woman, and as a wife of the elected public figures – kings and ministers, had become an important person. And such a woman raised the women’s creativity, to which public opinion was indifferent. We are saying in this sense that the idea of androgyny or the societies that hold this idea as an archeotype had neutralized this discrepancy when lifting the degraded woman phenomenon.

We focus on all these facts so that the restrictions on gender biological attitudes that determine the key site of the Victorian era are covered by the culture, and we can see how the theory explains it. At the same time, let’s not forget the difference of society when it comes to similarity with the Shari’ah-driven world in the narrowing of modeling. There was no Christian aggression towards Eve in Islam, although there were not many negative attitudes from the common patriarchal ideology.

Over time, the modernization from the West have been taken not only by the countries like Japan, Turkey, and China, but even by the modern Islamic Republic of Iran has benefited considerably from modernization, leaving them to computers,

sports, and actress art. Yet, it did not forget to charge them too wear hijab (68).

If we go back to the look at women in European Christianity as a source of sin, we can say that this accusation had created its opponent in Europe and the woman phenomenon had transformed into an actively discussed topic for Christianity from the middle Ages. Let us also say that in this striking controversy regarding Islam, for example, Amrosi of the Median (one of the fathers of the Church) put forward a new idea: Adam's responsibility over sin was more than Hevhah. Eve was unable to resist the sneezing of the splendid power of the serpent. Adam knew the prohibition of the Lord, but did not resist Eve (69).

If we go back to the look at women in European Christianity as a source of sin, we can say that this accusation has created an opponent in Europe and has transformed the phenomenon of women into an actively discussed topic for Christianity from the Middle Ages. Let us also say that in this striking discussion regarding woman for Islamic thinking, for example, Amrosi of the Median (one of the fathers of the Church) put forward a new idea: Adam's responsibility over sin of human was more than Eve. Eve was unable to resist the seducing of the splendid power of the serpent. But also Adam knew the prohibition of the Lord, did not resist Eve.

This line, that is, the line of reducing the responsibility of the Eve in the first sin, has come to the forefront of evolutionary process in Western Europe by bringing new arguments. The striking example of this is Isotta Nogarola (1418 – 1466). She wrote a treatise on "The equal or unequal sin of Adam and Eve." This famous humanist in Italy showed that since Eve was weak because of her nature - this vulnerability is both an intellectual and a psychologist-morale nature, and it is unfair to blame her in weakness.

Thus, Izotta continued the theory of equality of sin of Augustin. While other humanists accused Eve of arrogance and desire to compete with God, Izotta pointed out that at least Eve was eager to distinguish between good and evil.

The treatise of Izotta was written on the basis of dialogue with Lodoviko, a very knowledgeable man of the time. There, Lodovik wanted to prove Eve's sin to be more severe because and this woman believed that she was equal to God.

Isotta: Where there is little intelligence and perseverance, there is little sin. That's why Eve's fault is less. She did not pick the forbidden fruit because she had considered herself equal to God. Eve had done the same thing because of her greed and taste loving.

Lodovik: From the law we know that ignorance is not an argument that diverts responsibility from the law.

Isotta: Eve's ignorance was obvious, it was coming from the origin, and it was pretending to be ignorant (70).

We repeat that despite the distrust, doubts derived from patriarchal character in connection with women in the Islamic world was observed, it is hardly imagine that Muslim philosophers and theologians were divided into two camps, which made fundamental the responsibility of sin of the woman on the basis of the Eve symbol, and tried to soften negative attitude to women. The Koran states that the snake seduced Eve first. However, on the basis of this fact, speculation about the woman's main sinner or the woman's soullessness was not possible in Muslim consciousness.

In Europe, the pursuit of ideas on reducing the responsibility of the woman on the contrary, continued. Another argument for those who wanted to rehabilitate woman in the Christianity was that Jesus' mother was Mariam, and his father was God. So Jesus' human nature came from his mother.

In the twentieth century, the new feminist wave caused that some theologians had humble to gender equality. For example, P. Vansant, one of the prominent ideologists of Catholicism, stated that the Bible does not include any disadvantage of equality of the women with men from political, social, and legal equality. As for the ancient sin of Eve, the crucifixion of Jesus made this sin covered like other sins (54, p.18).

We saw that in the history of Christianity the lines that descended the woman and rehabilitating woman were parallel (though the second line was weaker and even marginal). Therefore, protecting of women by Laura Charetta, a 15th-century Italian humanist, against the theological accusation was not unprecedented action and was written in the second line. She deemed it necessary to list the achievements they had gained in order to deny the widespread idea of humanistic women to be immature creatures. Among the selected women, Laura Cheretta

showed women prophet as well. Let's also say that this approach to the history of famous women has become an example for future because it has given a boost to many books written in the genre of "glorious history of women". Different feminists or women's rights defenders have collected information about women from history and have tried to prove that women's service to humanity has been minimal.

It is worth noting as Laura Chetetta's one step toward gender studies. She pointed out that although men's arguments in their activities and discussions are strong, we women are ahead them they in ability, and we use our trick and slyness against the power of men in the competition of genders. (70).

The women's trick and slyness have repeatedly given motives or determinants to the plot, moral conflicts in folklore and mythology, literature and theater. However, Laura Cheretta's approach to the issue was just new in terms of gender differences theoretically between men and women. And in this approach, there was logic for the considering characteristic the trick and slyness for woman in gender division. In Patriarchal cultures, due to the girls were not equated with boys and, accordingly, suffered more injustice, exploitation, and discipline, developed their ability to use slyness and to creep into somebody's favour as a self-defence tool. Approximately the same situation applies to different ethnic and religious minorities, who are forced to live among the great nationalities, civilizations, and maintain their integrity. They were also forced to develop the most delicate forms of slyness and creeping to keep themselves alive. Assessing Laura Cheretta's thoughts in this background, it can be assumed that gender differences in gender relations are the result of her services.

Thus, in the 19th century, when we examined the situation of Victorian culture, we saw that the prohibition of the biological "wealth" of women and men to enter into formal culture was actually characteristic of patriarchal cultures all over the world. Given the charm of women, where there is a strong patriarchal culture, cultures have created such disciplinary and moral conditions so to minimize the danger. In traditional societies, the number of dangerous behaviours (e.g. jokes with some high-end symbols), dangerous things (wrong gifts) are excessive. Even one can formulate such a law: the more traditionalism in culture, the greater the number of dangerous things. In such cultures, women

self are often considered more often as a threat, and the number of cases that are considered to be dangerous linked to women is much higher. Therefore, when it comes to the resistance of culture to the civilization, one tool is not to allow the fearful things in the formal culture. We see it clearly in Victorian culture. And we said that there is a similar attitude towards women in Islam. In Islam, the real, i.e. physical hijab was replaced by the spiritual hijab in the Victorian culture. When we compare both of them, to think of the difference and the identities opens up interesting cultural perspectives. In the root of the disciplinary pressure put upon by Victorian culture on the women, we have seen that the Christian tradition is based on the “genealogical”, coming from interpreting the Eve mythology and causing abusive ideas about women. At the same time, we have seen that this “genealogical line” also created its alternative in the Christian history. This alternative carried out rehabilitation operations related to woman and removed women from the shadow of Eve (Mother Mary motive). This line also led to the movement for the recognition of women’s rights, freedoms, and ultimately the collapse of the Victorian culture model in the 19th century.

Thus, the censorship of gender relations during the Victorian era in regard of its appearance once again shows that it was a new transformation of the state, which was very native to the Christian mentality. In other words, from the writing of Eve’s mythology, Christianity has concluded that the woman was incapacitated to sin, and since considered woman to be unreliable creature, found that it would be correct to put her in shackles of honour. However, this line has also led its alternative, in other words, created a line that cleared women in relation to eternal sin, and generally, in the matter of responsibility of humanity for sin. As a result, in the 19<sup>th</sup> century, a compromise situation for Christianity was formed. In the eyes of civilized Christians, heavy charge over women linked to Eve was removed, although the idea of preventing women and men from breaking each other and leading to immorality still existed. Victorian culture and morality tried to solve this problem through sophisticated methods and constraints fit for the civilization. However, the collapse of Victorian morality shows that the life of compromise we say has not been long; rigorist ethics related to women was pressed into churches, monasteries, certain communities (e.g.,

the Mormons), villages, cultural centers, but in modernizing countries a new situation formed in the world with victories over women liberty, emancipation. One consequence of this situation was that many shades, many cases related to women's psychology, the inner world, and as well as the relationships of women and men have become the target of modeling the culture. All attempts of realism and modernism to deeply reflect human relationships have resulted in the freedom of expression of all forms of gender relations in culture at one or other level. Thus, in the culture of the 20<sup>th</sup> century, a serious impetus was given to the elimination of gender "censorship".

We should focus on the Muslim world and the specifically the culture of Azerbaijan in the light of the fact that we have examined in this thesis about the perspectives that fact of women brought in culture self and in culture theories.

As a result of women's emancipation in Europe and America, a misleading view emerged in the Islamic East that a Christian woman is unreliable in view of honour and dignity. It is possible to see the brilliant example of it in Mirza Fatali's play "*Hekayeti-Musyo Jordan hakimi-nabatat ve dervish Mastali shah*". There jealous Azerbaijani women freely express Paris women in terms of morality. At that, Shahrabanu, the wife of Hatemkhan agha gave her argument to husband to prove moral freedom of Paris woman, saying that they stay shamelessly with open face near the men (71, p.1, p.62). The interesting point in this argument is that the European woman, apparently being sinful in the prism of the traditional culture of Azerbaijan, becomes the instrument of backwardness of the Eastern woman in Mirza Fatali's play and in eyes of Shahbaz bey. Thus, the attitude towards the European woman becomes a tool to expose the misery of religion and culture in the works of educators in Azerbaijan.

Of course, it is not fair to bring to extreme the degree of wearing hijab in the past, at least related to the Turks. XIV century Arab traveler Ibn Batuta wrote about his impressions when traveling through Anatolia: here men and women are equal, and women do not even wear veil. Pars Tuglacı believes that in the first period of Ottoman Empire, the women walked with open face, the change occurred under the influence of Byzantium (72, p.42).

In a photograph dating back to the 19<sup>th</sup> century, if Bukhara woman agreed to take a photograph without a veil before a

“infidel photographer”, so such cases were not rare. Researchers suggest that due to more influence of Hun, Turk and Mongolian customs in North China, women were more free there compared to South China (73, p.99).

As far as Azerbaijan is concerned, it is well-known fact that women are engaged in work without covering their faces since old times. Hence, the fact that the Muslim woman was wearing hijab, veil in the Muslim East was not a total, just it was considered bad when woman’s face was open in the most important gatherings, in places where believing was emphasized, in the system of certain attitudes. It is nearly as if the Orthodox women who do not wear the hijab in their usual lives cover their head when they go to the church. Or it seems that in some ancient cultures, women of the upper class distinguished themselves from ordinary women by wearing hijab. Likewise in Mecca, even slaves women were Muslims, they were walking without hijab, covering the face was customary just in free women (72, pp. 32 – 35).

We have already shown that there was no discussion in the Muslim world of having Eve “stain” in women. It is clear from the literature known to us that some philosopher, the theologian (some speaker), some poet scrupulously sows seeds of doubt, raising the question whether the woman has a spirit or not. No thinking man in the Muslim world has named women “the weakest point” of humanity before the Devil, and therefore, they did not consider the woman as creature infecting the humanity. And in the ancient Turks among shamans the theorist like Ziya Gokalp used the majority of women not against them but for their appraisal, showed that it proves that in ancient Turks the status of women was not inferior to men. Only later, as a result of the influence of Persians and Byzantines, the Turkic woman lost many their rights (74, p.32). Interestingly, similar processes were stated by Jawaharlal Nehru during the Moghuls, who wrote that the biggest blow to India was made by hijab. True, like in ancient Greece, there was an isolation of woman in the aristocratic period. The Byzantine palaces had gone further in this regard and added the “institute” of servant to the isolation of women. When Islam brought the hijab, it merged with the ancient elements in India. Isolation of women was stronger in the Moghul era. In Turks themselves, as Nehru emphasizes, hijab was not a strong tradition. In India Turkic and Afghan women rode a horse, went for hunting and visit like guests. Later, the Moghuls

transformed the hijab, that is, the woman's isolation into a symbol of the highest strata (75, p.137).

At this background although there were various reasons of persecution, burning of thousands of women in the West Christianity under the witch's name or pretense, but one of them was as we said above. However, in the Islamic world, it was impossible to persecute women as witch. However, a tradition from the archaic world could have influenced the Islamic world. Murat Aksoy explains this tradition as: one of the reasons why women were covering their faces during polytheism was that they could not do witchcraft. It was allowed for men, but not for women. Woman may teach just for her son when there was not a man (14, p.33). There may be a tradition when a certain degree of unconsciously influence on women existed in the Muslim world by the men. But it had no discursive, i.e. influence on conscious thought, opinions. Even western researchers acknowledge that Judaism, Christianity was more hostile toward women than the Qur'an. Although under the influence of Byzantium and Sassanid, the scope of movement of women in the Islamic world narrowed, and there was not a sharp difference between the faiths. Only Hanafi faith accepted the right to conclude a marriage contract of the girls of mature age with their husbands. However, other religions gave this right to the elders of the girl (76, p. 30 – 33).

We did not want the positive trends related to women in Islamic world to be read in comparison with Christianity as we praise the woman's status in the Muslim world. That is why we need to note that in the 20<sup>th</sup> century, in the debate between Western and Muslim Eastern ideologists and when problems regarding principle "which of us is good" became primitive, "feminist" Muslim thinkers and women's intellectuals appeared. It was as if the technique of the struggle required "our feminists to answer their feminists." In this case, a common thesis has been formed in Muslim speakers that women's freedoms and the socio-economic status of women in the Islamic world have risen to a high point which the West can't reach. However, when patriarchal character observed in Muslim culture the state of the woman had been transformed in the same way as it was getting more or less intense in one or another region. In this case, it could only be said that how the status of women in terms of freedom, rights differ from the status of patriarchal model in other religions, the era.

In fact, when we compare Christianity with the Islamic world on the Eve issue, our religious world and our thoughts are gaining a high score. However, Islamic fanatics, inspiring for decades from that have insisted on Islam's advancement compared to the Christianity in relation to the woman, had created unhealthy situation. However, this is more constructive in terms of finding critical ways of analyzing women's rights and opportunities both in the Christian world and in the Islamic world, as well as in distinguishing between Islam and Christianity from the perceptions of these religions by their believers.

For true believers, both Islam and Christianity are perfect in their attitude toward women. Defects appear in these religions when they are perceived by men, cultures and eras. However, those who are interested in organizing an ideological struggle between the East and the West, when they talk about the humiliating situation in the Islamic world, consider it a doubtful issue regarding divine origin of the Islam as a religion. And arrange counter-attack. It is very interesting that one of the authors of such counter-attacks was our great thinker Ahmed bey Agaoglu, who was respectful to the West (sometimes beloved, sometimes angry). He dedicated a special article to this topic, showing that women's rights in Islam are well recognized, so that even in contemporary France they are not fully recognized. For example, according to Sharia, a divorced spouse must maintain her at least three months. The divorced woman has the right to maintain the minor aged children, and the former husband should spend the cost of maintaining children.

According to Sharia, girls can inherit and manage their property. In the matter of marriage, girls have the right to choose at level as provided in Human rights. When they mature, they have the right to marry the person they want, without the consent of their parents. According to Islam, girls can enjoy all civil rights equal to men.

The Qur'an makes more difficult for women to divorce. Agaoglu wrote referring to Ibn Khaldun that Islam also allows the regrets of the adulterers, and says that women are a weak creature and that they are wandering in the devil's tricks, so that they can be treated with a little compassion.

In contrast to other polygamous cultures in the East, Islam has restricted the polygamy to the frames that most Muslims have

actually monogamous marriages. Because it forbade marry with four wives, put a condition before the husband that all of them should be fully equal in all respects, in the sense of sympathy, love, and care. And an isolation of women in the harems, as Agaoglu stressed out, does not origin from Islam, but comes from the hypocrites who use Islam. Aghaoglu showed that in the time of the prophet, women received visiting men, they were walking together on the street, and so on.

Islamist Pharisees (hypocrites) used their ordering words as “cover your nakedness” for own benefit. At that time, Bedouin women and men were dressed in such a way that in certain situations their bodies became naked and so they came and sat in the front of the Prophet and asked him questions about Islam. That verse was against that.

Agaoglu also brings an interesting fact for clarification of woman’s status in the Islam. He reminds that the Imam Hussein’s son Sukeyna was very intelligent, knowledgeable and beautiful girl. Researchers like De Slane regarded her as the brightest woman of her time. Apparently, she had such a great influence on both men and women of the time that people were imitating her style and wearing like her. Sukeyna received guests from all over the caliphate and gave advice (Mir Almi wrote that one sign of degradation in the Islamic world is that while the tomb of Rabiyya, who was a true believer, has been sanctified, but Sukeyna’s tomb was almost forgotten and memories of her were erased from the memory of the Muslims).

Agaoglu’s line of women’s concepts in Islam is that in the history of Caliphate, women’s freedoms were restricted, and the recession went on. He wrote that in the early ages of the Abbasids, women welcomed guests, and arranged gatherings, competing each other like European women’s saloons. Such situation was formed then the complexity of the clothes, the difficulty of using persistent cosmetics often made it difficult to welcome guests, to have disputes. Then the women began to welcome guests sitting behind the curtain. Then the influence of the Syrians and Persians on men increased and, as a result, men and women separated from each other with “Chinese wall”. Prior to this transformation, the harem was different and most similar to the European saloons. The lady of the house accepted her personal guests, whether there were men or women among them.

It is Agaoglu's observation that women are more liberal than other Muslim nations according to lifestyle of Turkish nomads. This observation was later confirmed by a large number of facts and became one of the ideas that favored the problem of women in Turks. Now, we can see the circulation of idea, once was very specific to Agaoglu, in different studies. According to that opinion, until the Islam women have always been free in Turks and Tatars. One reason for this was the nomadic lifestyle. It is a well-known fact that Turkish women used to arm and help men in war.

According to Agaoglu, after the disappearance of the Muslim caliphate in Spain in the Islamic world, the status of woman changes under the Syrian and Persian influences, and the number of shiny (free) women sharply declines. Harems are filled with servants, and so on. (9, p.101 – 108).

So, we have witnessed two stereotypes, emerged in the West and East. A stereotype was in the Muslim East and Christianity was giving women greater freedom. The other stereotype was in the West and the idea of a Muslim woman living under the yoke like slave was supported. If we go deeper into these two attitudes, we can come up with very interesting results regarding the problem of "women and culture". The first conclusion is that both stereotypes originated from ethnographic impressions or theoretical investigations of other cultures. That is, it came from the layers of the culture linked to psychological world of the ordinary people. In the Christian West, ordinary people and artists could not accept polygamy in any way. One reason was clear. Christianity forbade polygamy and remained a marginal fact in the Christian world, given the polygamy among sects like the Mormons (77). The other reason was that there was anger against Caliphs and the Ottoman sultans, which took Christian girls to their harems, as well as used to make them legal wives in addition to other wives.

The other reason has failed to be considered by science so far. If four wives are allowed to a man, then the mathematical formula "four is equal to one" works here without consciousness. True, in the Christian world, when they accuse the Islamic polygamy, the formula we have given did not come to mind of anybody explicitly. However, it caused such opinion in psychologies without noticing that if four wives are allowed in Moslems, it

means that a woman is equal to a quarter of a man. Hence there was a thought that women in the Islamic world are in a low and half-creature state.

If we look at the Muslim world, we can see that the misconception about the moral freedoms of a Christian woman was shaped under the influence of the hijab fact. Muslims thought that if a woman does not veil, she is free. However, we have seen that this belief was contrary to the formula formed among Muslims such as “the main is not physical hijab, but spiritual hijab.” The absence of hijab of Christian women imposes on them moral liberties in the eyes of the ordinary Muslim, even though they apply rigorous ethics to Christianity. That is why, in the history of art of Azerbaijan the bride was Muslim and groom a Christian girl in inter-confessional marriage. Asli and Kerem, Sheikh Sanan’s lover was Greek or the Georgian girl, Ali and Nino - these examples were not accidental. One fact was based on it that there were many palace facts about marrying a Christian girl. But the other reason was that in Muslim perception the Christian girl was freer, because she was not wearing a veil. For this reason, the marriage of a Muslim girl to a Christian man was considered unacceptable for the Muslim man’s moral determination (although there were such facts in historical reality), and marriage of Christian girl to a Muslim man was considered normal. Undoubtedly, in this system of argument, the Sharia prohibited the Muslim woman from marrying a man of another religion.

Various parameters are involved in understanding of each other cultures. One of the most interesting parameters is that a woman or a man, a hero or a coward, historical events (e.g., the Chaldiran battle) can be a symbol and characterise the culture or, in modern terms, can create an image of culture. Inquisition had, undoubtedly drawn its patterns to the image of Catholicism, and the Catholics had to suffer so much to get rid of these patterns. The Renaissance humanism had given its marks to the patterns to the Italians. When it comes to the issue, it is a very interesting question that which image is given to women’s culture type. Jeanne D’Arc had played a role in shaping the image of the French nation. Greek woman in “Oghuznama” and “Kitabi Dada Gorgud” has not yet been studied as a factor of image in the Christian world. One of the serious issues in the

perception of Azerbaijanis is the topic of Armenian woman in the image of the Armenian nation.

In the 20<sup>th</sup> century, a free woman became one of the mobile symbols of globalization. Although the term “Globalization” has not been used for this period, since there were no its significant infrastructure, internet and transnational corporations, but only the prototypes of globalization as seen in the past empires may be traced in modernization processes of the 19th and 20th centuries. Modernization became one of the manifestations of this globalization of that period when it originated from Europe and America and covered all the world, China, Japan and the Islamic world. In this process, a free, emancipated woman began to appear not only in Europe, America, but also in the East. Accordingly themes, problems, which left isolated in the preceding cultures, have arisen in relation to women. For example, the tragedy of a girl who had been married by insistence of her parents was at all times. However, it did not go to the layers of culture, that is, in the reflection lines in the sphere of culture. The fact was existing in life, and it probably took place in the conversations of women. However, novels, stories were not written out of that. Theologians did not discuss this. Thus, the fact of life was not modelled by the culture. In this semi-chapter, we tried to build a theoretical model why it did not model, and at that time we had to do a lot of research in the context of Victorian culture.

It was understood during the study that although the cultures of the West and East were so different, they were subjected to many bans in the biological layers of women-men relations in the monotheistic-related periods of patriarchal religiosity, in periods close to religion, so that they could not find a way to culture. True, this same identity in the West and East did not exclude the principal differences. We have seen clearly how much the Victorian culture resembles the Muslim culture, but in one the hijab’s physical options was exploited full, and in this case the forms of chadra, paranja appeared, and in another one the transformation of the spiritual hijab was carried out, adopted. In one, physical hijab logically led to the physical, material and rude option of the prohibition to woman, and in another one the woman was limited with delicate, “golden” buffs, in the background of to propagate samples, exemplary lives under the idea of women’s virtues. When this identity and differences clarified, it was

understood that when the transition of the Victorian era to liberal morality took place, in the Islamic world was misunderstood as a process that came from the essence of Christianity.

The Christian woman of the new liberal era was misinterpreted as a true Christian woman, and then this woman hit her “stains” in image of the West. However, when this is the case, of course a question arises: if a modern European woman is a product of a freedom from Christianity, then this freedom must have created every the European woman type. However, when the East woman emancipated with the influence of Bolshevism ideology or modernization, not a full Christian or European woman type is formed. It is a type of woman, liberated from patriarchal religions, a product of modernization. At the same time, when comparing women of different nationalities, such as English and Japanese women, in addition to similarities, there are differences as well. All these facts clearly show that when Islamists accuse the West of misleading and find open or hidden Christian “hand” in this matter it, they knowingly or unknowingly create a “black PR,” that is, misinforms for strength of propaganda.

If we look at history, we can witness a lot of disinformation about the phenomenon related to the women in confrontation of nations, ideological struggle, and this is in fact a matter of another research.

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