
АКТУАЛЬНІ ПИТАННЯ СОЦІОЛОГІЇ

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THE ROLE OF WOMAN IN MODERN AZERBAIJANI FAMILY SUMMARY

The purpose of the article is to reveal the role of women in the modern Azerbaijani family and to note the patterns of changing gender roles in the family and marriage.

Research methodology. In the course of the research the methods of analysis and synthesis were used; the method of generalization was used during the comprehension of the achievements of scholars in solving the outlined problems; the historical method was used for tracing the formation of the family institution in Azerbaijan; the descriptive method was used for revealing the current situation in society; the secondary analysis of sociological research was used for identification patterns in the change of gender roles in the family and marriage, in particular the separation of marriage and parenthood.

Results. Under the influence of modern trends, Azerbaijani family is undergoing major changes, the consequences of which are important both for family in particular and society in general. The social problems caused by decrease in birth rate and increase of number of the persons refusing marriage and a family are described. Patriarchal tendencies continue to dominate the mass consciousness, and models of gender behavior that are considered as discriminatory towards women are still relevant in Azerbaijan. The gender-role behavior of children brought up in a family reflects the asymmetry of male and female roles, and the regulation of this behavioral sphere is carried out by parents through a system of prohibitions and punishments. The family is a center of the gender relations formation, through it the ideas of masculinity and femininity, gender stereotypes and norms that determine the behavior of men and women in society are transmitted to next generations.

Today, Azerbaijani society is more open to women's self-affirmation. In this context, the role of the mother in preserving ethnic identity and the married role in preserving family traditions are very important. The research considered the image of the mother in the ethnic identity of Azerbaijanis, explored the process of raising a woman as a future mother (traditions, rituals, rituals), identified the role of a woman in wedding ceremonies. Talks about women's independence and freedom have affected the world for centuries, but centuries-old stereotypes of dependence ingrained in women's minds have prevented them from escaping their nature, that is dependence on men, their attitudes and participation.

Novelty. Today, the social mobility of Azerbaijani women has undergone many changes, which has affected the formed cultural attitudes and stereotypes, but certain expectations in the relationship between men and women still exist. It is in women's roles and stereotypes that ethnic mentality manifests itself, and it is with their development and change that will address many ethnic issues. Within the study, the directions of solving the outlined problem in the Azerbaijani society are outlined.

Practical importance. The results of the research can be useful in further research of the family institute and in the educational process of higher education institutions that train specialists in the humanities.

Key words: traditions and modernity, Azerbaijani family, transformation of values, creativity and self-affirmation of women, gender balance, ethnic characteristics of relationships.

I. Introduction

The changes in gender or socio-cultural roles began in the early years of the twentieth century – women entered the labor market and today there is a very high female employment. On the one hand,

a woman earns on her own, traditional family forms of power already much less influence her; on the other hand, she must somehow establish a balance between her work and family responsibilities [3, p. 3]. In addition to the woman and her family members, the state, social institutions, ideology, religion should actively participate in this. Religion determined what was due to a woman and what was due to a man. In the process of secularization, a common ideology disappeared, which would distribute gender roles clearly and unambiguously. "Religion is one of the cultural practices that transform biological sex into cultural constructs of «masculinity» and «femininity»». As for adherents of religious consciousness, they are endowed with the meaning of sacredness, infallibility. In this sense, religious institutions formalize the uneven distribution of power resources between the sexes and contribute to their retention in the system of power relations and social hierarchy" [1, p. 132]. The consequences of the Soviet period in the republic life should be considered, since it was a new policy without taking into account the previous world experience. Women got equal rights with men, guaranteed by the Constitution. In fact, the state determined and ensured the emancipation of women, and the main driver was the provision of educational resources, when women entered universities, studied technical specialties. The country needed specialists in all fields. The achievements of the pilot Leyla Mammadbekova, the honored machine operator Sevil Gazieva, the services to the country of the first woman in the Council of Ministers Aina Sultanova and many others have gone down in history. An indicative image of a Soviet woman was a working mother, who had to combine work and maternal responsibilities. The upbringing of children was reduced to a call to social norms; the upbringing of educational, public or correctional institutions prevailed, because the lifestyle of a Soviet citizen dictated the employment of parents, especially mothers, in production. At the same time, traditional culture and ethnic characteristics did not allow a woman to demonstrate the freedoms gained in matters of family and marriage, although the wife could complain about her husband to the Communist party committee. In return, men received almost exclusive access to public power, while women were practically not allowed to participate in it, limited to high positions in women's professions, such as the head of a school, kindergarten, atelier, beauty salons.

III. Results

With the visible modernization of society, traditional patriarchy forms its basis and is especially noticeable in the regions. Women in search of the suggested need for protection lose their independence, humility replaces meekness, and tolerance replaces an open dialogue, suppression of feelings leads to illness, suicide, and inappropriate behavior. However, independence comes when women have access to money, inherited or earned by them. This, on the one hand, causes concern among men; on the other hand, it becomes possible to use the wife's capital for family or personal purposes. In a patriarchal society, rivalry and competition between women originate from family relationships since childhood [2, p. 12]. The so-called "patriarchal bargain", as defined by sociologist Denise Cardioti, assumes that men and women follow the social distribution of "dominant" and "subordinate" social roles that have developed in society and receive benefits using the resources available to them [2, p. 13]. The confrontation between mother and daughter, the instructions of female relatives, prohibitions and suppressions, violence, the dictates of the father and brother (brothers), on the side of which physical strength, all of this leads to internal misogyny. Such families put boys in a privileged position; as much as they suppress and devalue girls, as they protect, exalt and pamper boys. Despite the hard work and thanks to the movement for their rights, women who have won recognition to consider themselves equal in human rights with men also need relationships, as do those who are far from the ideals of feminism. Numerous observations and interviews often revealed conflicting slogans and actual behavior, expectations and disappointments. Talk about the independence and freedom of women has been exciting the world for more than one century, but the centuries-old stereotypes of addictions, rooted in the minds of women, do not allow them to get away from their nature, namely dependence on a man, his attitude and participation in woman's life, and it is without curtsies towards races, peoples, continents [4, p. 5]. However, gender ideology is changing. Men are increasingly experiencing psychological pressure from society, their families. Moreover, there is an increasing tendency towards flexibility in choosing a partner based on the principle of counting on better living conditions. A woman has much larger choice of legitimate roles, she can be a housewife, she can make a career, she can combine her career with her family. In the latter case, it becomes more interesting for the partner, since, in his opinion, it can save a man from many routine problems, which will allow him greater self-realization. For working mothers, children are often looked after by nannies or, when possible, by older family members. Modern youth in Azerbaijan forms their spiritual and moral ideas in a complex atmosphere of interaction between global and local changes in social relations. The creation of a family is based on the traditional features and structure of values in Azerbaijani society, in which there have been changes towards the need for recognition and the possibility of self-expression of women, which is reflected in their behavior before marriage. The immaturity of girls and boys entering into marriage affects the strength of the family, and as a result, the number of divorces is growing every year. This has a negative impact on the process of socialization of children, especially in societies where the process of marriage is determined by ethnic traditions [7]. Attitudes towards creating a family, the number of children in a future family, establishing relationships between spouses and with other

relatives have a peculiar expression in the socio-psychological attitudes of motivation, the emotional-figurative world of those who are preparing for marriage, regardless of age. Today, society measures people by certain indicators, such as lifestyle, achievements, age, that causes fear and unrest in crisis and leads to disappointing results. In this situation, among all age groups suicidal thoughts and actions, divorces and domestic violence have increased; the facts of mutual gender suppression in society have increased, including sexism, misogyny, mensplaining [6, p. 6].

In European society, predetermining a specific social role depending on gender is considered very indecent. People decide for themselves what their goals in life are, and gender does not play a key role in this; self-realization is what makes them happy. Men also took a maternity leave so that the wife can get a demanded and well-paid job. In their view, the characteristics "mother and wife", "daughter and sister" impose certain rights and obligations, but do not say anything about the woman herself as a person. Moreover, self-realization through a child is considered inadequate, because the child is already an individual who decides how to live and what to do. We are not talking about what should be done in the way that is customary in other societies, but why not use positive experience, taking into account local characteristics? The family or individuals are more or less dependent on the society and laws of their country and environment, and here one can observe a slow but sure process of revising established standards and relationships. There are certain expectations of society that is guided by the experience of patriarchy learned from ancient times, and we are expected to be included in the generally accepted system of values and concepts. Responsibility and fidelity of family members towards each other, reliability and participation in friendly relations, fairness in the workplace develop a positive and fundamental template that everyone should keep in mind, and breaking the system causes a failure in the perception of reality; it results in a subsequent division into "friend" or "foe" categories. How important is it for us to learn to accept and not reject the diversity and uniqueness of people in our transitional era of shifting values? This process is impossible without an understanding of how the existing models of relations have developed, how ideas about the "correct" or "traditional" have been entrenched in our minds, and why changes are inevitable. Now, as before, no one is exempt from the pressure of gender roles, and in addition to it, people feel the constant pressure of stereotypes about success. If a wife at the stove turns into a strong woman, and a successful man works for a lower income and prefers to communicate with his family, both of them will be pressured by the cultural dominant of personal success, self-realization or inner harmony, which is no less authoritarian than the generally accepted functional division into men and women. Numerous interviews with representatives of both sexes revealed that the era of more active involvement of men in domesticity and the mass entry of women into the public space has come; moreover, concrete ways of solving emerging problems in young families are being determined. The privatization process has begun and currently the production of the private sector accounts for more than 70% of GDP. A new concept has appeared, that is a woman entrepreneur. A land reform has been implemented, as a result of which more than a million women have become landowners [5].

Respondents are women of 25-45 years old.

– I think that you need to know the line between conservatism and backward thinking. When from time immemorial relationships developed in families where men dominated society, there was no development of science and industrial society. As soon as in countries where women began to occupy the same position in society as men, these countries gain development, become industrial, scientific and technical countries... If the balance of equality is violated, then paralysis results. It can never be that one part of the organism (society) develops, while the other does not.

– Only love, respect, mutual support and help can make a family strong.

– Traditions are good. However, it is impossible to live only by them, because life around does not stand still, but goes forward and this movement must be taken into account.

– Divorces are happening now precisely because the bad remnants of the past of conservative hypocrites remain. When parents themselves insist on weddings ... For forcing marriage, a criminal penalty should be introduced not only for husbands and for wives, but also for parents ... The young must live on their own, and this is the only correct law, and parents can only advise.

– Why does a woman sometimes prefer paid work than staying at home and look after children? Because: 1) her work is not appreciated and she is always told that she does nothing and does not earn money; 2) she also needs a break from the children and the house that she does not receive, but instead she is stressed; 3) she also needs to assert herself and improve in modern society, which she does not feel when she is at home; 4) she does not like the financially dependent role in the family, she wants to feel protected.

– Husband and wife should support each other in everything, this is mutual understanding. All our relatives, men living abroad, all help their wives, look after their children and at the same time make good money, love their wives. All of them were brought up here and left as adults, and it turned out that the problem is not in education, but in the country where you live. Maybe someone here would help his wife, but because someone will definitely condemn them, they are embarrassed.

– Modern traditions, customs, characteristic and expected actions of people are permeated with gender... the problem of gender suppression has not been solved in Azerbaijani society...

– The main thing is that both support each other in everything, inspire, give strength, confidence and positive, that is appreciated.

Respondents are men of 25-45 years old.

– It is necessary to help a woman around the house. In our family, it was always customary to help my mother, and now I help my wife with cleaning the house and washing dishes. Moreover, I do not see anything shameful or shameful in this; on the contrary, this is my manifestation of love for her and cares.

– A large number of divorces, to my mind, is not a minus. This means that there are now fewer people who force themselves to live with each other.

– My wife knows much more about many household matters, especially those related to repairs, than I do. However, this is not the subject of my regret, this is a reason for pride, because the more we both know, the more we help each other, it is better for us, for the family.

– Equality in that everyone has their own rights... this is the balance of the family.

– I also witnessed how a boy and a girl loved each other, dated for 6 years, and after the wedding they divorced 3 months later ... anything can happen.

– Now everything is mixed up, and more and more often you meet families where a woman is a breadwinner, while a man is the guardian, the nanny for the children, or the freeloader.

– If a woman does not work, does not want to, and a man gets a job and receives just enough to support both his wife and children, without any deprivation in the necessary, then there is no talk, let her keep the hearth.

– Maybe the secret of a happy family life is laid in the situation that has developed over the centuries, where a man dominates in a patriarchal family.

– Probably, I am still conservative in my views, but, seeing how the number of divorces is increasing exponentially, I remain an adherent of the old traditions, where the concept of the family was placed above person's own ambitions and claims in gender inequality.

– Often a woman feels a need to be psychologically protected by a man, but everything collapses when the balance is disturbed.

– Today, in families some individual rules are being established more often, which are convenient for them. People are moving away from stupid, useless traditions and are beginning to become more flexible, understanding, and adequate.

– Time is changing... people, values, principles and views – everything is changing. In our family, it was also the case that each of us have been out of work for a while, so we just supported each other.

IV. Conclusions

As it can be seen from numerous interviews, opinions are different, both categorical and those who actually have experience in maintaining balance in the family and have found ways (or seeking them) to resolve the crisis in the current conditions. There will be no equality if there are no legal mechanisms to prevent domestic violence, to stop discrimination in employment based on gender and age, because the inertia of conservatism is still strong enough. Actually, gender equality is the fullest possible self-realization of each person, be it a man or a woman, and each of them has own duties and rights. After all, being biologically and emotionally different, we have the opportunity to come to mutual agreement in the distribution of roles and contentment with them, when we can approach the issue from a cultural and spiritual point of view for understanding and accepting our differences and similarities, without mutual suppression and violence. The culture of relations in the family is exactly what needs to be worked on a social and state scale, so multifaceted work is needed for a decent society of the future. It's easier, instead of requiring each other to fulfill gender responsibilities, put yourself in the place of another and try to understand each other, because a happy marriage is about that, isn't it? This is how most young families see their future.

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Саміра Карасва Надір. Роль жінки у сучасній азербайджанській сім'ї

Мета дослідження – розкрити роль жінки в сучасній азербайджанській сім'ї та відзначити закономірності в зміні статевих ролей у сім'ї й шлюбі.

Методологія дослідження. У ході дослідження використано методи аналізу і синтезу, узагальнення – під час осмислення здобутків науковців у вирішенні окресленої проблематики; історичний – для простеження становлення інституту сім'ї в Азербайджані; описовий – для розкриття нинішньої ситуації в суспільстві; вторинний аналіз соціологічних досліджень – для виявлення закономірностей у зміні статевих ролей у сім'ї й шлюбі, зокрема відокремлення шлюбу та батьківства.

Результати. Азербайджанська сім'я під впливом сучасних тенденцій зазнає серйозних змін, наслідки яких мають значення як для самої сім'ї, так і для суспільства в цілому. Описано соціальні проблеми, зумовлені зниженням народжуваності й наростанням чисельності осіб, які відмовляються від шлюбу та сім'ї. Патріархальні тенденції продовжують панувати в масовій свідомості, а моделі гендерної поведінки, які оцінюються як дискримінаційні щодо жінок, усе ще актуальні в Азербайджані. Статеворольова поведінка дітей, яких виховують у родині, відображає асиметрію чоловічих і жіночих ролей, а регулювання цієї поведінкової сфери здійснюється батьками за допомогою системи заборон і покарань. Сім'я – центр формування гендерних відносин, через неї транслиуються наступним поколінням уявлення, гендерні стереотипи і норми про чоловіків і жінок, що визначають їх поведінку в суспільстві.

Азербайджанське суспільство сьогодні більш відкрите для самоствердження жінок. У цьому контексті дуже важливі роль матері в збереженні етнічної самосвідомості й подружньої ролі у збереженні сімейних традицій. Розглянуто образ матері в етнічній самосвідомості азербайджанців; процес виховання жінки як майбутньої матері (традиції, обряди, ритуали); роль жінки у весільних обрядах. Розмови про незалежність і свободу жінок століттями хвилювали світ, але багатозікові стереотипи залежності, укорінені в свідомості жінок, не дають їм втекти від своєї природи – природи залежності від чоловіка, його ставлення та участі.

Новизна. На сьогодні соціальна мобільність азербайджанських жінок зазнала багато змін, що позначилося на сформованих культурних установках і стереотипах. Однак певні очікування у відносинах між чоловіками й жінками існують досі. Саме в жіночих ролях і стереотипах виявляється етнічний менталітет, і саме з їх розвитком та зміною пов'язано вирішення багатьох етнічних проблем. У межах цього дослідження окреслено напрями вирішення окресленої проблеми в азербайджанському суспільстві.

Практичне значення. Результати дослідження можуть стати в пригоді під час подальших досліджень інституту сім'ї та в навчальному процесі закладів вищої освіти, які готують фахівців гуманітарних спеціальностей.

Ключові слова: традиції та сучасність, азербайджанська сім'я, трансформація цінностей, творчість та самовираження жінок, гендерний баланс, етнічні особливості взаємовідносин.

Samira Karajewa Nadir. Rola kobiety w nowoczesnej rodzinie azerbejdżańskiej

Цел badania – wyjawic rolę kobiety w nowoczesnej rodzinie azerbejdżańskiej oraz odnotować wzorce zmiany ról płciowych w rodzinie i małżeństwie.

Metodologia badania. W trakcie badania wykorzystano metodę analizy oraz syntezy, uogólnienia – podczas uświadomienia osiągnięć naukowców w rozwiązywaniu określonej

problematyki; metodę historyczną – w celu śledzenia kształtowanie się rodziny w Azerbejdżanie; opisową – dla ujawnienia niniejszej sytuacji w społeczeństwie; metodę analizy wtórnej badań socjologicznych – w celu określenia wzorców zmiany ról płciowych w rodzinie i małżeństwie, w szczególności separacji małżeństwa i ojcostwa.

Wyniki. Pod wpływem nowoczesnych trendów rodzina Azerbejdżanu przechodzi poważne zmiany, których konsekwencje są ważne zarówno dla rodziny, jak i dla całego społeczeństwa. Opisano problemy socjalne spowodowane spadkiem urodzeń oraz rosnącą liczbą osób odmawiających zawarcia małżeństwa i rodziny. W świadomości masowej nadal dominują tendencje patriarchalne, a modele zachowań płciowych, oceniane jako dyskryminujące kobiety, są nadal aktualne w Azerbejdżanie. Zachowania ról płciowych dzieci wychowanych w rodzinie odzwierciedla asymetrię ról męskich i żeńskich, a regulacja tej sfery behawioralnej realizowana jest przez rodziców poprzez system zakazów i kar. Rodzina jest ośrodkiem kształtowania relacji między płciami, poprzez które przekazywane są idei kolejnym pokoleniom, stereotypy płciowe oraz normy dotyczących mężczyzn i kobiet, które determinują ich zachowanie w społeczeństwie.

Dziś społeczeństwo Azerbejdżanu jest bardziej otwarte na autoafirmację kobiet. W tym kontekście bardzo ważna jest rola matki w zachowaniu tożsamości etnicznej oraz rola małżeństwa w zachowaniu tradycji rodzinnych. Rozważany jest wzór matki w samoświadomości etnicznej Azerbejdżanów; proces wychowywania kobiety jako przyszłą matkę (tradycje, obrzędy, rytuały); rola kobiety w obrzędach weselnych. Rozmowy o niezależności i wolności kobiet niepokoiły świat od wieków, ale wielowiekowe stereotypy zależności zakorzenione w umysłach kobiet nie pozwalają im uciec od swojej natury – natury zależności od mężczyzn, ich postaw i uczestnictwa.

Nowość. Na dzień dzisiejszy mobilność socjalna kobiet Azerbejdżanu uległa wielu zmianom, co wpłynęło na utrwalone postawy kulturowe i stereotypy. Jednak nadal istnieją pewne oczekiwania w relacjach między mężczyznami i kobietami. Akurat w kobiecych rolach i stereotypach manifestuje się mentalność etniczna, a z ich rozwojem i zmianą wiąże się rozwiązywanie wielu problemów etnicznych. W ramach niniejszego opracowania wyświetlono kierunki rozwiązania określonego problemu w społeczeństwie azerbejdżańskim.

Znaczenie praktyczne. Wyniki badań mogą być przydatne w następnych badaniach instytutu rodzinnego oraz w procesie edukacyjnym wyższych uczelni kształcących specjalistów z zakresu nauk humanistycznych.

Słowa kluczowe: tradycje i nowoczesność, rodzina azerbejdżańska, transformacja wartości, twórczość i autoekspresja kobiet, równowaga płci, etniczne osobliwości relacji.