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**ABSTRACT**

of the dissertation for the degree of Doctor of Philosophy

**THE WOMAN'S ROLE IN THE DEVELOPMENT OF  
AZERBAIJANI ARTISTIC CULTURE IN THE 20<sup>TH</sup>  
CENTURY**

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## GENERAL PECULIARITY OF THE DISSERTATION

**Relevance and studying degree of the topic.** Artistic culture is one of the most important components of spiritual culture. Besides its cognitive, religious, ethical, political culture, its main function is to form the inner world of human and to develop human as the creator of cultural values. The core of artistic culture is art, which is a form of artistic and figurative interpretation of reality and non-reality. Literature, theater, fine arts, architecture, sculpture, music, which are the types of art, assimilate reality in the form of a unique different artistic image through the use of various means of expression. These forms can be different - from metaphorical to real forms - they always represent the ideas of people and nations and the problems of their time. In short, the most important component of culture, which is the sum of human values, is artistic culture.

We can agree with the idea that the realities of the modern world have created a certain turn in the human consciousness and the role of artistic culture is not small in this process. Human's artistic ability is based on his perception of reality and his direct emotional attitude to it, which finds its expression in life. Emotional perception differs basically from the value forms of reflection of reality as a point in the process of artistic creation and artistic culture. Artistic culture plays an important role in the formation of human character, the transmission of norms and values, meanings and knowledge in the structure of culture. It is closely connected with morality, religion and philosophy and also fulfills the recreational functions of culture (restoration of relaxation and human health). Artistic culture, which is a unique type of human activity, is aimed at understanding the worldview that depends on changes in social, cultural, religious, political, moral, technical and economic conditions and assimilating values. Over time, the experience of artistic culture, the base of cultural heritage, traditions and types of creativity become richer, the instrumental arsenal of methods, professional styles and means is growing, the worldview is changing, the process of creative thinking is developing. The most important aspect of the modern era is the predominance of the

formation process of the knowledge society, but artistic taste, artistic feeling, artistic culture doesn't come to the fore in this process. Philosophical and culturological thoughts also play their role on this basis. Human's outlook and cultural values go beyond the boundaries of his life. He tries to understand himself in the context of historical time, prefers to understand his historical and cultural roots on the basis of new cultural criteria, to think about future socio-cultural ideas.

The character of woman in artistic culture has deeply caused thinkers around the world, including prominent intellectuals and educators of Azerbaijan to think as an exclusive topic. It is important to note that feminology, which is engaged in woman's problematics, focuses not on the biological differences between the sexes, but on the study of the social role of both sexes in the cultural life of society. In other words, woman's problematics is studied as a socio-cultural, culturological phenomenon. Feminists pay special attention to the understanding of the cultural and symbolic nature of woman in their research. Historical sources give grounds to say that the study of woman's problematics began in the 18<sup>th</sup> century.

When we speak about the relevance of the issue, we should say that the subject we are trying to study has been well developed in Western culturological thought. Culturologists, who work in the CIS, began to study this problem later than their Western colleagues. In general, the main issue of Western feminist theories is the issue of female subjectivity in artistic culture. The meaning of this term is related to a woman's perception of her role in the world, the influence of this role on her identification and the influence on woman's thinking in general<sup>1</sup>. The problem of artistic culture was touched upon in the culturological thought of Azerbaijan<sup>2</sup>.

Culturologists Fuad Mammadov, Mubariz Suleymanli, Chinqis Abdullayev, Ilqar Huseynov, Nigar Efendiyeva, Namiq

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<sup>1</sup> Muradova B. Mehriban Əliyeva bütün qadınlara örnəkdir.  
<https://afn.az/xeber/16140-mehriban-eliyeva-butun-qadinlara-ornekdir-bahar-muradova.html>

<sup>2</sup> Məmmədquluzadə C. Əsərləri II cild.Naxçıvan:Əcəmi:2009.-487 s.

Abbasov, Sadagat Aliyeva, Farqana Huseynova, Gulchin Kazimi, Aygun Eyvazli, Nigar Sultanli, Vugar Karimli as the authors of important works spoke about one or another shade of the problem of artistic culture in their works. However, the character of a woman is investigated for the first time with a dissertation in artistic culture<sup>3</sup>.

The relevance of the subject is that important attention is paid to the study of woman's role and place in society in the modern humanities. The history of women, the development of scientific and public interest is influenced by the institutionalization of feminist theories, as well as woman's and gender studies in the system of social knowledge.

In general, it is possible to investigate the artistic development of complex interactions between life and human by summarizing the views on the artistic evolution of human as an image and character, theoretical and practical information. Revealing all the complexity and contradictions of the woman's character through art, her traditional, secular aspects and different developmental peculiarities in the national areal should be at the center of artistic culture.

The investigation and explanation from a contemporary point of view of the special importance of woman's characters in the study and management of society allows us to get interesting scientific and culturological conclusions. In our opinion, the abovementioned considerations confirm the relevance of the dissertation subject. But, besides this general opinion, we would like to note some points that base the relevance of the theme.

First, the woman's character hasn't been studied as a special topic in modern Azerbaijani culturological thought, in artistic culture. It is true that the attention paid to the consistent, systematic peculiarities in the description of the female character in artistic

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<sup>3</sup> Məmmədov F.T. Kulturologiya, mədəniyyət, sivilizasiya.B., "Öz" MMC, 2016. - 260 s.; Əliyeva S. Azərbaycan mədəniyyətində qadın fenomeni. B., "Gənclik" nəşriyyatı, 2017.- 276 s.; Керимли В.Г.Тюрки в Грузии. Б., «Текнур» 2011; Abbasov N.Ə. Müstəqillik illərində dövlətin mədəniyyət siyasətinin prioritetləri, sosial məqsədlər və mənəvi dəyərlər baxımından kulturoloji mahiyyəti. B., "Təknur", 2008

traditions, folklore and written literary works gives opportunity to comment on the processes of emergence of new aesthetic principles in culturological evolution. Second, there is an attempt to investigate consistently the artistic and aesthetic function of the character and the system of development and to evaluate it on the basis of new scientific principles recently in the culturological literature. Third, the study of the woman's character is of exceptional importance in the context of cultural development, especially in the context of the consideration of national culturological issues. In our opinion, this point highlights the relevance of the dissertation subject. Fourth, human who tends to enjoy aesthetics in his daily life prefers artistic culture, artistic aesthetic criteria that reveal its essence. Of course, in our opinion, today the creation of the woman's character in artistic thought, art, etc., which plays a major role in the life of society, also enriches our national culturological thought. In our opinion, this point, which shows the relevance of the dissertation, is also important. And finally, today the artistic and aesthetic essence of the cultural events held in our country shows once again that Azerbaijani women are exceptionally active under the leadership of the First Lady of the Republic Mehriban Aliyeva, a living embodiment of our national femininity. Therefore, it is necessary to pay more attention to the problem of creating the woman's character in the science of culturology based on modern methodology.

**Object and subject of the research.** First of all, it should be noted that the national leader Heydar Aliyev's rich theoretical and ideological heritage was widely used in the preparation of the dissertation. It is true that the great leader didn't write a special work on culturology. But, he always did great work for the development of all spheres of culture in Azerbaijan. Speeches at his meetings with creative teams give a good reason to speak about the great leader's artistic and aesthetic heritage.

The woman's character is considered the most influential topic in artistic culture in many regions of the world. It is no coincidence that the feminist movement is taking place in the Western countries. In general, the first woman's character embodies

freedom, strength, beauty and charm in world culture, but it isn't described as the dominant force of a woman over a man. The woman's character has always been in the spotlight of supporters of the concept of historical phenomenology.

Works analyzing the woman's character in world artistic culture are widely used in the research. Such an idea is emphasized in the process of researching the problem that the most important mission of artistic culture in researches on the woman's artistic character is to improve aesthetically human through the glorification of female character, although women, especially in ancient times, weren't always free.

The study focuses on the description of the woman's character in the artistic culture of the peoples of the East. It shows that a woman is a symbol of dignity, power, courage and she is a pure being who first of all makes the cultural life style of the East beautiful<sup>4</sup>.

Renaissance thinkers, poets and writers portrayed the woman's character in an exceptionally aesthetic way. Experience has shown that divinity was perceived as "master" in the Renaissance culture, so the masters of fine arts apply to divine characters and thereby they realize their artistic ideas. Rafael Santini's Madonna character is the harmony of divinity and beauty. The woman's character buried in her inner world is the leading character of Renaissance culture. Renaissance artists had the status of free choice. For example, Pico della Mirandola praised human as God and at the same time, he declared him as the creation of his own happiness<sup>5</sup>.

The research has shown that the real achievements of culturological thought on woman's issues coincide with the last

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<sup>4</sup> Проблема человека в традиционных китайских учениях. Под ред. Григорьева Т.П. М., Наука, 1983. -264 с.; Мышуста С.В. Древний Египет: женщины – фараоны. Ростов-на-Дону, «Феникс», 2006. -456 с.; Монте П. Египет Рамсесов. М., «Наука», 1989. с.52-57

<sup>5</sup> История всемирной литературы. В девяти томах. Т. V., М., Изд-во «Наука», 1988. -764 с.

quarter of the 20<sup>th</sup> century <sup>6</sup>.

The Turkic peoples, including Azerbaijani people have created a woman character in their cultural heritage. Research on the topic of the dissertation revealed that the development stage of Azerbaijani artistic culture is an important page of our culturological thought history in terms of its richness and interesting factual materials<sup>7</sup>.

Our women made great contributions to the development of our cultural heritage, despite ideological obstacles during the Soviet era. The need to create the character of a “new woman” in Soviet culture emerged as an ideological need as part of the socio-cultural plan to form a “new Soviet man”<sup>8</sup>.

Although a short time in terms of history, a new character of a woman was formed in Azerbaijani culture during the years of independence. Our women, who are based on a new outlook, play an exceptional role in the enrichment of artistic culture<sup>9</sup>. Of course, the close care of Azerbaijani state and the place of its cultural policy are irreplaceable in the development of our national culture<sup>10</sup>.

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<sup>6</sup> Исмаилов Б. Пантелогическая философская традиция в персидско-таджикской поэзии IX-XVвв. Душанбе, 1986. - 165 с.; Женщина в современном обществе: к истории гендерной проблематики.

[http://www.0ck.ru/kulturologiya/zhenshhina\\_v\\_sovremennomobshhestvek.html](http://www.0ck.ru/kulturologiya/zhenshhina_v_sovremennomobshhestvek.html);

<sup>7</sup> Кулизаде З. Закономерное развитие восточной философии. XIII-XVI веков и проблема Запад-Восток. Баку «Элм» 1983, 282 с. Федотова В.Г. Человеческий капитал персональная модернизация и проблема развития человека. // Знание. Понимание. Умение. № 1, 2007 163-169 с.

<sup>8</sup> Филологические науки. Международный научный журнал № 4, М., 2003. с.3; Мурадова А. Вовлечение женщин Азербайджанской ССР в органы государственной власти. Б., «Нурлан», 2007. -176 с.; Керимов Л. Азербайджанский ковер. Т. 2. Б., 1983. с.10

<sup>9</sup> Даими Т. Изобразительное искусство Азербайджана конец II начала III тысячелетия// teymurdaimi. com; Вардиман Е. Женщина в древнем мире. М., Наука, 1990. -335 с.; Вагабова Д. Другое искусство. Азербайджанская живопись 1970-1980 годов: новые тенденции. Б., «Элм», 1993. -116 с.; Мир-Багирзаде Ф.А. Творческий диапазон художника. Каспий. № 78(526), 3 мая 2016 г., с.13.

<sup>10</sup> Abbasov N.Ə. Müstəqillik illərində dövlətin mədəniyyət siyasətinin prioritetləri, sosial məqsədlər və mənəvi dəyərlər baxımından kulturoloji mahiyyəti. В., “Тәкнур”, 2008.

**Research aims and objectives.** The main aim of the research is to investigate the culturological analysis of the woman's character and role in the artistic culture of Azerbaijan. One of the aims of the researcher is to achieve the actualization of this problem and to pay special attention to it through researching the history of the importance of the woman's role in artistic culture and investigating the artistic dignity of this research. We consider carrying out the following scientific tasks in a complex way to achieve this aim:

- to give an appearance of the woman's character in world culture;

- to give a new issue of the problem of the woman's character in the artistic heritage of the Turkic peoples and a culturological analysis of the development stages of Azerbaijani artistic culture;

- to investigate comparatively the character of the "Soviet woman" as a new phenomenon;

- to reveal the scientific bases of Azerbaijani artistic culture from the culturological point of view during the years of independence, to open the formation mechanisms of a new artistic outlook;

- to provide an analytical investigation of the humanistic essence of the Azerbaijani cultural policy at the present stage;

**Researches methods.** The principle of history was first referred during the research. However, the methodological basis of the research is based on culturological and aesthetic investigation with historical and comparative analysis. The researcher also benefits by some theoretical and conceptual ideas on the problems of Azerbaijani culture in her scientific work. The works of researchers working in Europe and the CIS, as well as Azerbaijani authors were involved in the study during the research.

**Scientific innovation of the research.** The main scientific innovation of the research is systematic, comprehensive study of the problem for the first time. Thus, although researches have been carried out in various aspects to study the female factor in the artistic culture of Azerbaijan in the 20<sup>th</sup> century, this topic hasn't been studied seriously, systematically and monographically in the culturological context yet. The studied problem has become a

separate object of the research in this dissertation and a comprehensive scientific and critical attitude to the results of various researches related to the topic has been expressed here for the first time. As we mentioned earlier, such a topic hasn't been developed in the science of culturology in Azerbaijan yet and hasn't been taken as an object of research. That is, the topic is uniquely new and original.

**The main provisions of the defense.** The research work is reflected in the following scientific provisions:

- The woman's character has been considered in artistic culture and its historical and cultural analysis has been given in the culturological thought of modern Azerbaijan for the first time;

- The culturological analysis of the general view of the problem of establishment and solution of the woman's character has been valued against the background of historical processes in world artistic thought;

- Different and common aspects of scientific approaches to the character of "Soviet woman" and "new Azerbaijani woman" during the years of independence has been analyzed;

- The main peculiarities of the formation of a new artistic outlook in Azerbaijani culture during the years of independence have been considered;

**Theoretical and practical significance of the research.** The results of the research can be used as means for teaching of the modern stage of Azerbaijani cultural history, as well as in the educational process of universities. Some issues related to the topic have been touched upon, for example, the role of culturological thinking in the formation of the woman's character. The problems investigated in this context can be a stimulus for future culturological researches on culture. In our opinion, the topic "Azerbaijani woman's character in artistic culture" can be taught as a special course. The investigation directions of the dissertation are of scientific-theoretical and practical importance for the researches of the next period in terms of theoretical approach and research methods. The research work is a useful scientific resource not only for culturologists, but also for researchers studying various

problems of art history.

**Approbation and application.** The main content, scientific provisions and results of the dissertation are reflected in about 20 articles and theses of the author published in Azerbaijan and foreign countries. Also, reports reflecting the respondents researches on the topic at international scientific conferences and symposiums were heard at international scientific-theoretical conferences in Samsun, Turkey in 2015, in Kazan, Russia and Baku in 2016.

**Name of the organization where the dissertation work is carried out.** The dissertation work was carried out in the department of “Culturology” of the Institute of Architecture and Art of Azerbaijan National Academy of Sciences.

**Volume and structure of the dissertation.** The dissertation consists of an introduction, three chapters, six and a half subchapters, conclusion and list of references. The general content of the research is represented in 152 pages (290 thousand characters) of the computer typing. Introduction is defined 10 pages - 14 thousand signs, Chapter I 37 pages - 75 thousand signs, Chapter II 52 pages - 108 thousand signs, Chapter III 32 pages - 62 thousand signs, the conclusion of the dissertation 8 pages - 15 thousand signs and list of used reference 12 page - 16 thousand characters.

## MAIN CONTENT OF THE DISSERTATION

The chapter I of the dissertation “**The woman’s character in mankind civilization**” consists of two subchapters. The first subchapter “**The woman’s character in world culture: a culturological approach**” analyzes the common and different aspects in the views of researchers on the woman’s artistic character in mankind culture.

When we say world artistic culture, we understand one of the specialized areas of culture as a phenomenon that solves functionally the tasks of providing intellectual-sense reflection of reality in artistic characters, as well as various aspects of this type of activity. According to another definition, artistic culture, works of

art that realize the aesthetic assimilation of the world, creativity are the spiritual and practical activity of human. According to many researchers, world artistic culture is a field of activity that perfects human with beauty<sup>11</sup>.

It can be said in this context that one of the missions of the peoples' artistic culture who have given pearls to world culture is to improve people aesthetically by glorifying the woman's character. It is known from the ethnography of the majority of the peoples of our planet that the primitive divine being is an animal which humans have a special relationship with. Specialists believe that the reveal of many culturological and ethnographic mysteries is hidden in Paleolithic archeology<sup>12</sup>.

Ancient culture is such an important and multifaceted event in world history that it would be necessary to create multi-volume research works for a comprehensive and detailed analysis. We will confine ourselves to touching on the general peculiarities of this great culture through the prism of the ancient woman's character in our study.

The description of the woman's character in the artistic culture of the peoples of the East shows that dignity and power are a symbol of courage and she is, first of all, a pure being who makes the cultural life style of the East beautiful.

The existentialist philosopher Simone de Beauvoir's work "The Second Sex" aroused great interest in this context<sup>13</sup>. The author tries to explain vital feminist issues such as "what the fate of a woman means, what does the natural purpose of sex mean, why does the status of women differ from the status of men in our world, does a woman develop as personality, if this is possible, what conditions and living terms restrict a woman's freedom and how to overcome them" in her philosophical essay. The publication of this

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<sup>11</sup> Емохонова Л.Г. Мировая художественная культура. М., «Академия», 2012. -272 с.; Данилова Г.И. Мировая художественная культура. М., «Влады» 2013. - 208 с.

<sup>12</sup> Косарев В.Д. Зверь и женщина: образы палеолита и традиционные верования. <http://kosarev.press.md/Feman-1.htm>

<sup>13</sup> Симоне де Бовуар. Второй пол. М., «Прогресс», 1977. - 827 с.

work is a unique event due to its non-stencil ideas on woman and femininity in the field of artistic culture, philosophical and culturological research. The philosophical and cultural purpose of the work is presented on the basis of the existential “I-Other” scheme.

As can be seen, the history of world culture shows that women don't lag behind the so-called male category of humanity with their creative achievements, raise serious moral, ethical, social and psychological problems of the time in their works and take an active part in solving them. The theme of women is multicolored in culture. It is no coincidence that researchers applying to the topic of women draw attention to the woman's character, which embodies the main social and psychological problems of modern life in their thinking<sup>14</sup>.

So, the development of the woman's character has been of exceptional importance in the development of the artistic culture of the peoples of the world, played an educational role in the enrichment of the spiritual world of people. The second subchapter **“The role of women in the cultural heritage of the Turkic peoples”** of the first chapter deals with the culture of the Turkic peoples, their life style, their activities of common ideas and explains the essence of conceptual research. The coverage of the socio-cultural life of women, as well as the description of the cultural environment of that period is of exceptional importance in terms of a more complete development of the artistic culture of the Turkic peoples. First of all, it should be noted that the character of the Turks has always occupied an important place in the socio-cultural imagination of the peoples of the world as an important cultural and spiritual factor. This subchapter provides a new culturological analysis of the woman's topic in the artistic culture of the Turkic peoples living in the Caucasus, Volga-Urals and Central Asia. Historical facts show that at a time when Islam was not widespread among Turks, despite some of the prohibitions of this

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<sup>14</sup> Алисова Т. Плужникова К. Старопровансальский язык и поэзия trubodurov. М., «МАКС ПРЕСС», 2011. -176 с.

religion, Turkish women were able to maintain many of their values, first of all, their freedom, compared to women in Islamic countries. This is clearly shown by the artistic culture of the Turkic peoples living in different regions, who preserve the important, leading elements of their way of life and cultural values. The socio-cultural environment of the region is such that, as in the focus, the brighter features of the border civilization - polyethnicity, polyconfessionalism, the ability to absorb elements of other cultures, religious tolerance, cultural adaptation, etc. embodied in himself. The constant interaction and penetration of cultures in the region has helped to develop the common superior elements of material and spiritual cultures, which for many centuries have been the basis for the stability of ethnic communities and international cooperation.

The evolutionary process of Azerbaijani women and their activities of the Soviet period are investigated in the second chapter of the dissertation **“Stages of development of Azerbaijani artistic culture: the evolution of the woman’s character”**. The first subchapter **“Historical and cultural environment that determines the formation of the woman’s character”** of this chapter deals with the main activity directions in solving women's problems, which are an important factors in the socio-cultural development of society. The role of our enlightened women has been exceptional in the formation and development of enlightenment in Azerbaijan as a socio-intellectual trend. Our enlightened women saw the only way out of ignorance in science and education. It should be noted that the socio-ideological peculiarity of the Azerbaijani enlightenment has a special place in the outlook of our female educators. One of the peculiarities of our enlightenment was that prominent personalities such as Nariman Narimanov and Sultanmajid Efendiyev, who tended to enlighten socio-democratic thought, defended the ideas of enlightenment because of the socio-economic and cultural backwardness of the country, or rather, still remaining the feudal-patriarchal relations in that time. This ideological phenomenon was also characteristic of the outlook of our enlightened women. Although the number of our

enlightened women is small compared to men, their contribution to the development of our artistic culture is unparalleled. When we use the concept of artistic culture applied to enlightenment, we mean the following: first, enlightened women provided students with extensive information not only about national literature and art, but also about European culture in their pedagogical activity. Secondly, the tendency of Azerbaijani people to be enlightened in the public opinion was a great cultural and spiritual event, as in the people that went through a period of enlightenment. There were our enlightened women who spread the ideas of enlightenment among illiterate Azerbaijani women and enriched their outlook with the pearls of human culture at the beginning of the 20<sup>th</sup> century. In general, enlightenment began to be formed as a certain period in the cultural history of nations in the 17<sup>th</sup> century. The new social qualities such as belief in the power of human cognition, changing society on the basis of intellectual laws, fighting against the inert religious ideology of the Middle Ages, defending individual freedom, women's rights and seeing the individual as a carrier of perfect education were the demands of the Enlightenment for human and society and the intellectual advantages of this Enlightenment as a socio-philosophical current. So, the attitude to women in the culturological thought of Azerbaijani people, the creation of her pure and sublime character was the leading idea.

The second subchapter **“Soviet women as a new cultural phenomenon”** of the second chapter expresses a unique scientific approach to the woman's character in artistic culture of Soviet period. We are talking about the character of “new woman” in Soviet cultural life in this context. It is impossible to understand the modern woman's position in society without looking at her past. The formation of the Soviet woman's character is a process of formation and evolution of the Azerbaijani woman's character as a whole.

The need to create the character of a “new woman” in Soviet culture emerged as an ideological need as part of a project to form a “new Soviet man”. The ideology of creating new phenomena dominated in the spiritual life of society. The main problem was to

build a “new world” and to perceive it effectively. This depended greatly on changes happened in the social consciousness.

The result of the character of the “new woman” was that the woman who took off her veil was already actively involved in public life and strived to protect her rights, which could enhance the woman’s dignity. The movement that stimulated the development of such a culture was also an example for the Muslim East. Of course, in a sense, this process wasn’t smooth, and in some cases it was painful due to the remnants of female servitude that ruled for centuries in the East, as well as in Azerbaijan. It is known that it was important to build the cultural life of the country on the principles of new socialism, to attract the masses to a new cultural life, especially to begin solving the issue of female emancipation in Azerbaijan after the establishment of the Soviet government. Of course, it was clear to government officials and our leading intellectuals that the process of overcoming the centuries-old superstitions in women's lives and involving actively women in cultural work was very difficult and complicated. Therefore, the artistic embodiment of the path of Azerbaijani woman from slavery to freedom, the problem of spiritual and cultural salvation stimulated all artists to create works on this topic.

Chapter III of the dissertation **“The women’s role in the development of Azerbaijani artistic culture during the period of independence”** deals with the artistic and aesthetic typology of modern Azerbaijani culture, the content of ideas and the essence of new culturological reforms. The first subchapter **“Formation of Azerbaijani culture and artistic outlook during the years of independence: the new woman’s character”** of the third chapter deals with world cultural figures’ works, which are great in artistic culture of our country against the background of the formation of cultural thought during the years of independence in Azerbaijan and attractive in terms of both artistic-aesthetic and individual style. The works dedicated to the woman’s character are estimable examples of artistic culture among them. In any case, the free creative atmosphere of the years of independence gave opportunity to our artists to realize their individual style, to work on their favorite

topics in a lyrical impulsive form.

The important thing is that our artistic figures we are talking about have entered the 21<sup>st</sup> century with their conditional and original style.

At present, Azerbaijani culture is successfully carrying out the mission of self-promotion and benefiting from the positive examples of world culture. Our female artists, architects, composers, sculptors, composers, etc. Our women working in the field of art culture have managed to present themselves as female images of our culture today. Our women artists know that they live in a completely new socio-cultural environment in the past years of the XXI century, which has revealed fateful problems in the field of culture. Public opinion has made it necessary to develop a large-scale problem related to the new stage of development of society, human personality, the relationship between the sexes. In other words, the improvement of society, the improvement of relations between men and women, the discovery of new contradictions that arise and accumulate, the ability to appreciate the uniqueness of each person, personality, the perception of social values - all these are fateful problems of direct practical importance. It is the issue of political, economic, rights and freedoms of man, which has spread in the twentieth century, that is still the most important condition for mankind today. Of course, women's rights are an integral part of human rights.

So, it can be concluded that the cultural development of our people has opened up a wide range of creative opportunities, especially for the growth and emergence of new female talents during the years of independence. But, no matter how important successes are, it is impossible to be satisfied with achievements today, art must be dynamic at a time when a new artistic outlook is actively forming in society.

The theoretical and methodological bases of women's policy aimed at regulating cultural life in an independent country have been investigated in the second subchapter **“Women's problems in the cultural policy of Azerbaijan”** of the third chapter. The research provides a deep and detailed analysis of the women's role

and creative activity in the field of culture, their role in the formation and implementation of cultural policy of the independent Republic of Azerbaijan. Important development models were developed for Azerbaijani culture to enter into a dialogue with world culture under the leadership of Heydar Aliyev. He emphasized the problems of inheritance, nationality and equality in cultural heritage. This wise policy stimulated the use of women's values in the health and strengthening of society and has created a new impetus for the mobilization of Azerbaijani women as an organized force. In recent years, the opportunities for our women to be represented in government agencies, socio-political life and the arts have increased significantly. Undoubtedly, a significant increase in the opportunities for our women to be represented was possible in the field of the great leader's policy and the cultural policy of President Ilham Aliyev, who wisely continued it. As it is known, the country's governance itself is a special culture, a phenomenon nourished by the values of the people and humanity, which do not lose their significance. Today, thanks to the inexhaustible energy of the First Lady of our country, Mrs. Mehriban Aliyeva, the women's movement, the women's movement has expanded. It can be agreed that due to the activities of Mehriban Aliyeva, the forms and methods of the women's movement in our country have been modernized. His services in promoting our culture are unparalleled. The measures taken by this determined man in the field of politics and culture express the will of the women of the country. This movement attracted the attention of the world community with its humanism. The provisions of the "Concept of development in the field of culture for 2006-2016" adopted on Ilham Aliyev's initiative contain a scientific approach that besides other socio-political concepts, the concept of culture should play an important role in understanding and outlook, determine the meaning, content, direction of cultural processes happened in the society, substantiate the future ways, means and goals of culturology, and protect the highest humanitarian values of

the people moving towards the future<sup>15</sup>.

The main provisions of the research are summarized and suggestions and recommendations based on the results are given in the **“Conclusion”** part of the dissertation. It is noted that the method of the appropriation of world experience in the research field of women's subject, the application of scientific methods in the study of our national history and comparative analysis of existing cultural theories have been also used.

It is no exaggeration to say that neither the written monuments of the East nor the West have such a feminine character, discovered in the history of artistic thought with psychological depth. Art cultures are a system of material and spiritual values created and accumulated by historical subjects over many centuries. From this perspective, the historical memory of our people has played an important role in the life of our country, in the strengthening of statehood, courageously fought against foreign invaders, and many women who have shown determination to improve the cultural life of their country. A review of the history of the nomadic lifestyle of the Azerbaijani Turks in the past shows that our ancestors lived both agricultural and cattle-breeding, they were both ordinary people and brave warriors. But in all cases, the blood of the warrior flows in the veins of the Turk.

The results of the research show that the study of the culturological aspect of the woman's character is not only relevant, but also assumes scientific and methodological importance in artistic culture. Unfortunately, the filling of existing gaps in the study, publication and promotion of women's subject in our culturological heritage is observed only in scientific thought. Although some researches carried out in this area are reflected in scientific publications, there is still no serious works in mass publications and textbooks in this area. Therefore, it is our national duty to study and promote the subject of women in the artistic culture of Azerbaijan, to develop them as more productive and creative elements. Because of this, we must pay special attention to

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<sup>15</sup> Abbasov N.Ə.Mədəniyyət siyasəti və mənəvi dəyərlər. B., “Təknur”, 2009, 444 s.

the following points of the research topic:

1. Investigations on the dissertation topic concludes that one of the most important factors determining the importance of modern social progress is the active role of women in society. The first woman's character embodied freedom, power, beauty and charm in world culture. The growing interest in women's movements in culturology has led many women, such as Gerda Lerran and Joan Kelly, to replace the term "women's history" with "gender history" for the first time. This fact, which is considered an important step in the development of feminism, has been welcomed in many countries. The main idea is that the concepts of "femininity" and "masculinity" should be understood as socio-cultural structures of existence, not natural categories. In the essay "The Second Gender" by the existentialist culturologist Simone de Beauvoir, what is the fate of women, what is the natural purpose of the class, how does the situation of women in our world differ from their situation? issues such as how to eliminate them are presented and the real situation is presented. We believe that Simona de Bovnar's views are of methodological importance for the attempt to study the problem of women in the reality of Azerbaijan. But, she has never been described as the dominant power over men. In any case, it is known that the experience gained by mankind in the course of its socio-cultural history is invaluable in solving cultural problems in the modern stage of our society.

2. The study focuses on the interpretation of the problem of the woman's character in the cultural heritage of the Turkic peoples, as well as other related issues. It has been revealed during the research that there are many interesting facts about the women's issue, the women's life style in the history of the Turkic peoples. According to researchers, although the cultural heritage of the Turkic peoples is ancient, this fact, especially the problems related to women have been studied little. It can be agreed that important principles of cultural and historical criticism and analysis should be promoted, the methodology of analysis should be revised, in other words, the obtained materials should be critically studied again in the process of comprehensive study and interpretation of the

spiritual culture of the Turkic peoples. This will broaden our understanding of the artistic culture of the Turks and an objective cultural view will emerge in the science of Turkology. Such a position is substantiated that interesting information about women is given in Turkic society, in written sources about the high status of Turkic women and in oral folk literature, which embodies the spiritual heritage of the people.

A real Turkic woman's character that stands in an equal line with men, dares to ride a horse, fences the sword and shoots an accurate, neat arrow is described in work "Kitabi-Dada Gorgud".

The woman's character is shown as an example of purity in secular religions as the Avesta, Zoroastrianism, etc. The idea of the woman's character as a new culturological phenomenon was formed with the emergence of Islam. However, in all cases, the woman's character acts as a factor that preserves her dignity in a foreign ethnocultural environment with nationality, unique national qualities and doesn't lose her special values connected with reality in Turkic artistic culture.

3. The leading idea was the attitude to women, the creation of her pure and divine character in the culturological thought of Azerbaijani people. The development of Soviet culture was always closely connected with the ideology carried out within the framework of politics, economics and the social history of culture.

The need to create the character of a "new woman" emerged as an ideological need as part of a project to form a "new Soviet man" in Soviet culture. The role of our women educators in the formation and development of enlightenment as a socio-intellectual trend in Azerbaijan has been exceptional. Our enlightened women saw the only way out of ignorance in science and education. There was no one among the Azerbaijani educators who did not pay attention to the problem of women.

Thus, the attitude to women in the cultural thought of the Azerbaijani people, the creation of her pure and sublime image was the leading idea. The development of Soviet culture has always been closely linked with the ideology carried out within the framework of politics, economics and the social history of culture.

The socio-cultural specifications of Soviet society put this relationship in a very strict form, which did not allow any manifestation of culture in alternative dimensions. Therefore, the creation of the image offered a framework for the possibility of defining the artist with a creative self-consciousness, however, the artist had to create within the framework of ideological order proposals. Culture based on ideology had to spend its creative potential on the promotion of ideological principles.

4. Extensive conditions have been created for the formation of Azerbaijani culture and artistic outlook and the creation of character of new woman during the years of independence. Although it was a short historical period, the years of independence were successful for our culture. Great works, which attract the attention of world cultural figures in terms of both artistic aesthetics and individual style, were appeared in the artistic culture of our country against the background of the formation of culturological thought in Azerbaijan during the years of independence. The contribution of academician Zemfira Safarova to the science of music in Azerbaijan was undeniable. The exclusive role of the corresponding member of ANAS, professor Rena Mammadova in the development of art criticism is a clear proof of the image of modern woman in the culture of Azerbaijan.

The methodology and methods of culturology are an important scientific and methodological basis for defining cultural policy. It should be noted that, in general, the development of human capital as the development of culture depends on objective-historical factors such as natural and geographical conditions, the genetic code of culture, social environment, historical conditions and cultural exchange. Directive governance in today's culture requires flexible regulation of cultural processes. An important function of cultural policy is to ensure the succession of cultural development. It is known that in the first years of our independence we had to face many internal and external conflicts. In those years, there was a chaotic situation in the culture, various negative tendencies, incompetent management.

One of the important directions of cultural policy is the

culture of interethnic and interreligious relations. The role of such a cultural sphere is undeniable in the national policy of the Republic of Azerbaijan. The coexistence of different nationalities, ethnic groups and religious minorities, the principles of tolerance in the Republic of Azerbaijan determine the national policy of our country in the socio-cultural environment.

**The main content of the dissertation is represented in the following candidate's work:**

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