THE EMBODIMENT OF THE FEMININE ISSUE IN CULTURAL MODELS

[a]SADAGAT ALIYEVA

[a]*Azerbaijan State University of Culture and Arts, 39A, H.Zardabi Str., Yasamal, AZ1065, Baku, Azerbaijan*
email: [a]sadagat-aliyeva@mail.ru

Abstract: In dozens of cultural concepts formed in culturology, the culturological approach to the phenomenon of women is realized in the relationship between family, man and society. The malefactor acquires especially great methodological importance in terms of revealing the cultural context of the female phenomenon. The main thing that reduces the concepts of S. Freud and J. Derrida to a common denominator is the emphasis on the factor of "repressiveness". The spread of this factor in society is the main social source of all forms of violence, coercion and oppression. The presented article attracts attention with a gender analysis of culture. Since the way of approaching women in cultural concepts appears to be a key indicator of attitudes towards this phenomenon in different societies. To confirm this judgment, the study of the social status of women in different periods of history and its manifestations in cultural concepts becomes relevant.

Keywords: Androcentrism, Cultural models, Feminine issue, Matriarchy.

1 Introduction

In cultural studies, various terms have been introduced to construct various concentric models with the identification of culture or its boundaries with one centre. For example, Rosenberg, one of the founders of the fascist ideology, tried to prove that the state was formed as a form of maintaining male power [17, p. 111]. Thus, male character and male aggression were at the centre of the entire political space.

Later, the conduct of political struggle in a repressive form in this space, the protection of the state by violent methods of itself settled as a natural fact. It should also be noted that the presentation of the state as an apparatus of coercion and violence in Marxism-Leninism shows that in this ideology, also, the apparatus of power was based on terms of male aggression.

2 Materials and Methods

The study and criticism of the masculine-oriented model as a cultural system has again been put on the agenda by postmodernist theories. Freud's successor, Lacan, introduced the term phallocentrism into science and thereby gave a new name to the cultural model built around a single centre. This term meant that in patriarchal societies and societies bearing the remnants of patriarchy, male desires, being at the centre, impose their needs and values on culture as key indicators of their subjectivity.

To refer to this aspect of the problem, the term "masculinity" (Latin "male") is used. This term shows the dominance of men in a culture not in a spherocentric "geometry", but as a widespread feature. Thus, male dominance can be represented by two models, and cultural studies have been used by both. In one of them, as Lacan's "phallocentrism" explains, the man forms the single centre of the concentric model. In another model, however, dominance is a widespread phenomenon, masculinity in it makes itself felt everywhere.

When another postmodern philosopher, Jacques Derrida, replaced Lacan's term with "phallologocentrism", he added the word "logos" to man's desires to indicate that in European (Western) culture, the word (literature, philosophy, etc.) serves as male desires, and contributes to their manifestation. As a result, the basic model of culture is built around the word which serves the desires of men and their essence [16, p. 86].

A typical post-structural discourse explains the cognitive importance of ideas for cultural thought about culture as a circular model revolving around a single, unified centre. This discourse is condemning, reproaching European culture for centrism [11, p. 37]. At the same time, not only the male phenomenon of patriarchy but also humanism, which combines men and women, cannot avoid accusations of centrism. Poststructuralists accuse humanism of having built a lot of repressive institutions around it by placing the subject (mainly the andro-subject, i.e. the male subject) at the centre. Here the term "repression" refers to any coercive (violent) mechanism, institution.

Even Freud built his psychoanalysis on the idea that a person is opposed to society, that human nature is initially corrupted. A person is antisocial, so society socialises him through repression [6, p. 11].

3 Results

Since the issue of "repressiveness" is important for our topic, and there is a significant repressive environment against women in society, I would like to dwell on this problem in more detail. In the philosophy of the 20th century, the concept of "repressiveness", expanding, gradually included all forms of violence, coercion and pressure. In the past, repressiveness was associated with the state and its male nature. However, Adorno and Marcuse, leaders of the Frankfurt School, formed out of Marxism and Freudianism in the 1930s, extended this concept and declared the ideology and non-state structures of capitalist society to be repressive. Herbert Marcuse, speaking from the principle of expanding culture, which we talked about above, argued that the material and spiritual world of modern society is larger and more significant than ever, and therefore its dominance over the individual is stronger than ever. This domination is impossible without overt and covert repressive pressure. Marcuse went on to add that democracy is the most mature means of hegemony. The concepts and ideas of democracy repress human individuality as more mature, subtle and sophisticated means [12, p.72].

Subsequently, the repressive structures of culture became one of the main ideas of the famous post-structuralist, Michel Foucault. The most important work of this French intellectual in his scientific activity was the widespread discovery and criticism of the "logic of power and domination" [16, p.20]. Foucault's idea found its further application in the ideas of another post-structuralist, Roland Barthes. He explained the prevalence of repressive power as follows: "We used to think that power was only in the state and was a political phenomenon."

But now it is clear that power "is nested in the finest mechanisms of social exchange", "even in the depths of the very impulse to freedom that longs for its (power – S.A.) eradication." The embodiment of power "is not only the State, classes and groups but also fashion, popular opinion, spectacles, games, sports, media, family and private relations." Power also lurks in language. To say something is to obey the hearer. "Language is a means of classification and that every classification is a method of suppression." The Latin word "ordo" means both "order", and "threat", "pressure", "repression". In this regard, Jacobson showed that language is determined not so much by what allows the speaker to say, but by what compels him to say. Specifically, the syntactic structure is just such an overwhelming, coercive tool [3, p. 547-548].

Due to this repressiveness, post-structuralists were especially eager to expose the flaws of the centrist model. They argued that reliance on the centre manifests itself at many levels, even in geopolitics. On a global scale, Europe is perceived as the centre. After the onset of the New Time, it is Europe that acts as the chronological, economic, political and topological centre. But who is the subject of culture, in the centre of which is Europe? White man, city dweller and worker. All those who fall into this model – children, women, vagrants, people of colour – are discriminated against [9, p.328].

4 Discussion

In our study, starting with the Singular and the Plural, we deployed a concentric model with a centre to understand its epistemological, that is, cognitive function in cultural studies and feminism. At the same time, we emphasised how culture is revealed in a theoretical model. Next, we will try to consider

some other aspects of the male-centric model. One of these aspects is revealed by "androcentrism". This phrase, while also emphasising male centrism in the culture, explains all of its surroundings as infrastructures serving male dominance and male interests.

Helen Malson, revealing this infrastructural problem in the conditions of the androcentrism of European science, wrote: many feminists show that science, claiming to be impartial, objective and apolitical, is, in fact, masculine and androcentric. For example, positivist scientific epistemology emerges from a liberal idea based on the "rational man". However, in this ideology, the character of a man is unconsciously attributed to this "rational man". Thus, science everywhere systematically removes a woman from the position of the knowing subject. In this case, since a man is associated with culture, knowledge, science, and rationality, a woman, as a being different from a man, is associated with nature and feelings. As a result, it turns out that a woman can only be an object, the goal of scientific knowledge, but not a subject [10, p.36-39].

After the problem of androcentrism was formulated in cultural studies, the question arose: how did it happen historically that the male-centric model won in culture?

In response to this question, different conceptions of history are put forward. The question, of course, sounds correct when it is recognised that patriarchy in the history of mankind was preceded by matriarchy. That is, if matriarchy existed before, then society had a form of feminist centralism. After accepting this assumption, the next question naturally arises: how did this model give way to patriarchy?

To answer this question, we should consider the history of the emergence of the matriarchal hypothesis. An intelligible theory of female dominance is associated with the names of the Swiss scientist John Jacob Bachofen and the American ethnographer Henry Morgan. In the 19th century, Bachofen, in his work "Matriarchy", based on the mythological interpretations of ancient Egyptian traditions, especially the myths of Isis, the goddess who symbolised the feminine principle, the fertile earth and mothers of mothers, sought to prove that before patriarchy there were cultures with the dominance of women. From this myth, it follows that at first Isis was stronger than her brother and husband Osiris and applied her rules to the world. As a result of Bachofen's interpretation, even forty years later, in certain intellectual circles, as well as in a group of French feminists, Egypt was idealised as the source of matriarchy and its last refuge.

In his work, Bachofen described humanity as an organism that was guided by the great Mother and that survived thanks to the care of the Mother. Here the pattern is clear: a child growing up under the care of a mother has been taken as an example and extrapolated to humanity. This is a theory that gives a different cultural model!

According to Bachofen, the world dominated by the mother corresponds to the period in which physical laws, natural processes and matter rule. Following this period, Plato and Aristotle equated matter (hile) with mother. In a matriarchal society dominated by natural law, the rights of the mother were recognized, marriages were not concluded, and fathers were not taken into account. It was the world of nomads. People experienced the "passion of Aphrodite" for each other, so the religion of Aphrodite (that is, a religion based on female attractiveness) surpassed all other religions. Intimate relationships were chaotic because no marriage could regulate them [15].

Interestingly, Bachofen's identification of matriarchy with a procreative, biological, irrational, sensual world continues to be in gender thinking and feminist ideology to this day. From this point of view, the opinion of Sigmund Freud is characteristic. He wrote that the transition from matriarchy to patriarchy is another victory of the soul over sensuality, that is, the next stage in the upward development of culture. Of course, speaking in this way, Freud spoke in the language of the philosophical tradition, which

identified the soul with morality, shaped by reason, rationality. However, in another scientific tradition – the influence of this tradition can be seen in both Freud and Jung – human feelings and consciousness belong to the soul.

So why did Freud associate sensuality with matriarchy? The reason is that motherhood is felt directly, and fatherhood is "verified" according to the principle of inference [5].

According to Johann Jakob Bachofen, the stage of Aphrodite in matriarchy is followed by the stage of Demeter. Let's briefly clarify these two myths. In Greece, Aphrodite was the goddess of love and beauty. It was believed that she comes from the non-Greek world of the Near and Middle East. The main thing is that Aphrodite was chthonic, that is, she was associated with mythology about the earth and the underworld. We emphasise this point because, in the Greek world and philosophy, sensuality, irrationality and the feminine were also associated with chthonics (matter).

As for Demeter, it should be said that this goddess, the sister and wife of Zeus, was also chthonic, but she was more loved as the goddess of fertility and, therefore, agriculture. For this reason, she was attached to both the family and the hearth [14, p.73]. Given this "specialisation", Bachofen calls the period of Demeter the period of ordered matriarchy. Here, again, naturalness, natural processes play a key role, but a man is also activated to a certain extent [5].

Bachofen, based on the interpretation of the myths about Dionysus and Apollo, also divided the process of replacing matriarchy with patriarchy into periods. At this time, the transition vector unfolded as the spiritualisation of the masculine principle, overcoming dependence on nature and women. Indeed, in Greek mythology, Dionysus, borrowed from East Asia, is a chthonic male deity and expresses fertility, irrational ecstasy and fun. Grapes, drinks and mysticism are also included in the "competence" of Dionysus [14, p.73]. Apollo, being an alternative to Dionysus, is the embodiment of light, clarity, rationality.

It is no exaggeration to suggest that Bachofen's explanation of the psychology and social character of women based on myths about the Goddess created the methodological basis for very serious research in the twentieth and twenty-first centuries.

And now let's analyse the views of another theorist of matriarchy, Henry Morgan. His great merit lay in the fact that he considered the tribe as the core of primitive society. At the same time, the historian concluded matriarchy was originally established among tribes whose genealogy was determined by the maternal line (recall that in Jewish society the genealogy is also built on the maternal line).

According to another observation by Morgana, the intra-tribal kinship relations of all members were so close that intimate relationships could be equated with incest, incest. Sometimes such an argument is made in favour of the existence of matriarchy in history that in times when there was no marriage and a small family, only the mother knew who the child was from, and only the mother could raise the child. This gave the woman a special advantage and strengthened her position in society and culture. Indeed, given the biological limit to how many children a woman can bear, a man, unlike her, can father many children.

Sources claim that Attila had 1200 children from numerous wives [18, p.78]. Some Catholic popes in the Christian world, as well as caliphs and Turkish sultans in the Islamic world, became famous for polygamy and, as a result, for having many children [13]. The story goes that Pope John XII raped 300 nuns, seducing them. In 1274, Bishop Henry III was interrogated for 65 illegitimate children [7, p.109]. However, the disadvantage of such "fertility" and the weakening of the man as a cultural subject is that, in connection with the establishment of paternity, a man can be more anonymous than a woman. A woman is more "adjacent" to the child, not only genetically, but also in terms of

storage, wearing and care, and it is difficult for her to remain anonymous.

Having discovered this difference between the sexes, we can return to Morgan's observations and say that, having acquired a dominant position due to a close biological connection with the child, the woman, at the same time, seriously damaged her indicated superiority due to the expansion of the circle of incest. When this circle expands, that is, when non-native compatriots are also considered sisters or brothers, there is a decrease in the number of disparate sexual intercourse. After all, incest between siblings is forbidden. Thus, with the ordering of sexual intercourse, not only the mother but also many people know from whom the child is from. Consequently, the importance of the mother as a source of information about the child is reduced. After the Swiss historian thus reveals the relative weakening of the position of women in the second stage of matriarchy, it becomes clear why men emerged from a state of complete insignificance. According to Morgan, the fact that a man, having risen from a position of insignificance, gradually acquired a certain significance, laid the foundations for the future patriarchy within a matriarchy.

Now, in the light of the main theses of our study (model, centrism), let us consider the theories of Bachofen, Morgan and their followers. The founders of the gender-based cultural system, on the one hand, sought to show how matriarchal and patriarchal cultures can model the world and society, and on the other hand, with the help of these theories, they claimed to reveal the marked cultures in certain models. To clarify the difference, let's get down to the problem. In the categorical apparatus of scientists conducting a gender analysis of culture, such terminological units as "mother", "father", "woman", "man", "gender division of labour", "calculation of the line of kinship", "masculinity" are used.

Each of these concepts is at the top of a certain subgroup. For example, the concept of "woman" also includes the concepts of "virginity", "purity", each of which offers certain angles of views, manifestations, choices regarding culture. When virginity is taken as a culturological fact, then turning into a metaphor term, it allows posing the problem of the "institution of virginity" in society. At the same time, everything related to decency is revealed in certain aspects thanks to this metaphor. The term "virginity" also distinguishes the matriarchal model from the patriarchal model. Virginity could not be a condition testifying to the morality of a woman in the era of matriarchy, it was only a biological indicator. Only in the era of patriarchy, the requirement of virginity, meaning the dominance of men over women, became one of the important conditions for the phenomenon of a monogamous family. Therefore, Winnie Tom shows that the patriarchal culture is built on the fact that men have access to the female body and, therefore, to her consciousness, and possess it. He goes on to draw a feminist conclusion from this idea: women must break this patriarchal situation to assert their attraction in a new form. To do this, women must recognize themselves as the subject of an independent feminine energy. To illustrate his idea, Winnie Tom cites the example of the goddess Aphrodite, who tells women that they should know themselves in the form of this example [4, p.3].

We have already noted that the institution of virginity covers everything related to decency. For example, in Soviet Azerbaijan, where elements of patriarchy were strong, restaurants and bars were considered institutions opposite to the institution of virginity. Therefore, "educated and shy" girls did not go there. Only in the 1990s, when globalization subjected Azerbaijan to a kind of "tsunami", in terms of space, the influence of the institution of virginity was narrowed and even girls with impeccable morality began to go to restaurants. However, this evolution is not characteristic of most of our regions.

As an example of the spatial influence of the institution of virginity, one can cite the undesirability of girls leaving and studying abroad alone (without a father, mother, brother). In

addition, in this case, there was a confluence of patriarchal and Islamic influences. There is a hadith of the Prophet that women are forbidden to travel alone [12, p. 521].

The fact that in modern Azerbaijan many girls travel and study abroad shows that the sphere of influence of the institution of virginity has narrowed in this area as well.

In our time, the process of globalization by all means – the Internet, fashion, entertainment, prestige systems – actually strikes such a blow to the institution of virginity that, deinstitutionalizing even in the conditions of Azerbaijan, it becomes a simple, unbranched and isolated cultural fact.

In Soviet Azerbaijan, the institution of virginity also prohibited women from driving (although at the time, Arab women, who mostly lived under the laws of Islam, did not feel this prohibition). The gradual destruction of the institution of virginity occurs not only with the elimination of forbidden places for women but also with the permission to drive. In modern Azerbaijan, the number of decency prohibitions imposed on clothing and associated with the institution of virginity has significantly decreased. The fact that the number of girls wearing the hijab has increased is most likely a reaction to this process.

The transformation of gender terminology into an active modelling tool in cultural theory has led to the display of a cultural phenomenon in the focus of these relations. As a result, various problems are exposed. We would like to consider one of them, connected with the division of labour between men and women in different historical periods.

Research shows that in many societies work is divided along gender lines. For example, since ancient times, the work of a woman was to give birth and support children, while a man was engaged in hunting or fieldwork. It should be added that this division continues surprisingly in child psychology. Girls love to play with dolls, and boys love to play war games and other outdoor games. That is, women tend to spend time indoors and outdoors, while men tend to spend time outdoors.

From ancient times, in societies, service and production functions were also divided between men and women. For example, in many countries in Africa and Asia, metalworking was banned for women. In some ancient societies, the construction and repair of a house were entrusted to a woman [1, p.14].

In later gender theories, the division of labour between the sexes was conditioned as a division of social roles, and in the light of this theory, it became more difficult to extract most divisions of labour from the biopsychological essence of the sexes. Carrying water in jugs, fieldwork is associated with hard work. But why are these jobs in our country, especially in rural areas, considered women's work? Cooking is the responsibility of a woman, and why not barbecue? Such facts serve the idea of the conditionality of social roles. We emphasize that we are talking about what models the use of gender terminology or paradigms in the theory of culture lead to.

Here is an example of other problems that arise in the cultural modelling of women's and men's relations: the types of grievances between women and men and the preventive measures associated with them in the system of traditions. What are the traditions encouraging and keeping men and women away from marriage? What is the degree of pressure of traditions on women and men, their similarities and differences? In our opinion, the above examples clearly show that in the cultural theory, the gender perspective provides culture with structures that cannot be found within the framework of other paradigms.

The tendency of culturological thought in the nineteenth century towards a matriarchal type, as well as the subsequent expansion of the feminist movement, gave rise to the opinion that this century was the "age of women", i.e. scientific reflections on women have moved cultural studies to new paradigms or models [2, p.92]. Both matriarchal and patriarchal theories presented culture in a new model of "centrism". Previously, for example,

the city was placed at the centre of culture. As a result, "Medina", which means a city in the Muslim East (through the Arabic language), became synonymous with culture, and at the same time, the whole world seemed to be located around Mecca, the capital of Islam (in this regard, we can recall Jerusalem, which caused the Crusades) [13, p. 128-129].

The adoption of Islam or Christianity as the main centre of culture also indicated the theory of centrism. In the 19th century, new theoretical models appeared, in the centre of which stood either men or women.

The idea of a theoretical model stems from the postulate that a theory is different from an object. However, this formulation of the problem raises the question: if we know the state of the object before the advent of the theory and, therefore, recognize the theory as a system of thought that gives a form different from this situation, does not then an epistemological paradox arise? In other words, if we know the state of an object, why do we need a theory? If we do not have the necessary knowledge for this, then why are we sure that the object can have different theoretical models?

The answer to this question is this: before the advent of theory, we had certain general, vague ideas about the object, caused by the demonstrative pronouns "that" and "that." These ideas are by no means consistent with the principles of truth about an object, but simply report the existence of an object. For example, before the 19th century, people knew that they were united in some common spiritual and material space. This space has always retained its significance through events and values that influenced the feelings of these people. Then anthropological theories were formed, which, rising into the ethnic world of man, into the area of his existence, transgressing the limits of reflections on human nature, developed cultural views.

As a result, anthropological and ethnographic models of the designated space were created. At the same time, by analogy with the Russian matryoshka, a "model within another model" arose. These anthropological and ethnographic theories, while producing a model of archaic cultures, served the same purpose: they, with the help of this model, wanted to clarify the form of cultural worlds. In other words, to reveal the model through which they manifest the world. Parallels can be drawn with how the grammar of a language represents a model of the world. For example, in our language, the addition, preceding the predicate, puts the object on which the action is directed, in time and space ahead of this action. English, on the other hand, prefers a different model because it puts the action first and the object after. According to Vitgenštejn

, the sentence transforms the situation under the grammar of the language [20, p.19-20]. Grammar theory, while describing the grammar of a language, at the same time explains how this grammar represents the world. This statement is also true concerning the theory of culture. Culture shows how it explains the world.

In the nineteenth century, European men knew that there was a culture. Fraser and Taylor further showed that this culture has existed since primitive times and has much in common, despite the differences in continents and races. In the second half of the same century, G. Rickert showed that nature is spontaneous, and culture is a product of human activity. Cultural phenomena represent values, that is, objects and events useful to a person. Rickert noted that for the first time Paul changed the term "sciences of the soul" to "sciences of culture" [19, p.55-56].

This made it possible to expand culture and turn it into a world that embraces material and spiritual values. Otherwise, that is, if culture remained a science of the soul, material values would be outside of it. Thus, one of the two types of theories presented culture as a set of events, and the other showed that these events were a value associated with spirituality. In the same century, when describing the stages of the transition of the Absolute Spirit, Hegel showed how the world was represented in the cultures of the Ancient East, Antiquity and the Middle Ages. Similar studies, which outline the form in which a particular

culture represents a society, are also traced by Kant and Humboldt [8].

In the 19th century, after Bachofen and Morgan modelled two types of culture based on the ideas of matriarchy and patriarchy, research began within each of them regarding the modelling of the world. In the meantime, it became clear that under the matriarchy, the contradictions between people and communities took place in a milder form, therefore, it was the patriarchy that brought bloody wars into the culture. Feminists argued that under matriarchy, based on religious feelings and worship, there was no fear, but gratitude. The patriarchy exploited the feelings of fear, obedience and humility in the religious worldview.

5 Conclusion

Having distinguished between the two types of models in culture, we note the following. The most serious sign of the theoretical modelling of matriarchy, that is, different from the object of construction, is that, although many different thinkers in the nineteenth and twentieth centuries, from Engels to Freud, accepted the matriarchal stage of history, at the end of the 20th century there were doubts about the real existence of this stage. The conventionality of the theory of matriarchy, which appeared as another theoretical model that reveals culture, lies in the fact that new doubts have appeared about this system as a truly special stage in the history of mankind. These doubts turn matriarchy into a theoretical model and clarify that, like all models, the said theoretical construction also has pre-authentic and conditional sides. The conditionality of matriarchy lies in the fact that it is designated by a pre-patriarchal socio-cultural system. The authenticity is such that the ideas of this theory allow us to characterize the strength of the female phenomenon in those societies in which this phenomenon has established itself.

With this approach to the question, the following circumstance can also be clarified. Although women in a patriarchal society were initially subordinate to men individually and economically, among them there were many fortune-tellers, shamans, spiritual representatives of the Mother Goddess, who, by giving women special power and privileges, largely neutralized the manifestations of oppression. The harmony was broken only when the kings and rulers of antiquity began to subordinate the Mother Goddess to the Male Deity as his wife.

Gerda Lerner's book, published in 1986 (The Origin of Patriarchy), showed that patriarchy existed even as far back as 3100 BC. In those days, the right of men to exchange women and control the reproductive process was at the heart of their private property [2, p.94]. There are quite a few conflicting ideas summarized in various theoretical constructions. In some theories, history is divided into matriarchal and patriarchal periods, in other theories, an assumption is made about an approximately even distribution of social roles between the sexes, and in others, the ability of women to protect themselves and have influence even under male domination is confirmed. All these theoretical differences show that concepts about culture unfold in different operational models. Therefore, theories associated with feminist methodology should not be considered as an uncontested truth, but as a model that emphasises certain aspects and aspects of culture.

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