

# OBSTACLES AND LIMITATIONS RELATED TO GENDER ROLES IN A PATRIARCHAL AND NEO-PATRIARCHAL FAMILY ENVIRONMENT

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## SUMMARY

The family, the primary core of human society, is a social institution that is more than 4,000 years old. It has evolved from polygamy to monogamy through a great evolutionary path, and in this process, various family types have emerged. Among monogamous family types, patriarchal and neopatriarchal family types are the most widespread.

The article examines the specific characteristics of patriarchal (traditional) and neopatriarchal family types, the obstacles related to gender roles in the environment of these family models, the restrictions and sanctions directed at women by society and the family, and the discrimination caused by gender stereotypes are analyzed. The author pointed out that this discrimination is stronger in Muslim-Eastern societies, including in the family environment of Azerbaijan, and that it has a retarding effect on realizing the potential of gender as a social gender, on personal development, and on the social and moral progress of society.

**Key words:** Patriarchal and neopatriarchal family, gender role, intra-family relations, stereotypes about masculinity and femininity, norm of firmness, compensatory masculinity

## I. Introduction.

In recent decades, in many developed and developing countries, women's activity in social life has increased significantly, and religious, ideological and moral principles have been renewed. As society develops, as a result of social evolution, rules and stereotypes based on patriarchal norms and principles gradually disappear and are replaced by relatively progressive norms and rules. Women acquire leadership facilities in social life, their activity in politics, state administration, business and entrepreneurial activity, and various fields of social employment is strengthened, barriers based on patriarchal norms are gradually disappearing, and relatively progressive neopatriarchal norms are taking their place. However, patriarchal and neo-patriarchal norms still prevail in the world.

Patriarchal and neopatriarchal families are ideologically sexist oriented families. To this ideology, women's lack of education, creativity, psychological instability, and the fact that they explain events and processes with women's logic make judgments that they are weaker than men. By putting the sexes against each other, exaggerating their different characteristics in favor of men, sexism justifies the subjugation of women because they are weak.

## II. Therotical investment

The following family types based on monogamy are distinguished according to the structure of power in the family, the superior functions of men and women, and the specificity of leadership within the family: traditional patriarchal,

traditional matriarchal, neopatriarchal, neomatriarchal and egalitarian family. [19]

In scientific sources, the patriarchal family is characterized as follows: "Patriarchal family (partialarchal family community) is a family that unites 3-5 generations of relatives on the paternal line, including spouses, dependent people adapted to the family at different levels, including slaves." [18] In the classic patriarchal monogamous family, the woman's role was limited to mediation in the continuation of the man's generation by giving birth to children, while the man's role was limited to the simple obligations of meeting the material and spiritual needs of his family, owning and protecting it.

A patriarchal family is an asymmetric family. Despite the changes in the social-democratic structure of the population in many Muslim-Eastern countries, including Azerbaijan, in recent decades, this family type still maintains its existence with its specific characteristics. The specific characteristics of this family type include:

- economic dependence of a woman on her husband;
- functional division of labor in the family and its regulation based on family rules;
- the supremacy of the man as the head of the family and his unconditional acceptance.

Although male leadership is accepted in the modern neopatriarchal or tradition-based family, the economic dependence of women on men is decreasing. However, despite the fact that women have the same rights and opportunities as men in public life, the obligations imposed on them in family life and economy remain almost unchanged, which causes double burdens for women. In Eastern-Muslim families, where patriarchal and neopatriarchal family traditions prevail, women who divorce or file for divorce return to their father's house, where they are subjected to many criticisms and rebuffs. Most of the women who are afraid of this have to give up the claim of divorce and continue to live in the husband's house under conditions of negative adaptation under the violence of the husband or other family members. Stereotypes like public condemnation arising from the negative attitude

of society to divorce etc., are also an effective factor for this situation. In both patriarchal and neopatriarchal family communities, men and women face certain obstacles and limitations created and supported by gender roles formed on the basis of traditional stereotypes. Although men have more rights and authority than women in these types of families, men who are married to powerful women are sometimes in serious trouble. A woman who brings more income to the family and is in a superior position in the career has a strong position in the management of the family. "Everyone who dedicates himself to his family and children also wants to advance in his professional career. This applies primarily to men. Everyone likes the model of father's responsibility. A man who does this should not feel incomplete and unsuccessful." [17]

Gender roles reflect the social role that any society considers normal or abnormal for men and women, and the behaviors that are implemented in this regard. Gender roles are formed in the social base of biological males and females. In this process, culture, religion, moral rules, socio-economic lifestyle, socialization institutions, etc. play an important role. The issue of gender equality is not only an ideology and human rights, but an important platform for prosperity and sustainable development. The family, as a legal institution and a form of social unity of people, regulates the contradictions arising from gender differences by imposing certain responsibilities and obligations and tasks on them in the conditions of cohabitation of husband and wife. A great Azerbaijani scientist and mathematician who lived in patriarchal society in the 13th century, astronomer and philosopher Nasir al-Din al-Tusi wrote in his work "Akhlāq-i-Nasiri": "The head of the family must first of all observe the common interests of people who are in the family (family members - N.Ch.). First of all, the head of the family should pay attention to the balance and relationship between the composition of the family and preserve it as it is. Or he should think about making it more suitable." [13, p. 157]

The patriarchal family is widespread mainly in rural communities. All members of the family are engaged in household work, men do the heaviest

physical work. Historically such jobs like plowing the land, cultivating, reaping grain, shearing sheep, digging ditches, feeding animals for the winter, supplying firewood for the house, etc. were for men. And women did the work related to the domestic economy and domestic life of the family. They worked in orchards and fields, fed domestic animals and birds, milked cows, processed dairy products, wove various household items from wool, cooked food, tidied up the house, took care of children and fulfilled their responsibilities related to their education. "Until the 20th century, the condition of an Azerbaijani woman was related to the condition typical of Eastern women. This situation was regulated on the basis of family and everyday issues, roles and expectations, welfare trends, stereotypes, archetypes and traditions that exist in Islamic countries. The creation of a family and the birth of children was the main motive of life." [6,p.80-81]

"The leading type of relationship for a patriarchal family is blood kinship, the dependence of the wife on the husband, and the children on the parents. This type of family accepted the equality of rights of spouses and children in the family. For the creation of such a family, only the consent of those entering into marriage is required. Since an official marriage leads to the emergence of certain rights and obligations of the parties in the future, in most cases, the marriage was not officially registered in such families. [19] In these families, the woman's position in the family and society was at the center of mutual relations. It was typical for the patriarchal family core of the society to preserve the kinship ties consisting of husband, wife and children. In the past - until the middle of the 20th century, in Muslim-Eastern countries, women lived in both urban and rural patriarchal family communities and covered themselves with veils. When women from noble and high-class urban families went out on the street, they would cover their faces. The young bride had to hide from strange men and even from her father-in-law and in-laws until she had a child. Until the middle of the 20th century, the family situation and lifestyle of women and young girls who had moved away as brides in Azerbaijan were very different compared to today. Among the people, there was

a saying for a good bride "She stands like a violet (bent neck-N.Ch.), she looks at like a carnation, she is a shy and blushes like a tulip" In the family, the bride had to sleep later than everyone else and get up earlier than everyone else." [11, p. 4]

At present, the formation of marriage relations in the patriarchal and neopatriarchal family environment of Azerbaijan is relatively favorable from a social point of view. Positive factors related to national traditions, regional customs, household and behavioral norms have a favorable effect on the stability of marriage. Divorce is welcomed liberally.

In the past, patriarchal and neo-patriarchal family communities had many barriers and restrictions and prohibitions against women, and some of them still remain. They could not go anywhere alone without the permission of the head of the family, and when they came to the family, they could not sit around the table with male guests. Many restrictions were placed on women in the family to intervene in the conversation and share their thoughts: they could not join the man's conversation or interrupt the man's speech. On the one hand, due to the influence of reactionary doctrines about women, and on the other hand, in times of hard physical work, bringing profit to the family, taking care of elderly parents, infants, and, if necessary, one's rights, family honor, etc. in terms of fighting for, girls had weaker opportunities than boys. As in society as a whole, in the family, the male gender role is given more rights and opportunities, in families, a liberal attitude towards the pampered behavior of boys, the best food is reserved for them, boys were treated as free and independent, and girls as dependent individuals from an early age. In most cases, the birth of female children in the family was greeted with sadness, gender discrimination was shown against them, restrictions or prohibitions were imposed on their continuing education or work. "In newly established families, the head of the house was usually a man. Whatever the man said, the wife obeyed him. In families, parents mostly lived with the eldest son. After getting married, they built a separate house and separated from their parents. After the father, the eldest son was considered

the head of the family, the eldest of the family. Usually they did not let the bride work. The number of children in the family depended on the man's desire. [12, p. 63-64]

Since the world is masculine, the superior role of men in society maintains its dominance in all areas, and customs and traditions that support the dependence of women on men and children on parents still prevail in the family. Since there are no limits to the father's leadership and authority in the family, the dependence of women and children on him is still paramount. The dominance of gender and age factor in family management gives men more rights than women, which supports the existence of such families as authoritarian-patriarchal families. In the authoritarian-patriarchal families called "traditional family", there are almost no obstacles and restrictions against the male gender role: the man determines the family rules, fulfills his financial support, provides financial and economic resources, determines his status and circle of communication, acts as the last word in solving important issues and making decisions. The man is the main figure in resolving conflicts and representing the family in foreign places. Descent continues through the paternal line, children bear the father's surname and are known by the father.

The following are the main features of the patriarchal (traditional) family model:

- a man is carrier of spiritual influence, therefore, he is responsible for the honor of the family;
- society does not condemn a man's right of "ownership" over a woman, but rather protects and supports it;
- a man is practically fully responsible for his wife and children;
- a man financially supports his wife and children;
- parents instill a love of work and a sense of responsibility for their own actions to their children from an early age;
- the husband who is the head of the family respects his wife and it is mutual. [20]

In traditional families, even if they are educated, women and girls cannot work without the

consent of the father, who is the head of the family. They are not free to leave the house and go anywhere (wedding party, banquets, market, market, library, beauty salon, entertainment places, etc.), they can go with the elderly members of the family or their brothers. In the patriarchal and neo-patriarchal family environment, the role of women is limited to domestic responsibilities: they manage the household, clean the house, prepare food, help children with their homework, and educate them. In such families, the majority of women are allowed to work in low positions and low-income professions.

In the traditional (patriarchal and neopatriarchal) family environment, the man is the sole leader and head of the family. Loyalty is a natural duty of men and women. In such families, marriage is considered the fate of God. Husband and wife live together in mutual understanding and have sons and children. According to patriarchal thinking, a woman should treat her husband and children with love and take care of them. A woman should not ignore her husband's word, she should follow all his orders and demands unconditionally. A woman's social activity in the family is limited to daily housework and fulfillment of children's physical and spiritual needs. According to the patriarchal thinking, man is the strong gender distinguished by the physical and intellectual qualities created by nature, while the woman with romantic nature is the weak gender, a symbol of the subordinate. Throughout history, this formula has legitimized the dominance of men as a cultural stereotype and created the basis for their dominance over women. In modern society, the idea that women are discriminated against based on their gender is a problem rooted in the past - traditional (patriarchal) thinking, and this is the main source of the emergence of sexism, gender asymmetry and segregation.

### III. Results and discussion

In her 1926 work entitled "Escape from Femininity", the American psychologist Karen Horney linked the reason for the low status of women in society with civilization and noted that

our civilization is a masculine civilization. State, laws, culture, religion and science - all these are created by men. Men, taking advantage of the existing superior situation, consider objectivity as their subjective, affective attitudes towards women, while women's psychology has been a reflection of men's desires and disappointments. A more important factor is that women have adapted to the desire of men and accepted this adaptation as their nature. [21]

In the neopatriarchal family, the man acts as a strategic and business leader, while the woman acts as a tactical and emotional (expressive) leader. The husband determines the family's long-term development strategy, priority goals and objectives, means and ways of their implementation, family rules, gives appropriate instructions for family members, assumes the main responsibility for the possible consequences of the adopted decisions. He acts as an authorized representative of the family in society. The attitude of the surrounding people to the family is conditioned by the actions and behavior of the man. In patriarchal and neo-patriarchal society, the concept of "masculinity" in the family relationship usually characterized by zeal, bravery, courage, "femininity" by positive synthetic qualities, such as attractiveness, politeness, gentleness, neatness, caring, elegance, obedience, caring for oneself and one's family, being the protector of family hearth.

In modern society, both men and women face various obstacles and limitations stemming from patriarchal and neopatriarchal traditions and supported by gender role stereotypes. Although men have more authority than women in both patriarchal and neopatriarchal societies and families, the strict demands placed on the male image by the society are undermining their authority. Some men who live in family life with strong women and communicate with them are constantly faced with their push and pressure and ambitions. Some women who have a high career and work, because they bring more income to the family, gain power in the family, become more domineering and domineering. In this case, a strong woman becomes a threat and pressure factor for male authority in the family. Although in the neopatriarchal family, the patriarchal

thinking and behavior resulting from stereotypes have softened considerably, the status and prestige of the family in society is determined by the husband's (father's) extra-family professional, social, political, etc. activities. A man is distinguished by a high level of ambition, pragmatism, business activity in these areas, he works selflessly for the material well-being of his family members and the improvement of their social status. The father's (husband's) worldview, life plans, and hard work have a guiding effect on all family members. The younger members of the family respect the father figure for his organizational ability, willpower and selflessness. On the basis of these positive qualities of the father (husband) and his achievements, a positive image of him is formed in front of his wife (woman) and children. In neopatriarchal families, the father plays the role of an expert in industrial and business matters, and the mother plays the role of an expert in personal and intimate relationships.

In modern times, the so-called "egalitarian family" type of family, which is based on equality in relations between husband and wife, based on democratic views and where the head of the family is not determined, is widespread in modern Western societies. "In civilized countries, a woman is no longer a housekeeper, the work that used to fall on her is shared. At the same time, feelings of love between people, sexual desires directed at a person intensify, and desires directed at the weaker sex begin to increase." [3, p. 99]

Despite the level of development of civilization, the gender problem and its negative manifestations still remain. This manifests itself mainly in the attitude towards women and girls. Traditional gender norms, stereotypes, customs and traditions are the main factors that cause discrimination against women and girls. "Historically, the Azerbaijani family occupied an important place in the national mentality and formed an integral part of social life. National and moral values were preserved at the family level and passed on from generation to generation. Although the family institution has been affected at various stages of historical development, the existing fundamental values in

this field have not changed and have come to our modern times. [10, p.367.] Gender discrimination in the workplace and in the family affects women's career advancement, income distribution, it prevents them from taking advantage of social services and participating in the decision-making process on the basis of equal rights with men. "The division of "male-female" responsibilities within the family according to patriarchal rules creates some difficulties. Husband and wife supporting each other and overcome all obstacles together, respecting each other's rights has a positive effect on the strength of the family and the normal development of growing children." [9, p. 95]

As a result of the economic, social and spiritual progress in the society, there are changes in the traditional gender roles. Increase in social mobility, increase in well-being, increase in information channels, development of education, healthcare and culture, legal reforms, etc. it opens up new opportunities for positive trends in gender behavior in the family as well as in the society. In family planning, professional career, realization of the personality's own creative potential, etc. discrimination against women in the fields is decreasing. Educated women, who already have the same qualifications as men, do not want to work in jobs that pay twice as much as men. Although the social norms and institutional structures of the society put some restrictions on the female gender role, women already give birth to 8-10 children, they refuse to bear the heavy burden of raising them, and modern medicine gives them opportunities to protect themselves from unwanted pregnancy. The analysis of sex roles in the context of gender roles in modern gender studies shows that society supports the preference for norms based on demands, role expectations and social behavior models directed towards women and men.

The American scientist Robert Stoller introduced the concept of "social gender" into the scientific circulation for the first time in 1958, and in his speech at the congress of psychoanalysts held in Stockholm in 1963, he described the ways to achieve "social gender" or "gender equality" through socio-cultural and acquired qualities. He specially emphasized that the natural, physical

and biological belonging of a person causes discrimination and violates social justice in ensuring social equality. He wrote: "Gender studies approach the problem of natural 'biological sex' from a sociocultural aspect, allowing to form different views and to look for ways to supposedly equalize them." [16, p. 151]

In our opinion, the basic characteristics arising from the biological, morphological, and psychological differences of the male and female sexes cannot be the basis for the diversity of social roles and norms related to them in civilizations with different levels of development of these sexes. This is the product of wrong thinking. Because gender roles are not identical to biological sex roles, gender roles are revealed in role expectations related to masculine and feminine behavior. Although the norms and stereotypes of gender roles change over time, gender asymmetry remains unchanged. "Equal participation of women and men in decision-making and equal involvement at all levels, commitment to equal distribution of natural resources among them are elements leading to gender equality. Of course the road to gender equality is long and sometimes seems out of reach for people. However, if we compare today's road with the road our grandmothers took, we come to the conclusion that this road is not so long." [1, p. 36.]

In modern times, men face more normative and informational pressures inculcated by the mass media and supported by gender equality. The male role in society, as well as in the family environment, imposes high and responsible social instructions and prohibitions on them. In the social community and family community, men must confirm that they have a special status and that they deserve the respect of others. This factor is the main feature that determines the social value of a man, and his earnings and success at work are reinforced by gender stereotypes as a success-status norm. Men should sensitively meet all the needs of the women they love and are married to, provide them with money and gifts. Because the concept of "masculinity" is associated with such qualities like being strong, enduring, rich, etc. Society's emphasis on male earnings is historically a

powerful stimulus to male self-actualization and self-affirmation. The pursuit of high-paying work and career advancement also motivates a man to realize his potential. Stereotypes about "masculinity" and "femininity" changed from time to time, became a construct in the context of the socio-cultural gender roles of men and women in the modern era, and began to carry a new content in the context of the norms of behavior established in society and updated values. "The lack of harmonious and clearly expressed male and female qualities is a great crisis of civilization." [14, p.47] Stereotypes about "masculinity" and "femininity" formed on the basis of gender role stereotypes, are universal images of typical sexual characteristics formed on the basis of societal expectations and preferred normative behavior patterns. "Masculinity" is the quality of a man's personality, which manifests itself in acting decisively and purposefully in complex, dangerous situations, controlling impulsive exuberance and managing one's psycho-emotional state, eliminating the feeling of fear and self-doubt caused by possible real and imagined danger, and mobilizing one's strength to succeed.

In families living in a lifestyle based on patriarchal traditions, many women usually do not work, and most of the men are unable to find a suitable, profitable job. In such a family environment, a tense, stressful and neurotic lifestyle is formed, and men face more pressure caused by economic problems. The man who is responsible for the financial support of the family carries the financial burden of all family members on his shoulders, and if he cannot realize these opportunities, he experiences psychological discomfort, is burdened with constant worries and psychological trauma. In order to live up to the normative expectations of the male role related to the financial problems of the family, men have to devote themselves to work constantly. On this basis, although their income increases, their role in the field of education and upbringing of children in the family begins to decrease due to lack of time. When evaluated at the level of ordinary consciousness, the fact that the father goes to work early in the morning on weekdays and

returns from work in the evening tired suggests that he loves his family and mobilizes himself as much as possible to meet their needs. If a man does not conform to the norms required by the male gender role, then an internal incompleteness complex arises, which is reinforced by the criticism, ridicule of those around him, which leads to the emergence of a feeling of social inadequacy in the man. In this case, "compensatory masculinity" (substitute masculinity characteristic - N.Ch.) is formed in men who cannot confirm themselves with male gender affiliation, the man takes the initiative to compensate for his failure in the professions and fields of activity attributed to him. "Compensatory masculinity" is a set of derivative characteristics that arise from the need to compensate for the conformity of the male image to a generally accepted and stereotyped standard of typical masculinity. "Compensatory masculinity" often gives a man the feeling of being strong by making stubborn and dirty jokes, spreading rumors, to dispel the ideas formed against him in the minds of people, and to strengthen his masculinity. By pretending to be an emotionless, fearless, lonely person in the surrounding world, it gives these men the opportunity to hide their weak sense of internal control, depletion of mental energy potential, weakening of pride, and broken trust in him under this psychological mask. If a man does not conform to the standards of the male gender role, he is forced to show exaggerated masculinity in other fields of activity and thereby compensates for his failure and helplessness within the framework of masculine standards. Among the norms imposed on the male gender role, one of the norms with the strongest influence is the norm of strength. It reflects itself in three main components: physical, mental and emotional. The norm of "physical strength" is the expectation of physical strength, courage and endurance from the male gender role, its masculinity stereotype based on physical strength and high biological activity, potency. That is why men define their "masculinity" through violence, aggression, rudeness, etc. by exhibiting such behaviors, they try to dispel the perceptions that may be formed about them. In such cases, it is necessary to talk about "compensatory masculinity". Unable to find ways to succeed in the generally accepted

plan, men seek to assert themselves through the easier means of violence. By resorting to violence against weak people and women, they gain confidence in their own power and initiate self-assertion by gaining power and dominance.

One of the traditional stereotypes related to the male gender role is the norm of "mental toughness". This stereotype shows that when men don't know something or face problematic situations that they are powerless to solve, they are ashamed to admit that they don't know or can't, and they consider asking or asking advice from others as helplessness and incompetence. Underlying this is a norm of mental toughness that breaks with stereotypes about the expectation of professionalism, competence and knowledge expected of a man. It is not easy for a man to admit his helplessness in the face of a difficult problem, on the contrary, he is afraid that those around him will come to the conclusion that he is ignorant and inexperienced, and in such cases he is nervous and anxious. This is not in vain, because in most cases such situations lead to the mocking of a man,

The norm of "emotional strength" is a stereotype attributed to the male gender role that a man should be able to control his psycho-emotional state, not be easily affected, not cry and solve his emotional problems by himself without the help of others. This norm places special demands on men: during facial, verbal and non-verbal communication, men show less sincerity, they prefer to hide personal information and secrets about themselves. At the same time, men lag behind women in terms of their ability to empathize and respond adequately to other people's emotions, and this creates an obstacle for them to establish sincere relationships with other people.

One of the normative norms for the male gender role is the "anti-feminism" norm. This norm constantly prompts men to avoid jobs that are stereotypically characterized by typical female occupations, activities, and behavior patterns. Men realize that if they are emotionally expressive, they will not be able to represent the masculine image. According to stereotypes, if a man cries, he violates at least one of the norms of masculinity. Therefore, this situation opens the

way for her to be called "wife" by those around her, to become a laughing stock. Such cases show that in the traditional male imagination, intimacy, emotional fragility, sensitivity and expressiveness are among the characteristics attributed only to women.

#### **IV. Concussion**

One of the most important aspects that value and distinguish each nation is the ethnopsychological characteristics of that nation. This is reflected in the national mentality-ethnic consciousness of the people, customs and traditions, national-spiritual values, ethnic feelings, role behavior standards and stereotypes of women and men. Historically, both positive and negative stereotypes about women and men were formed in the ethnopsychological meetings of the Azerbaijani people, and they were reflected in examples of oral folk literature. When we look at folklore examples, we often encounter negative stereotypes against women. That is why men were more appreciated for their function of providing for the family and making a profit, the birth of girls in the family was regarded as an unfortunate event, and the burden of a girl was considered a heavy burden ("a load of salt").

For many centuries, the religion of Islam, as a part of the national and moral values of the Azerbaijani people, has spread to the ethnopsychological characteristics of the people and has become an integral part of it. The system of believers based on Islam has led the people of Azerbaijan, where 90% of the population are Muslims, to perceive themselves as a part of the unified Islamic world and civilization. Islamic values, formed at the level of religious outlook and religious consciousness, have penetrated deeply into family and household life as well as into all areas of social life, and are deeply rooted in the system of national values, historical monuments, holidays and ceremonies, traditions, and family lifestyle. Historically, belief in destiny has had a dominant influence in the issue of marriage choice in Azerbaijani society. According to the beliefs of our people, "destiny begins with human will, it is an exam tool that has thousands of wisdoms in its lines, opens the



way from matter to meaning, and constantly descends from the sky. As the most mysterious truth of the school of life, fate enters every family according to its destiny." [7, p.27] According to Islamic beliefs, the newly established family leads to the expansion and strengthening of kinship ties between people, paves the way for the growth of the future generations of the society, and their upbringing at the level of human culture. The religion of Islam declares that the family is the main source in gathering strength, enrichment and progress of human culture. Stereotypes about the disenfranchisement of Muslim women still remain both in the mass media and in Western public opinion. In fact, Islam gives special value to women. In the East-Muslim world, a woman is the protector of the family hearth, the mother, has high value and prestige as a spouse. In verse 218 of Surah al-Baqara, the Holy Book of Islam, it is said: "...Just as men have rights over women according to the Sharia, women have rights over them (men)."

Domestic relations in Azerbaijani society are officially regulated by norms and sanctions based on the "Family Code" and "Civil Code" developed by the institution of marriage, and unofficially by national customs and traditions, family rules. There are different family rules depending on the types, structure, and status of each family.

Over the centuries, the traditional family type based on patriarchal traditions in Azerbaijani society is changing towards the neo-patriarchal family type, and in some cases, a new and progressive family - the "egalitarian-partner family" type is being formed. The "egalitarian-partner family" type is a modern family type characterized by such features as legal equality of the husband and wife, joint management of the family-household on an equal basis, joint participation of the husband and wife as parents in raising children, forming and dividing the family budget, and it is based on gender roles. implies the implementation of the relevant norms under conditions of equal opportunities.

In the regulation of male and female gender roles in Azerbaijani families, the so-called "family rules" based on national morals, customs and traditions (for example, care, premarital behavior,

division of duties and power between husband and wife, organization of family leisure time, etc.) play an important role. However, as a result of the effects caused by the globalization era, many rules and traditions are changing and new ones are emerging. There is no certification of gender roles in the family in Azerbaijani society, but the division of gender roles in the family is carried out on the basis of patriarchal and neopatriarchal family rules, customs and traditions. Since gender inequality is widespread in patriarchal societies throughout history, men's interests have always been supported and they have surpassed women's interests. This process starts from the first natural division of labor, it continued in all periods when the social division of labor expanded and deepened, and deeply penetrated all areas regulating the social organization of society. "Gender inequality as a socio-cultural construct arose on the basis of natural, biological differences between men and women, these natural differences led to the superiority of men over women in patriarchal culture, and became a shackle of social inequality." [4, p. 129]

Patriarchal and neo-patriarchal family types are characteristic of Azerbaijani society in modern times. "Even in modern times, traditional gender roles prevail in the Azerbaijani family. It is very popular to imagine a man as the "preserver of the family" and this makes him an authority in the family. [8, p. 76]

In recent decades, functional and structural changes are taking place in the traditional family system in the Azerbaijani society, as in the whole world under the influence of globalization, and this has its effect on the nature of intra-family relations. Referring to the researches of sociologist Y.N. Aliyeva, we can say that "75% of Azerbaijani men prefer to see their wives in the role of housewives. Only 15% of men are not against their career advancement. 30% of Azerbaijani women prefer the egalitarian patriarchal family, and 35% prefer the traditional (patriarchal) family. [2, p. 23] Traditionally, in Azerbaijani families, the father is considered the head of the family, the eldest one, and his name is held high, to hurt your father is considered ingratitude, an unforgivable mistake. In

traditional Azerbaijani families based on patriarchal values, men were historically considered the shadow of God on earth, and it was considered an unforgivable mistake to disobey him. The father was awesome, rude and overbearing, all family members had to follow his commands and instructions without reservation. In the Islamic society, the family was the first and true society of humanity, and it was considered a fundamental force that created culture.

The statistics of cases of gender-based violence in the modern family environment in Azerbaijan are not encouraging at all. Every year in Azerbaijan, 100 women between the ages of 17-43 are either maimed or killed by beatings. One out of every 6 married women is physically abused by her husband. 52% of men in Azerbaijani families believe that if a woman has been beaten, then you have done something worthy of it. 17% of teenage and young unmarried girls suffer from depression on a regular basis.

Despite the rapid integration of Azerbaijani society into the international community, ethnic and gender stereotypes and the patriarchal and neopatriarchal family type built on this basis are widespread and are considered as a typical family. That is why married women are subjected to constant beatings, verbal, physical, emotional-psychological and economic violence of their husbands in the family environment. "Conflictual relations in the family do not allow each of the couple to objectively assess their role. It becomes difficult to assess the personal behavior of everyone in the conditions of conflicting relations." [15, p. 129]

In order to protect themselves from these, women have to behave very carefully, to avoid the pressure and pressure of the husband and other elderly family members in the family, and to avoid the criticism of relatives and neighbors in the close social circle, they have to adapt their behavior to the social, religious and moral norms of the society. The process of formation of intra-family and extra-family relations depends on matching the couples' ideas about the family and the tendency of wealth. In the first years of marriage, the adaptation phase is tense when the

usual habits of the spouses and other members of the family conflict. "Many young families break up in the early stages of their joint life. The main reason for this is the lack of preparation for married life, dissatisfaction with household conditions, lack of a separate apartment after the wedding, "relatives interfere in the private life of the young couple." [5, p. 45]

As society develops, the normative obligations related to gender roles are improved in the context of gender, profession and position, they change depending on the composition and functions of the family, participation in work and domestic life, education and cultural level, and they become civilized indicators of traditional gender roles. Since the family is the foundation of the society, its strength, continuity and stability of marriage should be in the interest of every member of the society. Because every person living in the society can ensure their existence in the institutional form only in the family environment. Strong empathic relationships based on kinship and emotional attachment in the family strengthen the determination to fight life's difficulties in a person.

The political, military, social and other processes taking place in the world have a strong impact on the situation of women in Muslim societies. The modern Azerbaijani family is facing the transformation of political, economic, social and spiritual processes occurring in all societies experiencing a period of transition. In the current patriarchal (traditional) model of society, there is still such a stereotype in relation to the family that men and women cannot be equal because they are born as different sexes. That is why the patriarchal family still maintains its dominance as a social mechanism that forces women and children to live in dependence on men.

Discrimination manifested in gender norms, stereotypes and customs are the main obstacles that prevent women from fulfilling their responsibilities in the workplace and family. Restrictions on women's ability to realize their potential on the basis of equal rights with men hinder their personal development and slow down the social and moral progress of society.

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