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THE IMPACT OF PRESERVING ETHNIC CHARACTERISTICS ON FAMILY BEHAVIORAL NORMS AND PSYCHOLOGICAL CLIMATE IN AZERBAIJANI FAMILIES

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Abstract. The family is the most important foundation of society and its further existence. It has an exceptional role in raising the cultural level of social life and in its development. Customs and ethnic characteristics are essential for shaping family relations and daily life. Therefore, the study of the ethnic characteristics of people is considered one of the most significant issues in the social sciences. The Azerbaijani people hold the family as sacred, believing that the nation's spirit and spirituality reside within each family's life, ensuring the transmission of traditions and ethnic characteristics from generation to generation. Every nation possesses its unique ethnic characteristics and traditions. These play a crucial role in the establishment and formation of the family unit. When a girl is chosen to start a family, attention is paid not only to the girl herself but, crucially, to her lineage. The proverb, "Look at her mother, get her daughter" has become a significant selection criterion. Ethnic characteristics and loyalty to traditions are also reflected in the daily life of the family. Another prominent issue that attracts attention when forming a family is the age difference between partners. This holds a great socio-psychological meaning. A specific age of marriage, refined over centuries, has been formed. Girls marrying a boy older than themselves (girls mature both physiologically and psychologically faster than boys) was valued as the strength of the family. The archetype of "children" has a special meaning in Azerbaijani families. "May you see your children's goodness!"— This is a great blessing in the Azerbaijani sense. The stability of the Azerbaijani families and the lower divorce rates compared to other nations are related to the attitude towards children. Special attention is paid to the upbringing of girls and her dignified, modest, and self-respected behavior. Within the family, girls are taught to behave like "little ladies." Conversely, the basis of family upbringing for boys is instilling them with masculine qualities. In the Azerbaijani family, loyalty, trust, friendship, and confidentiality have always been highly valued. When women and mothers educate their children and prepare them for future social life by teaching them the moral norms and rules of behavior in society. In short, when giving advice, they have an important role and responsibility to turn to ethnic materials and traditions and use them appropriately.

Key words: ethnic characteristics, Azerbaijani family, traditions, the archetype of "children", the moral norms, national-moral values.

Introduction. In the globalized world, where international values and national values collide, the preservation of national-moral values and ethnic characteristics is one of the most pressing issues in the society's attention. Contemporary society is undergoing transformation over time, and the resulting changes affect all spheres of social life, including the family. The understanding and protection of the ethnic characteristics that form the sense of "we" within each ethnic group and distinguish it from other ethnic groups' affects family relations, its sustainability, and the number of divorces. The characteristic of unity and integrity formed within the ethnos extends to the family as well. Ethnic characteristics are formed in the process of socio-historical development depending on the nature of relations between people and play a major role in attitudes towards society, behavior and self-awareness. These ethnic characteristics are manifested in the traditions and lifestyle of the people, as well as in family relations, building a family, regulating relationships, and raising children.

The level of problem elaboration

The issue of preserving ethnic characteristics in Azerbaijani families is one of the topics that has become an object of research in the fields of social anthropology, cultural studies and sociology. This issue has become even more relevant, particularly during a period of accelerating globalization and increasing trends in cultural homogenization. Azerbaijani scientists A. Alizade (Alizade, 2003), A. Bayramov (Bayramov, 1996), A. Abbasov (Abbasov, 2013), M. Vezirov (Vezirov, 2009), have conducted research on the role of the family in the transmission of national and spiritual values, emphasizing the important role of the family institution in the formation and preservation of cultural identity. If we look at the research of A. Alizade in his books "Ethics and Psychology of Family Life", "Sexual Education in Children and Adolescents", "Women's Psychology", the Azerbaijani family, the correct conduct of sexual education in children, the role of ethnic characteristics in preserving the family, and S. Seyidov (Seyidov, 2013), R. Aliyev (Aliyev, 2006), Z. Guluzadeh (Guluzadeh, 2008) and other psychologists, we will see that they touch on the role of the family in raising children, the impact of ethnic characteristics on family relations.

At the same time, the transmission of ethnic characteristics, especially customs, language and cultural behavioral models within the family, have been studied in the fields of folklore and ethnography. However, most of these studies are general, and there is a limited number of empirical investigations into the extent to which families preserve these characteristics in modern times. In this regard, there is a need for a more in-depth study of the problem of preserving ethnic characteristics in families. This article brings innovation to a little-studied area of socio-psychological research by examining the role of ethnic characteristics in shaping the behavioral norms and psychological environment of Azerbaijani families. The scientific innovation is manifested in the following aspects. The study examines how the archetypes of "father", "mother", "man", "woman" and "child" guide family relationships using an ethnopsychological approach, and this approach contributes to the scientific explanation of the Azerbaijani family model.

Aim and objectives

The primary aim of the study is to investigate the importance of preserving ethnic characteristics in Azerbaijani families and to analyze the role of the family in ensuring national identity, cultural values, and intergenerational continuity. In this regard, the main task is to investigate the functions of the family in transmitting ethnic values, customs, and traditions to the younger generation, and to identify the factors affecting the preservation of ethnic characteristics.

Methods. The research employed a comparative analysis methodology among sources related to the topic, alongside a general analytical research method. Depending on the tasks set in the research, methods such as generalization, progress from abstract to concrete, historical-comparative and systematic approach, analysis, synthesis, induction and deduction were utilized.

Main section

Azerbaijani family: ethno psychological observations

Archetypes as the Face of Family Culture: The "Elder-Younger Archetype". The succession of generations in Azerbaijani culture is based on the "elder-younger" archetype. When family relationships are regulated by archetypes, behavioral patterns also become ritualized. Their mutual relations are determined by our traditions. The "elder-younger" archetype has formed an unusual "moral code" in Azerbaijani culture, and the articles of this code sound like legal norms in Azerbaijani families. In the family, the elder holds a prominent position, while the younger occupies a more subordinate one. The Azerbaijani family emerged and developed based on these trends. In the family culture, the spirit and influence of the ancestors is clearly felt. Both in the configurational and prefigurative culture, the postfigurative culture manifests itself directly as a background phenomenon, which determines the development of not only parent-child, but also husband-wife relations. Formation of ancestors as leaders in the family, generation-tribe circle, society is a unique group phenomenon. The group values

the old man who provides for his needs and interests as his elder, without even realizing it, he not only reckons with his status, but also protects his status as the leader in the family, on the other hand, plays a special role in spreading his glory in the village.

In Azerbaijani culture, the archetypal mission of women is also significant. In the traditional regime, the life of the girl-bride within the family, generation, tribe and village is primarily related to white birds. In the family, sons and children, daughters and daughters-in-law, and men always treat her with respect and consider her as their mother. They directly control the typical life of the society. Their role is great in the living of traditions, in the relationship between adults and children, and in the formation of the image of our ancestors.

The "Parent Archetype". Since ancient times, our ancestors have essentially characterized husband-wife relationships as father-mother relationships. There is an unusual ethnopsychological interpretation of the meaning of father and mother in the Azerbaijani mentality. According to the epic of "Kitabi-Dada Gorgud", the father is a capable head of the family and a great caregiver. Burla Khatun, for instance, calls Salur Gazan "the crown of my head". Based on these traditions, the father has always played an important role in the unique life of the Azerbaijani family with his extraordinary influence. The sustenance of the house comes from the father's care. His blessing is as sharp as a sword for his family members. In the Azerbaijani family, children are brought up with the father's authority and influence. The mother archetype is also important in the Azerbaijani family. According to this archetype, the mother is the affective center of the family. Her care is the primary condition of children's upbringing. In the eyes of the father, the mother is a symbol of family happiness and children's happiness. The father always waits for the mother's reputation as a rule and tries to raise her name. A mother devotes her life to raising children without expecting anything in return.

The Male Archetype. The image of men held significant prestige within the village. Their zeal was considered the pride not only of a family, generation and tribe, but also of the community. People believe and trust men. According to the male archetype, a man is a man. The strict criteria of the male archetype determine the content and system of boy education in the Azerbaijani family. They bring up their boys with these criteria.

In Azerbaijani families, women are considered a symbol of honor. A woman's name is always held in high esteem. Even when the woman opens her scarf and throws it between two brutal enemies, they cannot find her scarf and retreat. In the family, a woman's honor is valued as a man's zeal. Whether it is a man or a woman, they will forgive him everything except betrayal. Spousal fidelity is the basis of family life (Bayramov, 2000: 141).

The Child Archetype. An Azerbaijani family breathes with a child. The happiest days of the family begin with the birth of children. Not only the clear, happy days of the family, but also the sustenance and blessings are connected with the name of the children. In a traditional Azerbaijani family, the mother (father) actually considers the children a part of herself, and they constantly monitor them. In the network of interpersonal relations of the family, a boy has his own place, and a girl has her own place.

Raising children is one of the most important characteristics of a family. Special attention is paid to the upbringing of the girl, her self-respect and modest behavior. According to social psychologists, girls are taught in the family to behave like "little ladies". In modern times, the comprehensive formation of a young girl's personality, in accordance with the ideology of the time, based on our ethnic-national characteristics, is one of the most urgent problems that concern both the science of social psychology and our society. Based on the conducted pedagogical and psychological studies, it was determined that in this process the family plays the main role as the first social institution, because intra-family relations play a key role in the formation of self-awareness, ethnic-national consciousness in girls and have a great influence on the proper formation of self-education (Alizade, 2003: 1364-1365). The basis of family upbringing of boys is instilling them with masculine virtues. Ethnic psychological characteristics of the people should also be taken into account when raising children

in the family. According to J. Piaget, at the age of 6-7, a child receives preliminary and fragmented information about his ethnicity, but at this age, the main aspect for him is the family and its social circle, he still has no idea about his country and ethnic group. At the age of 8-9, the child identifies himself with his ethnic group. Already at the age of 10-12, ethnic identity is fully formed, that is, they distinguish their ethnic group from other ethnic groups according to certain characteristics (Bayramov, 1996: 112).

The upbringing of boys and girls in the family is based on the archetype of man and woman. The father plays the role of the head of the family with his great authority. All the care of the family is connected with the father's name. The mother's influence on children, their upbringing, and their worldview are invaluable. Women and men are halves that complement each other. Our Prophet said this in his own words: Women are the other halves of men, who are half of a whole (Chalishkan, 2011: 121).

Archetypes invisibly regulate the behavior of people and families. People act according to archetypes, which are ancestral patterns in various situations. These ethno psychological and archetypal characteristics, which constitute the foundation and stability of the Azerbaijani family, influence the formation of the national self-consciousness of the people. In the conditions of European integration and globalization, there is a need to re-understand ethnic and national characteristics. Thus, developments and innovations in foreign countries should not be mechanically transformed, ethnic characteristics and national self-consciousness of the people should be taken into account and also protected.

The existence of the family depends on the worldview, self-awareness and understanding of the world, as well as behavioral principles, specific to the nation to which the family members belong. Despite the fact that the Soviet tendency, western and eastern tendencies of three directions are manifested in the national mentality of Azerbaijani families, ethno psychological and archetypal characteristics of the people preserve the foundation, continuity and stability of the family. It would be very difficult to protect the family in the conditions of globalization if it were not for the spiritual values of the family, such as the ethno psychological and archetypal characteristics mentioned above.

Traditions as the Foundation of the Family

The Azerbaijani family is distinguished by its unique characteristics. In our families, there is no man who is proud of his wife's beauty. While the divorce rates are rising in many countries of the world, family loyalty and national mentality are preserved in the Azerbaijani family. We have a saying "the husband's house a funeral home", and in doing so, we protect the integrity and strength of our family.

By conducting appropriate observations on each ethnos, based on socio-political, cultural factors in the context of its formation, development, and formation, it can be seen that the ethnic psychological characteristics of the Azerbaijani people are found in their culture, customs, religious beliefs, epics, fairy tales, proverbs, wise sayings, bayats, etc. The most beautiful thing that man has created is culture. The history of mankind is the history of cultural development. All the activities, ideas, desires, and tendencies of humanity are reflected in culture. Like the fire of Prometheus, it not only illuminates all the good in man, but also warms, polishes, and cultivates it. As a person is connected to his heart, culture and psychology are also connected to each other (Seyidov, 2013: 205).

By following our traditions, which are the basis of our national values, we protect the stability of our family within the framework of unwritten laws and influence the consolidation of our statehood. The family is a small state, and influencing the basis of society and establishing healthy relations in this direction affects the correct establishment of social relations and state-society relations. Preservation of ethnic characteristics and traditions creates a perfect family model, while reducing the number of divorces in Azerbaijani families compared to other countries.

For many years, our ancestors paid special attention to the age of the husband and wife when starting a family and defined specific norms. They considered the marriage of girls to older boys as the strength of the family. It is true that, there were some shortcomings in these traditions. So, girls were

married to boys older than them or started a family at an earlier age. Already in the 20th century, the age of marriage and the family code have been updated in almost all developed countries. Also, in Azerbaijan, women have gained a new social status, and cases of early marriage of young girls have been eliminated. The age factor has a significant impact on the future development of husband-wife relations in the family and the unity of the family. When we consider the modern Azerbaijani family regarding age differences, we can find 3 options. In the first version, the husband is older than the wife, it is considered the ideal family type. However, when we study these families, we see differences of 1 year and 6 months along with 2–3 age differences. In the second option, husband and wife are the same age. Most of these couples studied either in the same class or in the same group. The advantage of such husband-wife relationship is that they understand each other better because they grew up in the same intellectual environment. In the third option, men usually marry women who are 2–3 or even 5–7 years older than them. According to sociologists, this type of relationship has increased, men in every 5–6 families have married a woman 5–6 years younger than them. Let's note that if we compare all 3 options, we will see that in the 3rd option, there are more disagreements between husband and wife. So, compared to boys, girls mature faster not only physiologically, but also psychologically. This difference is more noticeable during adolescence. In cases where boys still feel like children, a feminine position is formed in girls. Often, 16–18-year-old women think at the level of 21–22-year-old men, they understand family relationships better. Therefore, psychologists emphasize that psychological age, rather than chronological age, positively influences family strength. At this time, there are favorable conditions for the development of family relations. In traditional Azerbaijani families, as a rule, a man marries a woman who is younger than him, and at this time the psychological harmony between them goes better, their relationship becomes more emotional and strong. When a man marries a woman of the same age as him, a number of difficulties arise in their relationship. If the woman in the family is older than the man, then there are more differences between their psychological ages, so some problems arise in family relations. The fact that the husband is older than the wife is the most ideal choice, not only from the physiological point of view, but also from the psychological point of view. Thus, the wife accepts her husband as the head of the family, and the man takes on the difficulties of the family (Aliyev, 2006: 100).

The following conditions were considered important for happiness in traditional Azerbaijani families. 1. It is necessary to live with family life. In other words, we should consider not only our own wishes, but also the wishes, interests, and tastes of our spouses and children. 2. In the family, women and men should treat each other not only as husband and wife, but also as parents, through the eyes of children. In this case, we can protect the psychological health of the family. 3. The existence of pleasant communication, scolding and reprimanding the husband or wife undermines family relations. Both parties should tell each other's mistakes more politely and work together to eliminate negative characteristics. 4. A man and a woman should be sensitive to the mood of their spouse, share each other's joys and sorrows. Women are sensitive to undervaluation of their personality, while men want to be the strongest, smartest man in the eyes of their spouse. 5. From the first day of family relations, husband and wife should gain each other's trust. Otherwise, they look for negative qualities rather than positive ones, and one misjudges the other. 6. Mutual understanding of the parties in the family leads to the formation of correct reflection in the relationship. Thus, they observe their spouse from the outside, analyze their actions, either believe him or not. Mutual understanding of husband and wife is the basis of proper family relations. 7. Normal intimate life. In the family, the parties behave like parents of other people, even children. In fact, intimate relationships are a very important area of family relationships (Aliyev, 2006: 142).

Behavioral Norms and Psychological Climate in the Family

Family Ethics. Every nation possesses its own norms of family life, and family relations are regulated by these norms. Family norms have historically been formed in traditional Azerbaijani fam-

ilies and reflect the behavior of family members in accordance with their roles and responsibilities. So, the same person, for example, a woman, has different roles in the family, such as wife, mother, daughter-in-law, sister-in-law, and each of these roles has its own expectations. Family norms serve a regulatory function in the family as an important area of social norms. Another function of these norms is the function of evaluating family relations. In the above example, we can mention that a woman analyzes the attitude of her husband, mother-in-law or other family members towards her, evaluates their communication and behavior through family norms. Attention, kindness is one of the most important aspects of family relations. In some cases, family ethics are violated. 1. Husband or wife doesn't pay attention to each other. For example, the husband does not respect the relatives of the wife or the wife of the husband, does not communicate with them, and does not welcome anyone who comes to his house. 2. One of the husband or wife is indifferent to the other. For example, they don't congratulate each other on birthdays or other special days, and they do not care when they are sick. 3. One of the most frequent violations of family ethics is when a husband or wife insults or says bitter words in front of relatives and neighbors. 4. The husband or wife talks about any dissatisfaction at home in the presence of others, at work. 5. In many cases, one of the parties in the family praises another man or woman at home, is not interested in his wife during any meeting, communicates with others or interrupts his wife inappropriately. In the cases we mentioned above, the parties in the family violate family ethics, and as a result, problems gradually arise in family relations and even divorce occurs. The expectation of family ethics also serves as an effective school for children. They try to be more careful in their behavior from a young age (Aliyev, 2006: 148). In the family, it is considered important to choose a future husband, to think about family life, along with features considered typical for girls, for example, to gain extensive knowledge, to form a culture of behavior.

Family relations are one of the most important areas of social relations and have historically undergone various changes. As previously discussed, preserving ethnic characteristics in the modern Azerbaijani family is important for its strength. In addition, the quality changes that occur over the years also affect the relationships between husband and wife, parent-child, and brother-sister. In the modern family, it is not only the man's duty to bring home income, but also to respect the personality of his wife and children. At the same time, a woman is closely involved in the financial support of the family, being engaged in work and social activities in addition to being a mother at home. One of the issues that form the basis of family ethics is the division of household chores in the family. As we mentioned, in a modern family, a woman is engaged in social activities, and the fact that she is responsible for all household chores has a negative effect on family relations. The transformation of housework into the function of all family members, the division of work according to family roles, along with playing an important role in children's labor and moral education, leads to the comprehensive development of the family. Nasireddin Tusi compared the family to a whole body, and the family members to our body parts, and he compared supporting the family to the medical profession that tries to protect a healthy body. Just as a doctor achieves health by protecting the relationships between the human body and body parts, the husband and wife who are the heads of the family should also try to protect the relationships between family members in accordance with the norms of behavior (Abbasov, 2013: 208).

Psychological Climate of the Family

A healthy psychological climate of the family has a significant impact on the establishment of strong family relationships. Hegel notes that "the basis of the creation of the family is not a natural inclination, but a spiritual and moral connection between man and woman, which is higher than random passion and temporary whim". Taking into account the fact that traditional Azerbaijani families have many children, we can note that as children are born one after the other, new relationships arise in the family. In such a case, when the psychological climate of the family is formed correctly, it is easy to manage the family. As noted by Professor Abdul Alizade, the psychological climate of the

family strengthens family life in cases where division of labor, joint activities are established in the family, and interpersonal relations are formed correctly. The healthy psychological climate of the family affects the health of children, the education, career and social relations of parents or children. If we compare the psychological climate in nuclear and complex families, we will see that in nuclear families, the psychological climate of the family depends only on husband and wife or parent-child relationships. Some additional problems arise in complex families. In these families, unlike nuclear families, it is necessary to follow role expectations and behavioral norms in the family in order to properly regulate the relationship between father-in-law and daughter-in-law, mother-in-law and daughter-in-law. The psychological climate of the family does not remain unaffected not only on intra-family relations, but also on social relations and labor activity. Thus, the labor productivity of the husband or wife who comes from home disappointed to work is also low, and at the same time, the children's education is in the shade (Abbasov, 2013: 241).

One of the main characteristics of the Azerbaijani family is the upbringing of children in the family based on the education of boys and girls. Also, timely inculcation of sexual education in the family has an important impact on family relations. Male and female archetypal characteristics are taken into account when raising children. Parents are engaged in raising children every day, every hour. In the process of education, parents should take into account the requirements of moral education. Among them, what are the characteristics, what is bad and what is good for the upbringing of girls and boys are taught. Girls are taught to be gentle, kind, stay away from vices, and take care of the family. The boys are instilled with the qualities of masculinity, endurance, responsibility of the head of the family, integrity, courage. Taking into account such differences in family education, it should be noted that parents should treat both girls and boys with care and organize the educational process based on the human qualities that form the basis of family relations. In this case, sexual socialization in the family also goes in the right direction, and this, in turn, affects family relationships. In Azerbaijani families, girls are taught to agree with everything, to be kind, to have a smiling, gentle manner of behavior. Girls are considered the main carriers of ethical norms. In traditional families, control over girl children is stronger; they are treated as the basis of male honor [Bayramov, 2000: 141].

Conclusion. The preservation of ethnic characteristics is the basis of the strength of Azerbaijani families, and in this regard, citizens of many foreign countries consider Azerbaijani families as examples. Our traditions, which have passed the test of centuries, play an important role in preserving family life even in modern times. It is true that Azerbaijani families have undergone certain changes at the junction of national ethnic values and international values during globalization. Due to the influence of gender equality, the role of women in the family and society has increased, and important changes have also occurred in role expectations. In addition to all this, it should be noted that despite the new trends that have arisen in the family, the modern Azerbaijani family is one of the most stable families in the world due to the preservation of both archetypal and ethnic characteristics. According to the results of the survey conducted among the population, the majority is in favor of acquiring international values under the conditions of protection of national values and ethnic characteristics. Each ethnic group preserves its ethnic characteristics, and each family member manages to differentiate his family from the families of other peoples. Thus, the consideration of family-specific ethnic characteristics both in the lifestyle and in the upbringing of children affects the family environment and intra-family relations.

The Azerbaijani people have unique ethnic characteristics and rich traditions that distinguish them from other ethnic groups. As our National Leader Heydar Aliyev emphasized, adherence to family values, loyalty to traditions, respecting our national and moral values have an important impact children's upbringing within the family. Just as in the state and society, each family member holds a distinct status and specific role expectations. Every individual should do what he can for the development of the family and society as a whole by following the written and unwritten rules and norms of

behavior, protecting our traditions and national values according to his status. Family relations have a direct impact on the formation of cultural and national identity and the development of a person as a personality. Today, the high level of development of technology does not remain unaffected by families. Being one of the main problems of society, communication problems arise in families, family members pay less attention to each other. In order to prevent such negative situations, our family foundation must be firmly established, we must pass on the ethnic characteristics of our people, our family, our national values and traditions from generation to generation.

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