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A Historical, Social, and Pedagogical Analysis of Gender Issues in Azerbaijan from a Post-Soviet and Modern Perspective	
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Abstract In the modern world, gender—along with a number of other parameters—is recognized as one of the key indicators of the social structure of a society. Therefore, the proper implementation of gender policy, both politically and educationally, is considered a hallmark of the socio-political development of advanced countries. A critical historical analysis of gender in previous periods is of great importance: while acknowledging the progress made in ensuring gender equality, it is equally essential to recognize the shortcomings. These gaps reveal that any contemporary gender policy must take into account the lessons of history. As history has proven, the path to a sustainable future is not to erase the past but to draw insightful lessons from it. In Azerbaijan's state gender policy, the primary objective is to ensure the full integration of women into society. Although, de jure, men and women are equally represented in positions of authority, de facto women remain underrepresented in decision-making processes. Given that Azerbaijan is a country with Eastern cultural and spiritual values, women's active participation in social life continues to face numerous barriers. Consequently, although gender concerns the social equality of both sexes, discourse on representation in power structures predominantly centers on women.	
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Introduction

As stated by scholars, “State policy toward women—representing a large socio-demographic group—constitutes a part of general social policy, addressing their legal and social status and regulating their interaction with society. Such policy always bears a specific historical character” (10, p. 124). Three major types of state policy toward women can be identified: patriarchal, paternalist, and liberal. Among these, the paternalist model is often viewed as the most progressive.

Gender Relations in the Post-Soviet Context

In Azerbaijan, gender relations have undergone notable development over the last two decades. As in many countries, this evolution has been accompanied by contradictions and challenges. Demographic and migratory processes that began in the late 1980s, compounded by the Armenian aggression in the 1990s, led to a marked decline in living standards. War, population displacement, and emigration among young men and women of reproductive age disrupted demographic balance. Male labor migration to countries such as Russia and Turkey negatively affected reproductive dynamics, indirectly elevating the role of women in Azerbaijani and broader Caucasian societies. Therefore, a nuanced and contextually informed assessment of these socio-demographic processes is vital.

The establishment of civil society and a rule-of-law state in Azerbaijan has made the social equality of genders a foundational principle. Historically, the legal enshrinement of gender equality in Azerbaijan dates back to the Azerbaijan Democratic Republic (1918–1920)—the first Muslim-majority state to grant women suffrage rights.

After regaining independence in the 1990s, Azerbaijan prioritized consolidating statehood and ensuring socio-political stability. The analysis of modern gender dynamics must therefore consider the country’s prior existence within the Soviet Union, as the specific characteristics of that seventy-year (1920–1991) historical period continue to influence gender perceptions and practices.

Main Discussion

The early 20th century saw Azerbaijan reoccupied by Bolshevik Russia, leading to new social contradictions. While Soviet authorities introduced educational and cultural reforms that ostensibly promoted progress, they simultaneously undermined national traditions and values preserved over centuries. Among these initiatives was the “cultural revolution,” aimed at eradicating illiteracy but also at suppressing indigenous customs and instilling communist ideology in every domain of social life.

Transforming public consciousness, however, was not a straightforward task, as educational foundations were weak—approximately 90% of the population was illiterate, and reactionary traditions restricted women’s autonomy. Consequently, many Soviet policies, particularly those addressing the “women’s question,” were designed to awaken women’s consciousness and involve them in the construction of a new social order.

In Azerbaijan, one of the significant outcomes of these policies was the establishment of women’s clubs, which served as centers for education and social mobilization. The most prominent among them was the A.Bayramov Club, founded in 1920, which became a model institution for the entire Soviet East. These initiatives, despite their ideological underpinnings, played an important role in women’s emancipation and in shaping early notions of gender equality within Azerbaijani society.

Women’s Social Status and Transformation (1920–1922)

Between 1920 and 1922, the social status of women in Azerbaijan and their steadily strengthening position within society astonished the international community. In reality, however, the Soviet regime’s artificial attempt to resolve the “women’s question” had a profound impact on the long-standing mental and cultural values of

Azerbaijani families. The emotional bond between a woman and her husband was forcefully disrupted, as the economic foundation of the family—private property—was simultaneously dismantled (19).

The development of women's education in Azerbaijan during the early Soviet period reflected the general tendencies of the time, and the women's movement in Azerbaijan could have served as a model for the entire East. For this purpose, a certain environment was artificially created within the republic, enabling the mass participation of women in education and production. As described in contemporary accounts, "The woman of that period—the 'mobilized worker' and the 'mobilized mother'—was under strict state supervision" (18).

Indeed, the activities of Azerbaijani women during this period were remarkable and commendable. After centuries of living under patriarchal norms that denied them rights both in the family and in society, women began to participate actively in socio-political life. As researcher A. Abasov observed, "The scope of women's liberation during the Sovietization of Azerbaijan was highly significant. The women's movement that unfolded in Azerbaijan was intended to serve as a model for all Eastern countries, most of which were Muslim" (5, p. 60).

However, the equality granted to women "from above" by the Soviet authorities deprived them of the opportunity to develop the same level of activism and struggle that characterized women's movements in the West. The Soviet state's ostensibly "benevolent" attitude toward women was rooted in its instrumental logic: women were perceived as a powerful, revolutionary, and potentially destructive force that could accelerate social transformation. As noted by historians, "After the Bolsheviks came to power, they realized that it was necessary to increase the activism of women in the working class struggle for socialism and to mobilize this force for the cause" (17).

This dynamic continued to manifest during the years of Stalinist repression, when the very women's departments (zhenotdels) that had played a crucial role in education and nation-building were dissolved once they were deemed politically unnecessary. Many of their leaders were executed as "enemies of the people."

The state's instrumentalization of the "women's question" ultimately led to paradoxical outcomes. "Given the specific social danger associated with crimes against women freed from slavery, acts of violence against women were frequently classified in the 1930s as terrorist acts or as assaults against Soviet power itself" (5, p. 62).

In her analysis of early Soviet gender relations, Sara Ashwin noted that "The Soviet government sought to create a specific configuration of gender relations in which the relationships between men and women were subordinate to their relationship with the state" (3). By the 1930s, the Soviet government officially declared the "women's question" resolved, asserting that gender equality had been fully achieved. This declaration also reflected the regime's refusal to recognize feminism as a legitimate movement. In Soviet ideology, gender inequality was regarded merely as a "secondary contradiction within the framework of fundamental class antagonism" (2).

Women who had once symbolically rebelled against male dominance—casting off their veils, entering factories, and attending literacy courses—soon found themselves under the total control of the state. "In subsequent years, the state failed to utilize the full potential of women in decision-making processes of national importance" (16). Thus, Soviet propaganda sought to convince the world that the "women's question" had been definitively resolved within the USSR, while in reality, the proclaimed equality between men and women was largely superficial.

As researchers A. Abasov and R. Mirzazade noted: "In the Soviet period, the official equality between the sexes existed de jure: women received equal pay for equal work, a quota system guaranteed their representation at all

levels of government, and a set of laws regulated women's social rights. However, de facto, gender equality remained asymmetrical" (6, p. 8).

Post-Soviet Transformations and the Continuation of Gender Discourse

In the early post-Soviet years, the principles of gender equality, women's education, and social emancipation—heavily propagated during the Soviet period—continued to be promoted with great enthusiasm. This rhetoric, often delivered in a high ideological and pedagogical tone, found reflection in cultural and artistic works of the time.

Twentieth-century Azerbaijani literature, like other forms of art, paid considerable attention to the nation's most pressing issues. During the early years of Soviet rule, when new social ideals and moral norms were being promoted, the development of the women's movement followed a distinctive trajectory. Having partially overcome the centuries-old patriarchal laws, Azerbaijani women who cast off the veil (chadra) became more active participants in public and social life.

The Soviet regime, eager to present itself as humane and democratic, implemented its "women's policy" with deliberate care, skillfully using the "women's strategy" as a propaganda tool. As researcher N. Guliyeva writes: "The struggle against the veil in Azerbaijan began in the early 1920s. This campaign faced strong resistance from men. In 1928, the Azerbaijani Central Executive Committee issued a decree on the removal of the veil. On November 2 of that year, the Central Committee of the Communist Party of Azerbaijan addressed the party, Soviet, and Komsomol organizations, demanding intensified explanatory work among the population and authorizing the prosecution and punishment of those opposing the removal of the veil. By 1928, 2,800 women had already discarded their veils" (14, p. 114).

In 1929, a "Month of Veil Removal" was held. This movement was used by the Soviet authorities as a demonstration to the capitalist world—especially to countries that questioned the legitimacy of the USSR—that the "Eastern woman" had been liberated from oppression and integrated into social and economic life.

However, the gender equality achieved during this period had its own peculiar characteristics: it was granted without struggle, as a top-down process, and thus lacked the internal dynamism of grassroots emancipation movements seen elsewhere.

In general, gender order during the Soviet era was characterized by profound contradictions. "Although legal documents declared and guaranteed absolute equality between men and women, these principles remained merely declarative and failed to be fully implemented in practice" (14, p. 84).

Gender Relations in the Post-Soviet Period

An analysis of Azerbaijani women's status through the prism of gender equality in the post-Soviet period reveals that the rights granted to women were largely symbolic. The superficial character of these reforms led to an imbalance between the sexes in various economic and professional sectors. For instance, the numerical dominance of women in education and science did not translate into genuine parity with men in terms of influence or decision-making.

Although Azerbaijani women achieved significant scientific success and were formally granted equal rights, they remained underrepresented in leadership and governance roles. This imbalance, often rooted in male skepticism toward female intellectual authority, is not unique to Azerbaijan—it reflects a global trend.

As historian M.U. Rossiter discusses in her seminal work *The Matilda-Matthew Effect in Science*, the systemic undervaluation of women's contributions in academia has long been a pervasive issue. She cites the case of

physiologist F. Rothstein-Robbins, who worked alongside G. Whipple for thirty years and co-authored numerous scientific papers with him, yet in 1934, the Nobel Prize was awarded solely to Whipple (1, p. 87).

During the Soviet era, the integration of women into production, agriculture, and heavy industry significantly altered traditional gender dynamics. The state's emphasis on industrial labor and collectivization marginalized the spiritual and familial dimensions of womanhood. Values related to motherhood, family cohesion, and Islamic ethics were largely forgotten.

The communist ideology, which sought to “solve the women’s question” more rapidly than the West, encouraged women to combine multiple social roles—spouse, mother, and laborer—without considering the psychological and physical implications of this burden. The lack of attention to the qualitative aspects of these roles generated contradictions in both public and private life.

These contradictions extended beyond women’s personal experiences, affecting child development and family education. Overburdened with domestic and professional responsibilities, women had insufficient time to devote to the upbringing and education of their children, which, in turn, affected broader patterns of socialization and moral development.

Gender Equality and Women’s Political Representation in Contemporary Azerbaijan

Gender Equality and Women’s Political Representation

In contemporary Azerbaijan, women’s equal rights and participation in state institutions are shaped by a range of factors grounded in the realities of Azerbaijani society. The participation of Azerbaijani citizens in state governance is enshrined in Article 55 of the Constitution of the Republic of Azerbaijan, which stipulates that citizens may exercise this right either directly or through their representatives. The Constitution imposes no restrictions on appointment to public office, and according to Article 25, all citizens of Azerbaijan are equal regardless of gender, religion, or language.

Legally speaking, there are no barriers preventing Azerbaijani women from exercising their political rights. Thus, *de jure*, equality between men and women exists in political, economic, and legal domains. Nevertheless, in practice, various obstacles persist. One of the most significant of these is the low level of political culture within society, coupled with public indifference or even dismissive attitudes toward women’s political participation. This phenomenon is not unique to Azerbaijan—“in Muslim countries, the model of men being considered more dominant or superior than women remains widespread” (11, p. 51).

When analyzing gender equality in Azerbaijan, it is important to highlight the difficulties women encounter in political and social spheres. These challenges shed light on the potential barriers women may face in pursuing political careers. Gender imbalance in appointments to state offices artificially distances women from political life. Consequently, many women prefer to work in fields traditionally associated with their gender—education, healthcare, and social services—rather than in politics. As noted by researchers, “behavioral norms and stereotypes have become inertial, while traditional religious customs and perceptions continue to limit women’s social roles” (11, p. 51).

This issue is also influenced by several subjective factors. Similar to many Eastern societies that regard women as the primary guardians of the household, Azerbaijani women often perceive men as the natural bearers of authority and power. Having been raised within a patriarchal social order, women tend to internalize notions of their own inferiority and lack of confidence. Moreover, the heavy socioeconomic burden placed on women—who often act as both mothers and breadwinners—coupled with weak social security systems and persistent

traditional mentalities, reinforces these limitations. As stated, “the fact that women shoulder the dual roles of breadwinner and caregiver, combined with the absence of social protection and the incomplete societal recognition of the ‘female politician’ as a legitimate public figure, results in significant contradictions and barriers” (6, p. 54).

Challenges of Gender Balance and Symbolic Equality in Governance

One of the causes of the existing gender imbalance in Azerbaijan’s power structures is that many policymakers do not regard gender equality as a genuine priority, but rather as a means of ‘conforming to modern trends.’ Viewing gender equality merely as a vehicle for European integration or modernization—while neglecting its social, pedagogical, and psychological dimensions, as well as the cultural specificities of Azerbaijani families—can pose serious risks to the nation’s moral and family values.

Today, the active inclusion of Azerbaijani women in governance should be recognized as a crucial factor of national development. Women’s participation in decision-making processes contributes directly to enhancing their social and political status. As global political experience demonstrates, both men and women can be effective professionals and leaders. In appointing individuals to leadership positions, gender equality must be complemented by meritocracy and professional competence.

Modern European feminist theorists such as Gayle Rubin, Erving Goffman, and Simone de Beauvoir (20) argue that women’s participation in political life tends to be more diverse than men’s, and that female politicians often demonstrate strength and resilience traditionally associated with male leadership. In Azerbaijan, women’s growing activism on the political stage and their increasing participation in state-level decision-making reflect a positive trend.

The number of women working not only in traditionally “female professions” but also in “male-dominated” sectors continues to rise. Once confined to reproductive and domestic roles, Azerbaijani women have become one of the driving forces of social life. As researchers note, “In the 19th century, occupational stereotypes dictated that women could not be engineers, astronauts, or film directors; yet by the 20th century, these stereotypes had simply become obsolete. Women not only proved themselves in these roles but also began to assume leadership positions of great social significance” (8, p. 222).

Obstacles and Gender Asymmetry in Political Representation

Regrettably, women who seek active engagement in Azerbaijan’s rapid sociopolitical transformation still face obstacles—often from men themselves. While men publicly affirm gender equality and celebrate women’s rights as an integral part of human rights, they simultaneously tend to marginalize women from political and public life.

Researcher L. Movsumova observes: “As a result, for example, there are only thirteen female members in the National Assembly of Azerbaijan, constituting just over 10% of the total number of deputies. The situation is even worse in other sectors: in the Cabinet of Ministers, only two women occupy high-ranking positions—this outcome reflects the dominance of male bureaucratic interests” (12, p. 296).

The aggressive, corrupt, and morally compromising behaviors often associated with political competition, alongside the erosion of traditional respect toward women, further discourage women’s participation in politics. These issues underscore the need to prioritize gender political culture and gender education as key components of political socialization.

In contemporary Azerbaijan, the exclusion of women from political life should be viewed not merely as a disruption of gender balance but as a form of social injustice. Considering women’s irreplaceable role in the

birth and upbringing of citizens, perceiving women merely as subordinates to male authority must be regarded as a serious sociocultural pathology within society.

The Need for Female Leadership and Psychological Dimensions of Gender Perception

The rapid evolution of political processes has expanded Azerbaijani women's social consciousness and instilled greater confidence in their ability to participate in politics. The increasing visibility of female politicians alongside men has introduced a new phenomenon: the emergence of the female leadership paradigm.

This raises pertinent questions: Does Azerbaijan need female leaders? And how do leadership styles differ between men and women? The answer, of course, is affirmative—society requires both male and female leaders. Leadership qualities are not determined by gender but by competence, integrity, and the capacity to inspire others.

Nonetheless, public skepticism about women's intellectual and moral capacities remains a persistent barrier. Even in the absence of evidence, rumors or fabricated narratives about female leaders' personal lives often serve to discredit them. This attitude has deep historical roots and continues to shape societal perceptions of women's roles.

In psychology, gender is analyzed largely in a social-psychological context, where women's behavior is often studied in contrast to men's. Research by psychologists such as E. Aronson, T. Wilson, and R. Aygert demonstrates that gender stereotypes profoundly affect leadership perception. According to F. Fiedler's situational theory of leadership, gendered leadership stereotypes are widespread: "Male leaders are perceived as more task-oriented and concerned with work quality, while female leaders are viewed as more relationship-oriented and empathetic toward others in the workplace" (8, p. 223).

Toward an Egalitarian Strategy in Gender Policy

For a meaningful resolution of the "women's question" from a gender perspective, the state must adopt a coherent and effective gender strategy as a key component of national development. Such a strategy should promote personal autonomy and equality through an egalitarian model—based on the equitable distribution of resources and opportunities between men and women—rather than a patriarchal one.

Democratization and humanism must serve as the fundamental principles guiding gender policy. In this context, the egalitarian strategy emphasizes equality in property rights, labor participation, and decision-making, contrasting sharply with the Soviet patriarchal model that artificially "resolved" the women's issue. Although Soviet women appeared *de jure* free and equal, in reality they remained burdened with multiple overlapping social roles—as mothers, educators, and workers—without genuine autonomy.

This "double burden" created contradictions in both personal and societal life, weakening family stability and exacerbating broader educational and moral challenges. Overloaded with responsibilities, women struggled to fulfill either professional or domestic expectations effectively, leading to social tensions. As a result, the so-called "protective" ideology—intended to ease women's burdens—ironically reinforced their dependency on men and perpetuated patriarchal norms.

In contrast, the egalitarian strategy aims to establish equal opportunities for both genders across all domains. It advocates not for the dominance of one gender over another, but for the mutual partnership of men and women within a balanced family structure. As stated in the literature, "The foundation of egalitarian policy lies in granting equal rights, duties, and opportunities to both men and women in all spheres of life, with the family as a sovereign unit empowered to make independent economic and demographic decisions" (12, p. 278).

Egalitarian and Patriarchal Strategies in Azerbaijan

For a country like Azerbaijan, situated at the crossroads of East and West, the most suitable approach to the “women’s issue” is neither purely egalitarian nor strictly patriarchal. Instead, it should be a hybrid strategy—a synthesis of both—built upon new principles that reflect Azerbaijan’s unique sociocultural realities and national mentality.

This approach acknowledges that Azerbaijani society is not yet fully prepared to operate under a completely egalitarian model of gender equality. Thus, it is crucial to take into account national self-consciousness, cultural identity, and family-specific characteristics as pedagogical, psychological, and social determinants in implementing gender policy.

A key milestone in institutionalizing gender equality was the adoption of the Gender Equality Law (2006), which demonstrates the state’s serious commitment to this issue. Azerbaijan now possesses a solid legal framework for gender equality.

Among the effective mechanisms for ensuring equal representation of both sexes in governance, one of the most promising is the quota system. By reserving 30–40% of seats in political and administrative institutions for women, such a system accelerates female inclusion in decision-making processes. This progressive model remains highly relevant for countries like Azerbaijan, where women comprise nearly half of the population.

The principle of gender equality is also enshrined in the Constitutional Act on State Independence of the Republic of Azerbaijan (October 18, 1991). Furthermore, on August 4, 1992, the Milli Majlis (National Assembly) ratified the UN Convention on the Political Rights of Women. From 1994 onwards, as the sociopolitical climate stabilized, the Azerbaijani state entered a new stage in developing gender-sensitive policies.

Institutionalization of Gender Policy in Independent Azerbaijan

The formation of gender policy in Azerbaijan is closely associated with the name of Heydar Aliyev, the late President of the Republic. Under his leadership, gender equality was institutionalized as a component of state policy, resulting in significant achievements in addressing gender-related challenges.

After the Fourth World Conference on Women (Beijing, 1995), Azerbaijan’s policies toward women gained new dimensions. In preparation for this event, the National Preparatory Committee was established in 1994. The Committee’s objectives included: assessing the role and status of women in the post-Soviet transition period; supporting the formation of women’s organizations; promoting women’s active participation in public life; and developing programs aimed at enhancing women’s social status and achieving gender equality (15, p. 25).

As emphasized in international recommendations: “The issues facing women in achieving gender equality worldwide can only be resolved through partnership with men.” (13, p. 31). The central principle was that women’s participation in decision-making at all levels is essential to achieving equality, development, and peace. No sustainable progress can be made without women’s involvement and consideration of their interests.

As a result of these efforts, the First Congress of Azerbaijani Women—the first women’s forum in independent Azerbaijan—was convened in September 1994. The Congress led to the establishment of the National Council of Azerbaijani Women. Subsequently, on March 6, 2000, a Presidential Decree “On the Implementation of State Policy on Women in the Republic of Azerbaijan” was signed, emphasizing the importance of women’s participation in leadership positions within state structures.

At the same time, the Cabinet of Ministers adopted the National Action Plan on Women's Issues, designed to strengthen women's political engagement. As noted, "The participation of women in state power structures of independent Azerbaijan reflects the secular and democratic character of our state" (9, p. 21).

Further institutional progress was achieved when, by Presidential Decree of Ilham Aliyev on February 6, 2006, the State Committee for Family, Women, and Children's Affairs was established. Shortly thereafter, on March 10, 2006, the Law on Gender Equality was officially adopted.

Conclusion

Today, Azerbaijani women increasingly occupy positions that were traditionally held by men. In fields such as education, healthcare, and the humanities, women play a dominant role, while their participation in commerce, culture, science, and social services has also grown substantially.

Approximately 40% of women working in production are engaged in the market economy, many of whom are financially independent and capable of supporting their families. Women have also entered professions previously regarded as exclusively male, and they actively participate in political parties and civil society organizations.

Despite these advances, full gender integration remains an ongoing challenge, particularly in rural areas. These disparities highlight the necessity of intensifying government efforts to address gender issues through targeted regional programs.

Currently, over seventy women's NGOs operate in Azerbaijan, contributing to the formation of a new gender environment within the country. The ongoing transition toward democracy and a market economy underscores the need for in-depth research into gender dynamics and for the integration of gender perspectives at the state level.

As R. Mirzazade aptly notes: "The core aspect of state gender policy should be to cultivate respect-based social perceptions of both genders, overcoming aggression, stubbornness, and other destructive social deformations." (4, p. 82).

Nevertheless, several subjective obstacles still hinder the success of gender policy. Persistent patriarchal norms continue to shape social attitudes, often resulting in pressure and biased treatment toward women who participate actively in public life. Early socialization patterns, behavioral stereotypes, and the traditional division of gender roles—deeply rooted in Eastern cultural contexts—limit women's equality within society.

Another barrier lies in male resistance to women's growing economic participation. Many men perceive women's rising financial independence as a threat to their traditional authority within the family and society.

The process of building civil society and a rule-of-law state in Azerbaijan remains closely linked to the preservation of family values. For Azerbaijanis, the family continues to be the final bastion of moral and cultural identity—a sacred institution worth defending at all costs. However, in the modern era, Western models of political systems and cultural freedom have increasingly influenced local norms, creating tension between traditional morality and global modernity.

Thus, important questions emerge: What role will Azerbaijani women play in contemporary society? How can traditional values based on national ethics coexist with Western ideals of open society and market culture?

The ongoing process of social integration demonstrates that gender problems cannot be addressed separately from broader economic and social reforms. Yet, like other countries, Azerbaijan faces certain obstacles: the

slow pace of gender policy implementation, the lack of mechanisms for women's active participation in public life, and insufficient educational programs.

To overcome these barriers, both secondary and higher education systems must assume responsibility for cultivating new generations based on gender equality principles. This requires collecting scientifically grounded data on gender issues in society and integrating gender awareness into educational and social practice.

Equally, successful gender policy must take into account national traditions, cultural characteristics, and mentality as indispensable conditions for long-term progress.

For a smooth transition to a new social order, gender awareness must evolve from education and upbringing to public consciousness. The strategic goal of gender equality is to replace hierarchical thinking with partnership-based understanding and to integrate women's values into the ideological and social fabric of the nation.

As Azerbaijan continues its course of democratic reform, society is increasingly encouraged to critically reevaluate inherited patriarchal norms and legal traditions.

Ultimately, the cornerstone of Azerbaijan's sustainable development lies in achieving gender equality across all levels and sectors of decision-making. Without gender equality, the formation of a truly democratic society is impossible. Integrating national characteristics through a gender-sensitive lens remains a vital prerequisite for building an inclusive, balanced, and equitable future.

Methodology

This study employs a qualitative and historical-comparative research design, integrating historical analysis, sociological interpretation, and pedagogical reflection to examine the evolution of gender relations in Azerbaijan from the early Soviet period to the present day. The research draws upon archival documents, legislative texts, statistical data, and secondary academic literature published between 1920 and 2025. A diachronic approach was used to trace the transformation of women's social status, political representation, and educational participation across different historical stages. The analysis also adopts a social-pedagogical framework to interpret the interaction between national mentality, educational values, and gender equality principles. The methodological foundation rests on interdisciplinary synthesis, combining elements of history, sociology, pedagogy, and gender studies to ensure a holistic understanding of the topic.

Ethical Considerations

This research complies with established academic integrity and ethical standards. All sources have been accurately cited and properly acknowledged according to APA 7 referencing style. The study does not involve any human or animal participants and therefore does not require institutional ethical approval. Nevertheless, the research respects the principles of objectivity, transparency, and cultural sensitivity when addressing gender issues within the Azerbaijani socio-historical context. The author has made every effort to avoid bias or misrepresentation and to ensure that the study's conclusions reflect a balanced and scholarly perspective.

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Conflict of Interest

The author declares no conflict of interest regarding the publication of this article. The opinions and interpretations presented in the study are solely those of the author and do not necessarily reflect the official position of Baku State University or any affiliated institution.

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