



ANKARA
HACI BAYRAM VELİ ÜNİVERSİTESİ
LİSANSÜSTÜ EĞİTİM ENSTİTÜSÜ

AN ANALYSIS OF THE SITUATION OF WOMEN IN
ACADEMIA: THE CASE OF AZERBAIJAN

Gullu ELDARZADE

Thesis Supervisor
Assoc. Prof. Çiğdem ERDEM

MASTER'S THESIS
AMME İDARESİ ANABİLİM DALI
PUBLIC ADMINISTRATION
KAMU YÖNETİMİ BİLİM DALI (İNGİLİZCE)
INTERNATIONAL PUBLIC ADMINISTRATION

JUNE 2019

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GRADUATE EDUCATION INSTITUTE**

JUNE 2019

Gullu ELDARZADE tarafından hazırlanan “An Analysis of the Situation of Women in Academia: The Case of Azerbaijan” adlı tez çalışması aşağıdaki jüri tarafından OY BİRLİĞİ ile Ankara Hacı Bayram Veli Üniversitesi Lisansüstü Eğitim Enstitüsü Amme İdaresi Anabilim Dalına bağlı Uluslararası Kamu Yönetimi Bilim Dalında YÜKSEK LİSANS TEZİ olarak kabul edilmiştir.

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Bu tezin, kapsam ve kalite olarak Yüksek Lisans Tezi olduğunu onaylıyorum

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Jüri tarafından kabul edilen bu tezin Yüksek Lisans Tezi olması için gerekli şartları yerine getirdiğini onaylıyorum.

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Ankara Hacı Bayram Veli Üniversitesi Tez Yazım Kurallarına uygun olarak hazırladığım bu tez çalışmasında; tez içinde sunduğum verileri, bilgileri ve dokümanları akademik ve etik kurallar çerçevesinde elde ettiğimi, tüm bilgi, belge, değerlendirme ve sonuçları bilimsel etik ve ahlak kurallarına uygun olarak sunduğumu, tez çalışmasında yararlandığım eserlerin tümüne uygun atıfta bulunarak kaynak gösterdiğimi, kullanılan verilerde herhangi bir değişiklik yapmadığımı, bu tezde sunduğum çalışmanın özgün olduğunu, bildirir, aksi bir durumda aleyhime doğabilecek tüm hak kayıplarını kabullendiğimi beyan ederim

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ÖZET

Kadın hakları, tüm dünyadaki araştırmacılar tarafından araştırılmaktadır ve toplumsal cinsiyet araştırmalarının en önemli parçalarından biridir. Ancak, Azerbaycan dahil gelişmekte olan ülkelerde toplumsal cinsiyet çalışmaları oldukça yenidir. Bu çalışma, kadınların akademideki mevcut durumunu analiz etmeyi ve kariyerlerinde ilerlemelerinin önündeki temel engelleri bulmayı amaçlamaktadır. Çalışmanın amacı, kadın akademisyenlerin akademik kariyer açısından akademide ilerlemesini etkileyen faktörleri belirlemektir. Çalışma ampirik bir araştırmayı içermektedir ve bu nedenle çalışmada veri toplamak amacıyla birincil veri kaynakları kullanılmıştır. Veri iki üniversiteden 25 kadın akademisyenden, yüz yüze görüşmeler yoluyla toplanmıştır. Sonuçlar, akademideki kadınların durumunun hem örgütsel hem de sosyo-kültürel faktörlerden etkilendiğini ve cam tavanın akademideki mevcut durumu açıklamak için uygun bir terim olduğunu göstermektedir. Ampirik araştırmamızın sonuçlarına göre, örgütsel engeller, sosyo-kültürel faktörlerden daha az etkili görünmektedir ancak örgütsel engellerin tamamen mevcut olmadığı da söylenemez. Çalışma, hem üniversite yöneticileri hem de toplumsal cinsiyet konuları üzerine çalışan politika yapımcılar için uygulanabilir bulgular sunarak Azerbaycan'daki akademi ortamının genel çerçevesini çizmektedir.

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ABSTRACT

Women rights are being studied by researchers all over the world and it is one of the most essential parts of gender studies. However, in developing countries, including Azerbaijan, gender studies is quite a new trend. This study aims to analyze the current situation of women in academia and find out the main barriers and obstacles in front of their advancement in career. The purpose of this study is to determine the factors that affect the advancement of female academics in terms of an academic career. The study contains empirical research; therefore, mainly primary sources have been used to collect data. Data have been collected from 25 female academics from two universities through face to face interviews. The results show that the situation of women in academia is affected by both organizational and socio-cultural factors and the glass ceiling is an appropriate term to explain the existing state in academia. Organizational barriers seem to be less effective than socio-cultural factors due to the results of our empirical research, however, it cannot be said that organizational barriers are out of topic completely. The study traces the shape of the general environment of academia in Azerbaijan by presenting feasible findings for both university administrators and policy makers who work on gender issues.

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ABBREVIATIONS

Abbreviations

Explanations

ACP

Azerbaijan Communist Party

ADR

Azerbaijan Democratic Republic

ANAS

Azerbaijan National Academy of Sciences

APAPRA

Academy of Public Administration under the President of the Republic of Azerbaijan

AR

the Republic of Azerbaijan

ASSR

the Soviet Socialist Republic of Azerbaijan

BSU

Baku State University

1. INTRODUCTION

In a modern era, women rights have an important place on the agenda of, especially social and political sciences. Azerbaijan is one of the developing countries where still many steps should be taken in order to achieve development in terms of gender issues. It should be highlighted that until now very few academic researches covered gender issues deeply. Especially feminist theory has been barely analyzed and implemented into studies that comprise gender issues.

When we decided to work on our research, firstly we tried to include all issues related to gender, however, when we made preliminary research, we understood that this field needs a very comprehensive study, but in Azerbaijan, even some basic topics have been left untouched. Due to this reason, we decided to conduct specific research and blaze the trail for further researches.

Our research will comprise of an introduction, four chapters and a conclusion.

The first chapter will include a theoretical framework for our thesis. There we will try to explain the feminist concept briefly and give information about four feminist theories: Liberal Feminism, Marxist Feminism, Cultural Feminism, and Radical Feminism. Then we will try to explain the situation and place of women in academia conceptually. At the end of the first chapter, we will explain academic life under the light of the feminist perspective.

The second chapter will be related to Azerbaijan, the country of our study. Initially, to understand the societal structure of the country and a place of women in society, we will try to analyze historical background. Four main periods will be included in this historical review part: pre-Azerbaijan Democratic Republic, Azerbaijan Democratic Republic, the Soviet Socialist Republic of Azerbaijan and the Republic of Azerbaijan. Statistical data that will include academic statistics too, the legal framework will be presented within the recent period of our historical review which is the current republic period.

In the third chapter, firstly, the research design and methodology will be introduced. Then the development of interview questions will be discussed. The method of data collection also will be included in this chapter. Finally, research questions will be presented as a result of the first and second chapters.

The fourth chapter will consist of an empirical part of our research. It will be the core part of our study too. We are planning to conduct face to face interviews with female academics from different universities. We will try to conduct research at two or three

universities and preferably one private and two state ones. In total, we have decided to make an interview with 30 interviewees. All universities will most probably be chosen are situated in Baku, the capital city of Azerbaijan, because, most of the important universities are there. We will ask a minimum ten maximum 13 questions to the interviewees and these questions will be formed with data will be taken from the first chapter. Confidentiality will be secured during interviews that is why if the interviewees will allow us to record our conversations, we will record them. If we cannot have permission, we will take only written notes. In the fourth chapter, we will not only introduce but also analyze answers of the interviewees.

Lastly, the conclusions will be presented. In this part, all consequences of our research will be discussed and our main research questions will be answered. Then we will stress the contributions of our study to the literature. Then we will suggest some possible further implications. Moreover, limitations and recommendations for further research will be included in conclusions.

As gender equality and feminism is one of the catchiest topics for the researchers in the modern era, there are plenty of studies all over the world that provide a broad range of data on the issue. In Azerbaijan, the situation of women in society has been on the front burner of academic research. However, the situation of women has always been studied in a broad sense. There is not enough research that analyzes the situation of women in different fields deeply. Very generalized studies have drowned non-objective and superficial image of the issue and have not given any detailed information. When we observe academia, it is almost impossible to find any research that examines the situation of female academics.

At the same time, our study is new for the literature of Azerbaijan, because, until now, not any single researcher has analyzed the topic within the framework of the feminist theory. Most of the researches have been done without any theoretical background and only historical or statistical data has been presented descriptively.

Moreover, our research contains critical viewpoints that are not accustomed way of research for the current literature on the topic in Azerbaijan. When we look at the current literature, we feel that most of the researchers have tried to focus on positive progress in the society in terms of gender issues, however, critical studies are not available on a large scale.

Also, in our study, we tried to prepare a compact source that includes historical, statistical, theoretical data. It will be an easy guide for further researchers to get the necessary information on the topic and to reach other sources related to that which is a quite time-

consuming and difficult process because of unimproved source scanning system of the country.

Additionally, and the most important, it is the first study in the country that contains empirical research on the situation of women in academia. Interviewing with 25 female academics from two state universities will open a new door for further researchers and if this new experiment is successful, it will be possible to implement it on a wider scale.

Finally, theoretically comprising results of much other research from other countries, the study will provide a chance to researchers from Azerbaijan to do comparative research and will give them new ideas and points of view.

This study provides contributions to both academic researchers that work on gender issues and state organizations that make policy on the topic.

Firstly, the theoretical understanding of feminist perspective was provided in the study that gives a chance to the researchers and other possible beneficiaries to get compact academic data and a sufficient amount of literature.

Moreover, analyzing the empirical findings, other researchers and policymakers will be able to see the general image of the situation of women in academia in Azerbaijan and at the same time, they will be able to hear own opinions of the female academics thanks to results of face to face interviews.

Furthermore, related state organizations that make policies on gender issues, will be able to find out the main problems for women who work in academia and may work on these problems to get their situation better. And as we mentioned above, containing critical perspective, our study gives an opportunity to policymakers to engage in current difficulties of women in an academic field.

All in all, this study will provide a new theoretical and empirical perspective to both academic researchers and policymakers both in a short and a long term.

2. THEORETICAL FRAMEWORK

In this chapter, we will discuss a feminist theory and theoretical approaches to the situation of women in academia.

2.1. Feminist theory as a key concept

Before analyzing the situation of women in academia under the framework of the feminist perspective, it is quite significant to analyze feminism as a concept and to understand what feminist theory means.

According to the Oxford Dictionary, feminism is “the advocacy of women’s rights on the ground of the equality of the sexes.” (Oxford Dictionaries, n.d.) Day (Day, 2016) highlights the fact that throughout history feminism radiated its direction from examination of inequality between the sexes to a more attentive focus on the social and operate constructions of gender and sexuality. Sisterhood and After Research Team (Sisterhood and After Research Team, 2013) defines feminism as “simply the quest for the equality of the sexes”. Political and sociological theories which are highly associated with the issues of gender difference are included in feminism. (Network “GWANET — Gender and water in Central Asia”, n.d.) Due to Carlson and Ray (Carlson & Ray, 2011) “feminist theory explores both inequality in gender relations and the constitution of gender”. They portray feminist theory as “intellectual and normative project”. The main aim of feminism is to indicate and explore the features of inequality between the genders, in order to achieve this aim it explores the role of women in various professional fields. (Questia; Trusted Online Research, n.d.)

As feminism is a broad field, there is a wide range of feminist perspectives and theories. In this chapter, four feminist theories will be described: Liberal Feminism, Marxist Feminism, Cultural Feminism, and Radical Feminism respectively.

2.1.1. Liberal Feminism

Liberal feminism was the commanding form of feminism in the 19th and early 20th centuries. “The most gains by the women’s movement in the west have been made in terms of liberal rights.” (Code, 2000, p. 259) Stanford Encyclopedia of Philosophy emphasizes that liberal feminism takes into account freedom as personal and political autonomy, and claims personal autonomy’s dependency on empowering conditions which emerge defective in the

life of women where social arrangements fail mostly. There is also a lack of representation of women in the democratic self-determination process, according to liberal feminists and this autonomy defalcation originates from “patriarchal nature of inherited traditions and institutions”. Liberal feminists give too much meaning to the role of the state in the sense of protection and promotion of autonomy of citizens, including women. (Stanford Encyclopedia of Philosophy, 2007) Graff and Hollace (Graff & Hollace, 2014) call attention to the liberal feminists’ origination from classical liberal thought, which stresses the essence of liberty of rational, autonomous, self-interested individuals that should be guaranteed by the state and they give reference to Mary Wollstonecraft’s “A Vindication of the Rights of Women” as the first efficient defense of women’s rights within classical liberal tradition.

Mary Wollstonecraft is one of the most important names of liberal feminist theory. She is always being a reference to the researcher who analyzes liberal feminism. Campbell also quotes from Mary Wollstonecraft by stating “to marry for support is legal prostitution” who encouraged intellectual companionship instead of seeing a woman as a decorative companion of a man and this intellectual companionship could be possible only through the equal education. (Campbell C. , 2011) Wollstonecraft criticized the role of women in the private life which was considered by her as unimportant and she highlighted the significance of women’s participation in public life “where reason obtains”. Wollstonecraft gave weight to education and “proper training in critical thinking” on the feminist agenda. (Donovan, 2006, pp. 24, 25) According to Wollstonecraft, “if men ascended from status of animals to the state of civilization thanks to reason and reasoning ability is achieved through education, women can be worthy of getting the same status with men with adequate education and training to use their mind confidently.” (Durakbaşa, 2000, p. 57) Wollstonecraft supported the liberal model of knowledge and rationality. (Beasley, 2005, p. 31)

Another very important name for the liberal feminism is John Stuard Mill. Being from the liberal tradition, John Stuard Mill developed the liberal theory of oppression, and touched the subject of the subordination of one sex to the other in his work “The Subjection of Women”. Mill enumerated there three arguments to explain how the subordination of women to men had been justified: 1) how women were made to be inferior or professedly inferior as a result of lack of equal opportunities; 2) how these actual or made-up inferiorities were used to prove existing inequality as normal; 3) how women were made obey willingly. (Hay, 2013) “John Stuart Mill can be considered one of the very few exceptions to the androcentric character of Western philosophy, one who stands out from a long tradition that tended more

to devalue and marginalize women and issues concerning relations between the sexes, or to keep silent about them, than to develop philosophical ideas and explanations regarding women's subordination and consider gender issues based on the principle of the equality of women and men." Szapuova stresses that Mill was aware of the results of women's subjugation in a broad sense which had unfavorable effects not only on the life of women but the whole society. "As a liberal thinker, Mill expresses his strong conviction that the subordination of women, which deprives them of freedom, is an unjust violation of the principle of liberty." He explains the source of women's oppression with the importance of men's physical strength in society, which can lose its necessity with the improvement of the reason that is identical in both sexes. Mill claims that men exclude women from public life intentionally because "the male sex cannot yet tolerate the idea of living with an equal". He equates women's position in the society with slavery due to marriage and marital law of the society which should be based on equality, cooperation and etc. to be acceptable. Mill considers equality before the law as the leading agent of "the very principle of justice". He associates differences between two sexes in unequal education and circumstances. (Szapuova, 2006, pp. 180, 182-184, 186) "Mill perceives women's status in marriage as a tyranny" (Donovan, 2006, p. 41)

Researchers from the Metropolitan College of Boston University describe liberal feminists' reasoning on the discrimination against women as women's inferior or subordinate image created by societies' institutions. (Boston University; Metropolitan College, n.d.) Josephine Donovan, in her book "Feminist Theory: The Intellectual Traditions", wrote about the enlightenment liberal feminism and sums up with five fundamental principles of the enlightenment liberal feminists: 1) A trust in rationality; 2) considering the souls and rationality of both sexes as identical; 3) attaching very high importance to education; 4) evaluating an individual as rational, isolated, independent being; 5) following the natural rights doctrine, with demands for political rights, such as voting right. (Donovan, 2006, pp. 23-24)

For liberal feminists, women and men are ontologically the same. Liberal feminists avoid the belief that men do have more intellectual capacity than women. If women and man can have the same education especially for critical thinking, they can do the same job as men, because in nature they do not have any differences. Sevim gives a reference to Betty Friedan, who asserts that women's liberation is possible only in the case they work outside the house. At the same time, liberal feminists promote strongly women's economic

independence from men to have equal rights. “It’s not enough just to appear in the public sphere even if it is a guarantee for women’s freedom, women should obtain all basic rights from health to politics.” To warrant justice and equality, liberal feminists deal with three problems: legal, institutional, and social discrimination. (Sevim, 2005, pp. 56-57, 59-60) “Liberal feminists describe the state as neutral (unbiased) to all groups of society and point out the importance of improving activities by women like men as one of the interest or pressure groups to eliminate gender inequality and to be represented.” (Kartal, 2016, p. 63) Liberal feminists bring to the fore “accessible and adequate childcare, reproductive rights, job retraining, workplaces free of sexual harassment and equality in education.” (McHugh, 2007, p. 73) As stated by liberal feminists, equality of men and women should be guaranteed by law, and women’s absence is a consequence of omission and negligence. (Scouler, 1998, p. 63) Chrish Beasley comments on Virginia Woolf’s books and underlines her prominent attention to the social obstacles women face and suggestion of social reform “in a typical liberal feminist way”. (Beasley, 2005, p. 33) In “Historical Dictionary of Feminist Philosophy”, Gardner promotes the maximum possibility of liberty for everyone which prevents from an unequal distribution of social goods in favor of men, that she calls “socially advantaged group”. (Gardner, 2006, p. 133)

Liberal feminism faces many critics from other feminist groups, especially the left ones. They blame liberal feminism for having a mutual line with capitalism which creates socioeconomic inequality that sustains gender inequality. At the same time, liberal feminists nowadays take criticism about caring for less important and personal issues such as makeup, body size, instead of political matters and strategic change. (Mahdawi, 2016) There are also other problems of liberal feminism. Giving major importance to the public sphere, private one stays on the edge of attention. Liberal feminists do not offer any alternative to marriage and motherhood institution which are seriously criticized by them. (Donovan, 2006, pp. 42-43) “Liberal feminists have been criticized for doing a systematic and structural analysis of the causes of inequality.” (Kartal, 2016, p. 63) Liberal feminism is being recognized with mainstream thoughts of liberalism. Socialist feminists accentuate the fact that women experience a lack of substantive equality, which cannot be realized with “empty formalism of rights”. (Code, 2000, p. 259)

2.1.2. Marxist Feminism

Karl Marx, one of the founders of Marxism, developed his theoretical ideas on the masculine base which makes suspicious its implementation on women. In “The German Ideology” and “Capital” Marx criticized some issues related to labor division in the family and he made a correlation between the enslavement of women and children by men in the family and the first form of private property. (Donovan, 2006, pp. 79, 83) Nancy Hartsock and Heidi Hartmann from Marxist feminists, criticize Marx for not paying special attention to the women’s question, but they maintain his materialism as a core element of understanding production. (Brown, 2014)

However, Engels, another founder of Marxism, did not skip the question of women in his work “Origin of the Family”, where he focused on prehistoric, communistic matriarchate, but we cannot call him matriarchal feminist due to his thinking based on reasoning the transition from matriarchate to patriarchy with the formation of private property and commodities. Engel’s suggestion on eliminating women’s oppression was to integrate women into the public workforce and transform domestic work into the public sector, so avoid the monogamous family that could be possible only with communism. (Donovan, 2006, pp. 87, 88) Mandl, in her article, states Engels’s definition “within the family the man is bourgeois and the woman represents proletariat”. (Mandl, 2009)

Marxist feminists regard with disfavor Marxism not to take women as one of the determiners of history. Even women’s question entered into the Marxist terminology very recently. Marxist feminists make a distinction between proletariat and bourgeoisie when they examine women’s question. (Çaha, 2010, p. 46) Marxist women’s movement found out the fact that women were treated as a “second class” in the left and necessitated regeneration of Marxism. (Rowbotham, 1984, p. 69) “Although Marxist and feminist literary theory does have a great deal in common, actual attempts to form what could loosely be called a theoretical alliance between Marxist and feminist theory have met with limited success.” writes Code. (Code, 2000, p. 272) MacKinnon speaks of both feminism’s and Marxism’s criticism over each other; Marxists judge feminism for being mostly bourgeois-centric, in return feminists judge Marxism for being male-centric and for analyzing classes without touching different social experiences of women and men. (MacKinnon, 1989, p. 5) One of the very successful steps to integrate Marxism and Feminism is taken as “wage for housework” perspective which in terms of scope is Marxian, in terms of basis is feminist, so

that strives to examine women's situation and society together. (Donovan, 2006, pp. 63-65) Some Marxist feminists go endeavor to enrich Marx's "production" with "reproduction". (Nicholson, 1987, p. 27) In a general sense, the socialist wing of feminists dwells on the relationship between women and proletariat and comes up with the idea of having true consciousness of their oppressed situation. (Donovan, 2006, pp. 88-89)

Marxist feminists try to make Marxist thinkers observe women's problem with modes of production, capitalism specifically. Accordingly, socialist feminists focus on the importance of the household in a capitalist society. Moreover, Marxist feminists try to strengthen the status of women as wage-earners in the society. Again the family institution is a critical topic for Marxist feminists. Donovan gives a reference to Foreman in the name of socialist feminists, defining "domestic sphere as inherently alienating to women" and "housework as alienated labor". (Donovan, 2006, pp. 89-92) Eisenstein evaluates any type of pre-assigned duties as alienating. Marxist feminists stress "domination of the capital over the labor" and "economic exploitation of one class over the other". (Kartal, 2016, p. 63) Marxist feminists blame alienation as a core factor of underestimation of women in class society more than men. (Sevim, 2005, p. 67)

Marxism supports the struggle against all types of oppression and discrimination to abolish classes through the socialist revolution, including exact emancipation of women. It is misunderstood that for Marxist feminists the acts for solution should be suspended until the revolution. They support even daily struggle, such as increasing awareness of women about their necessity to transform society. (Woods, 2001) McHugh writes in her book "Feminist Philosophies A-Z" that Marxist feminists are highly engaged in some issues, including wage differences, free of charge domestic work, commodified women bodies, unequal access to reproductive and health technology. (McHugh, 2007, p. 79) Nancy Fraser "sees gender equity as a complex compound of seven principles – anti-poverty; anti-exploitation; income equality; leisure-time equality; equality of respect; anti-marginalization; and anti-androcentrism". Marxist feminists think that sex equality can be possible only on a specific human development stage and pay much more attention to past history. (Bryson, 2007, pp. 81, 104) For Marxist feminists, there is not any principal opposition between men and women. (Gardner, 2006, p. 138) One of the basic questions for Marxist feminists is whether women form a separate class or not, however in any case they observe women's question within the social class struggle. (Sevim, 2005, p. 71)

Simone de Beauvoir underlines some issues related to women's body, including their biological alienation during the period, pregnancy, menopause and etc. (Mahon, 1997) Marxist feminists check the women's question over an economic discussion. They oppose free of charge labor work such as childcare, housework and so on. (Mandl, 2009) Marxist feminists suggest socialist transformation with workers' and youth organizations' movements in order to eradicate capitalist exploitation, such as using the family institution as free labor potential, seeing women as low paid labor. They suppose that utopian liberal meaning of equality will only enslave women and men equally. (Marxist Student Federation, 2014) Hansen and Sewell explain the transition from primitive communism to patriarchal societies with the development of class society. (Hansen & Sewell, 2012)

Marxist feminists disapprove liberal feminism when it comes to equal opportunity that they call unrealistic under the capitalist system, and they promote a strong socialist system instead. Key concepts for Marxist feminists are capitalism, class society, and the economy. They judge liberal reforms as a palliative element, not a real solution. (Sevim, 2005, pp. 64, 68) International Marxist Tendency criticizes bourgeois feminism for the formality of equal rights and invites all proletariat men and women to struggle together against all forms of inequality, oppression, discrimination, and injustice for real emancipation of women. (International Marxist Tendency, 2006) Marxist feminists evaluate Women's Liberation Movement as "relevant only to middle-class women". (Jenainati & Groves, 2014) As Marxist feminists separate proletariat women from bourgeois women, they highlight the fact that liberal reforms have somehow affected the middle or high-class women, while the working class is still disadvantaged. The fight against class society will upgrade women's consciousness and abilities which are insufficient in the capitalist system in working class and mostly are concluded with social obstacles for women, such as suffering from maintaining life without their husbands after divorce, and the solid change in this situation requires revolutionary steps. Even if capitalism is not the root of women's oppression, the capitalist system makes annihilation impossible. (Previato, 2002) "It is based not upon speculation, but upon piecing together what we actually know about the society" Marxist feminists do not want to "convince men to take on a greater" Marxist feminists support legislative reforms but not as a conclusive solution. (Smith, 2005, pp. 30, 56, 57) Dalla Costa rejects women's liberation through work under capitalism. Socialist feminists borrow a concept of patriarchy from the radical side of feminism, trying to explain the material base of patriarchy therein capitalism. Marxist feminists criticize women's integration into the

workforce in terms of doubling their responsibilities within both public and domestic life. Hartsock approaches “material basis of women’s existence as a constituent of women’s consciousness.” (Donovan, 2006, pp. 92, 95, 102)

Marxists take into account mostly domestic labor issues as a key point to analyze women’s oppression, however, in this regard they receive a high dose of criticism that this approach is quite incapable for the comprehensive explanation because it cannot give any hint about inequalities in pre-capitalist, socialist countries. Another criticism comes from Barrett; she presumes that even if Marxists count sexual division of labor as a product of capitalism, in reality, it was already actual before capitalism. (Donovan, 2006, pp. 93-94) Marxist feminism has been criticized by feminist theories for not separating women’s question from socialist ideology. (Sevim, 2005, p. 71)

2.1.3. Cultural Feminism

Donovan expresses that cultural feminism, which derived from European Romantic Movement, observes cultural transformation more than political one; entering women to the public life fully by using their legal votes to change the masculine world into matriarchate stressing feminine qualities rather than sticking on similarities between two sexes. Fuller, as a cultural feminist, call women for self-realization and socialization, as a uniquely created creature. Moreover, it is not enough to be free, but, women should discover their identity together with one another as a separate group from men. She gives as an example of differences of women from men women’s intuition, which is quite dissimilar to men, beyond the reason. (Donovan, 2006, pp. 47-48, 49-50) Cultural feminists do not accept a privileged way of male being and thinking, and for better standards of life, they put forward female way which is full of emotions, joy, peace and etc. Some cultural feminists claim that women’s special biological differences, such as being pregnant, menstruating make them better and unique in terms of human connection. (Code, 2000, pp. 114-115)

Ayşe Sevim accents an intuitive, irrational and collective direction of life for cultural feminists who see female qualities as a source of public renewal. (Sevim, 2005, pp. 61-62) Donovan gives a reference to Stanton and Anthony on their analysis that “the root of women’s oppression was their economic and moral dependency on men”. Being cultural feminists Stanton and Gage also speak in praise of matriarchate as a period of peace, creativity unlike today’s tyranny of patriarchy full of wars. They both analyze religious matters; Stanton suggests feminine perspective for public life and religion, while Gage

stresses pre-Christian matriarchate's positive sides. Gilman explains women's less successful development with the masculine environment of social life and avoids natural incapacity. She suggests some radical reforms, including professionalized domestic work, paid and trained cooking, child-care, usage of collective kitchens, collectivized laundry services and etc., which will eliminate 24-hour oppression of women in domestic life. Women-identified networks are very important tool for cultural feminists to gather women and spread their feminine ideas. (Donovan, 2006, pp. 52, 54-57, 61-65, 69) Cultural feminism, also known as gender feminism, has played a very crucial role in feminine and maternal ethics. (Gardner, 2006, pp. 53-54) "Cultural feminist rhetoric proposed a move from the law of the Father to "maternal thinking" so as to bring about a more peaceful, caring society based on traditional female values and the motherly role." (Gardiner, 2002, p. 112)

It is less clear in cultural feminism that the differences between two sexes, cultural feminists are enunciative of, are either biological or cultural. And one more issue is that even if women have developed humanistic life in the domestic sphere, it is not clear if they are able to develop the same system in the public sphere. (Donovan, 2006, p. 76)

2.1.4. Radical Feminism

Radical feminism was developed by women in the Left who realized that they were treated as "a second class" in the Left organizations. (Donovan, 2006, pp. 155-156) Radical feminism finds liberal and Marxist perspectives on women's liberation insufficient. Sevim refers to Firestone taking into account sexual conflict as the most basic one among all conflicts including class conflict. Firestone thinks that women should have control over both production and reproduction. She expresses the importance of technological advancement for producing alternatives to natural childbearing. Radical feminism aims to eliminate both capitalism and patriarchy; in order to remove patriarchy, the sexual class system should be getting rid of. Radical feminists enumerate three myths about mothership: "1) every woman sees mothership as a need; 2) all mothers need a child; 3) children need a mother"¹ Radical feminism demands reconstruction of every single field of public life and establishment of a women-cultured society. For a radical transformation, radical feminists try to find alternatives to the traditional institution of patriarchal society. (Sevim, 2005, pp. 75-77, 78-79, 83-85)

¹ Here mother refers to biological mother

Freedom and equality are not enough for a radical perspective which interprets sexual liberation as a choice. In contrast to other feminist groups, for radical feminists patriarchy is the cause of all oppression that has been developed around a phallus. (Çaha, 2010, pp. 200-202) Radical feminists make an analysis of the benefits of men over control of women – “the so-called patriarchal dividend”. (Lancaster, 1998, p. 209) Radical feminists believe that “in order to overcome patriarchy, the family and the roles of sexes should be transformed”. (Kartal, 2016, p. 63) Radical feminists try to remove male control over “women’s reproductive capacities, women’s sexuality and the ideology of femininity”. Supporting the idea of women’s ability and capacity to produce and create own experiences, radical feminists “reject the patriarchal definition of women’s sexuality as being for men’s needs and desires.” (Gardner, 2006, pp. 185, 186) Campbell J. argues that for radical feminism, women’s body is the territory where patriarchal society was constructed, and she uses the account of Adrienne Rich to substantiate this claim, supporting the idea of destructing the institution of mothering in the patriarchal society and providing women’s own control with their bodies. (Campbell J. , 2000, pp. 33-34)

Dana Densmore makes a difference between women’s liberation and sexual liberation which she calls a magical tool for continuing subjugation of women. Radical feminists avoid love, marriage, and especially heterosexual marriage. Burris insists that for liberation, women should organize themselves as a separate group not jointly within male-dominated movements and should be proud of being women. (Donovan, 2006, pp. 157-158) Radical feminists give priority to the fight against women’s oppression more than all forms of oppression. (McHugh, 2007, p. 111) Code highlights Alison Jaggar and Paula Rothenberg’s approach to women’s oppression; it is the most “wide-spread, deepest or worst form of human oppression” (Code, 2000, p. 347) As a revolutionary wing of feminism, radical feminists observe carefully every aspect of life, for instance, reconsideration of language that is highly male-defined and male-dominated. (Jenainati & Groves, 2014, p. 101) Bryson emphasized the usage of the specific terms/words by radical feminists instead of using “gender-neutral” terms/words to explain women’s oppression “softly”, such as “gender regimes”, “sex class”. Radical feminists define men as beneficiary, the privileged group of the society who dominate over women and see the current capitalist society as male-centric. (Bryson, 2007, p. 60)

Kate Millett is a very important scholar who contributed to the radical feminism very much with her sharp ideas. Millett, in her book “Sexual Politics” defines sex as “a status

category with political implications”. Millett uses Weber’s phenomenon – ‘Herrschaft’ to show a general appearance of the patriarchal society, where dominance and subordination present easily which leads the half of society to have control and domination over another half; male over female, older over younger. Males’ superiority derives from the physical power that should not be a factor in political relations absolutely. Millett touches the topic of the gender identity development that she explains with impacts of family, friends, social environment on children from very young ages, for example, men should be aggressive, women should be mild and etc. She sees family as “a patriarchal unit within the patriarchal whole”. Millett clarifies one more very essential fact that throughout the history some reforms tried to change the situation and to abolish patriarchy, however, it is not possible without revolutionary attempts. She thinks that sexual revolution needs a complete extinction of traditional taboos, such as patriarchal monogamous marriage, family roles of sexes. And with the abolition sex roles, the patriarchal family institution will lose its status and importance. She suggests a voluntary association of people as an alternative to the marriage institution. (Millett, 2000, pp. 24, 25, 27, 31-32, 33, 61-62)

There is some criticism radical feminism take. There is a claim that even if radical feminists try to make a radical transformation of society, they cannot provide a systematic theory. (Sevim, 2005, p. 85) Also, radical feminism ignores differences among women. (Kartal, 2016, p. 63) Moreover, radical feminists cannot agree on finding solutions to eliminate sexism, that they have two different views of two groups: radical-libertarian and radical-cultural feminists. (Code, 2000, p. 347)

2.2. Women in Academia

In this part of the first chapter, we will discuss the situation of women in academia in general and a feminist approach to academic life.

2.2.1. The General Situation of Women in Academia

A university is a place where diverse groups of people attend and this diversity of “experience, age, physical ability, religion, race, ethnicity, gender, and many other attributes contribute to the richness of the environment for teaching and research, and with long-term efforts, engagement and substantial attention are essential for realizing the benefits that diversity has to offer and for ensuring that all members of the academic community are respected, listened to and valued”. (Women in Science & Engineering Leadership Institute ,

2010, p. 4) Gerdes underlines the responsibility of the women who entered academia in the early 1970s for changing the environment of the academic life and understanding of women's situation in this environment. (Gerdes, 2011, pp. 1-2) Aggressive aura of academia "can heighten women's feeling that they do not belong by reinforcing the masculine nature of the environment within which they work and study" (Todd, 2015) Treichler raised an issue of the historical climate of academia which develops inadequately with women's efforts to be fully involved and continues to be thorny and inhospitable to them with different kinds of pressure. (Packer, 1995, p. 43)

Chesterman analysis women's underrepresentation in leadership roles with lack of encouragement, self-confidence, and ambivalence under the traditional masculine environment of the senior management jobs which associates with women's less mobile than male counterparts. (Shepherd, 2017) Dunn, Gerlach, and Hyle discuss leadership roles inside academe as they criticize standard roles that have been male-centric historically and claim that these masculine practices are a reason of women's exclusion from administrative positions, especially at research-focused institutes, however, it means a waste of talents. (Dunn, Gerlach, & Hyle, 2014, pp. 9-10)

Dines (Dines, 1993, pp. 20-23) criticizes the fact that women take fewer positions in higher level academic and administrative positions in most of the countries, rather they participate in the lower or middle level of academic and administrative positions. She enumerates the factors which slow down women's progress in academia: 1) discriminatory appointment and promotion practices; even if women meet all requirements of higher academic positions, the selection process is not being fair enough; 2) dual responsibilities of traditional and professional roles; cultural obstacles follow women when they enter professional life and it doubles their responsibility; 3) attitudes of the spouse; while women build their own career, they have to consider their husbands' demands and realities; 4) career interruptions; for child-bearing and child-rearing issues women practice to many breaks which affect their academic career negatively; 5) difficulties in pursuing research and gaining tenure: again being ignored for professional skills, women find themselves in middle management/research activities due to their traditional responsibilities even if they are professional administrators; 6) stereotyping; historical taboos that women are emotional and illogical, they cannot be suitable for senior positions which limit their career options; 7) alienation from male culture; women are not accepted in male networks just because they are not man which directs them into female networks that are less functional. Also some

cultures keep away women from male networks as a result of traditional barriers; 8) Male resistance to women in management positions; women feel a necessity to copy male tactics to be more competitive in order to have credibility; 9) Absence of policies and legislation to ensure the participation of women; the lack of these structures and policies sustain discrimination and double responsibilities of women; 10) the glass ceiling; even under the merit selections principle guides, women sometimes cannot meet some invisible requirements that affect selection results when they even meet all criteria. At the same time Shahtalebia, Yarmohammadian, and Ajami describe the soft character of modern organizations that they associate with women's abilities. They take a statement from Chugh and Sahgal that "the cliché understandings and prejudgements which exist about women's behavioral and emotional characteristics do not allow them to level up in the hierarchy of an organization. (Shahtalebia, Yarmohammadian, & Ajami, 2011, p. 3545)

Azrini Wahidin from Teesside University says that women in academia face obstacles to participate in research projects which require a high amount of time-consuming and most of the time even ambitious, talented, aware women are refused to the further career stages under male control (Tickle, 2016). Women in academia pursue their career with teaching. (Lenning, Brightman, & Caringella, 2010, p. 2) Eckerson concentrates on time issue on academia for full participation in teaching, research activities which means sometimes more than 60 hours in a week that female academicians (especially married ones with child/children) are not able to afford as long as they spend more time at home than men. (Eckerson, n.d.) There is one very important research done by Bruce Macfarlane and Damon Burg with 25 female and nine male professors in UK which illustrates really interesting result that women in UK universities are more likely to devote their career to "academic citizen" roles (focusing on mentoring, demands of the departmental chair and etc.) when men concentrate on their own research. (Grove, 2016) For being promoted in academia which does have a competitive environment, academicians should be research-active "as measured by numbers of papers published, research grant income and numbers of postgraduate students supervised". (Reville, 2017) Brightman and Lenning cite from Kleiman that mentoring issue is one of the most essential factors in academic career for women who have more difficulties than men to find an appropriate mentor, because the majority of faculty are male who sometimes cannot afford what female students (particularly doctoral) need and at the same time male mentors approach women differently than men. (Brightman & Lenning, 2010, pp. 7-8) Rose and Danner give detailed information on how

salary differences occur in academia. They describe four steps of salary negotiations: 1) expectations of an applicant: men are more confident to make high expectations than women; 2) initial salary offer of the institution: expectations of applicants affect this step exactly; 3) counteroffer by the applicant: again male applicants show more confidence; 4) final agreed salary: which is noticeably affected by previous steps. (Rose & Danner, 2010, pp. 35-36) Oling-Sisay does have a look at American higher education under the question of access. She evaluates the historical development of breaking glass ceilings by women in academia, however, she states that there is still a long way to go as long as we still hear news on “the first woman did something”, “she is the only women do something” and etc. She also stresses the distinction between male-dominated and female-dominated fields. (Oling-Sisay, 2014, pp. 3-4)

Janet George sees organizational arrangements as a source of the extrinsic factors shape the distribution of academic women in her Australian example. Actually she categorizes influencing factors into two groups: 1) the intrinsic factors: physiological, psychological, and social factors which derive from women themselves; 2) the extrinsic factors: attitudes of university community that form women’ participation; traditional expectations; organizational arrangements; terms and conditions of employment (women are disadvantageous because of double responsibilities) and etc. It is necessary to point out that she stresses the similar characteristics of Australian universities and universities elsewhere through international study indicators (Australia is not a specific case, it is part of international tendencies). (George, 1982, pp. 22-26) Westring, Speck, Sammel, and others also stress characteristics of the organizational culture which approach differently to men and women. (Westring, et al., 2012, p. 1622) And they criticize an “ideal worker” taboo who can work long hours and dedicate him/herself (mostly a male model) to organizational duties completely. “Institutional structures and cultures too often exclude women or create unnecessary boundaries.” (Ward & Eddy, 2013) While Yousaf and Schmiede take into account the case of Pakistan for researching women’s representation in academia, they evaluate women’s underrepresentation through structural, organizational and personal barriers. With a structural barrier, they mean stereotypically masculine characteristics of success; such as being strong, aggressive, and competitive. The organizational barrier is associated with the masculine environment and masculine practices at a workplace, including being research active, spending more time at work that women most of the time cannot afford. Personal barrier contains some historical judgments, as women are not skilled

or not qualified as much as men; in a male-dominated environment, men are not enthusiastic to share power; women do have twice responsibilities, so either they sacrifice their career for family, or they request part-time workdays and etc. (Yousaf & Schmiede, 2017, p. 4)

“The message has been sold successfully to women that they can have both successful careers and flourishing families, but in reality, the system, both structurally and culturally, fails to provide practical support to the working women”. (Reville, 2017) Ward and Eddy condemn advanced academic positions for not being open or accessible to women who have family/private life responsibilities. (Ward & Eddy, 2013) Granleese and Sayer call attention to single women parents who “find it more difficult to attain a work-life balance”. (Granleese & Sayer, 2005, p. 506) Pickerill shares her experience of fighting against stereotypes as a female academic (a senior lecturer). She gives her advice to female academicians such as personal preference of being mother, having a life outside academy, choosing mentors carefully who listen to, trying to be valued for expertise rather than gender and etc. (Pickerill, 2016) Melissa Terras, as an academic working mother (as she calls herself) complains about stereotypes just because she continues her career while she has a family and she tries to avoid being called a superwoman. (Terras, 2012) Walkerdine questions the issue of “super mothers”, either they face double difficulties to fully participate in academia, or they sacrifice career or family responsibilities and are taken as a “bad academic” or a “bad mother”. (David, Davies, Edwards, Reay, & Standing, 1996, p. 206)

“The Economist” summarizes the paper done by three researchers from University of Essex, Stockholm University and Institute on Behavior and Inequality (in Bonn) at The School of Business and Economics at Maastricht University (The Netherlands). The test study aimed random assignment of both male and female instructors to approximately 20000 students and analyzed their evaluations. The results were highly biased. Women instructors could have very lower rates than male ones. From the first sight it is not seen as biased, however even the teaching materials were the same for all instructors, women had lower ratings for materials too. Students after training taught by female and male instructors had similar grades, but women instructors could not achieve the same (or even similar) ratings in comparison to men. This study is a clear example of a lack of trust in women academics. (The Economist, 2017)

In the analysis by the Medical Research Council, Dr. Schofield explains why there is a gap between men and women rates at post-doctoral level and above with the lack of access

to the informal networks for women and biased funding decision-making. (Cooper, 2017) Marlies Knipper criticizes women for being passive in the decision-making process in academia that she calls for reshaping “men’s club”. She adds also the need for real actions and steps to change the situation rather than just complaining. (Knipper, 2017) Shearer discredits women’s reluctance for being promoted due to their feeling of insufficiency. She adds, “They will wait until they think every single box is ticked before applying for a promotion”. (Fazackerley, 2017)

Granleese and Sayer touch a very essential point. Women in academia face not only sexism but also ageism and “lookism” in their career while the academic environment does not force men to experience the same things with the same intensity. If we go for a detailed explanation of ageism, we can see that student welfare-related jobs are seen as more appropriate for especially older female academics. And about lookism, women academicians do not feel really comfortable with their appearance under the huge amount of judgment and pressure of the male-dominated environment. (Granleese & Sayer, 2005, p. 510) Huang examines the research study named “Breaking through Glass Ceilings and Maternal Walls in Academia” which included different test groups in particularly the male-dominated faculties in order to explain different patterns of stereotyping. If we observe the result of this study, we can see that in these male-centric faculties women face even double obstacles, including biases, sexism, and tokenism. And most of the time it does not mean only gender discrimination, but also race/ethnicity discrimination. (Huang, pp. 15-16)

It is a matter of the fact that even if there are not any academic objection for women in academia, but in administrative posts, especially in the scientific departments, there is injustice and inequality in favor of male academicians. (Kenyon, 1970) There are some researchers they strongly emphasize the gap between female and male academics particularly in science, engineering and other male-dominated fields. For instance, Howe-Walsh and Turnbull criticize inequality at the professional level in UK universities that ratio difference between men and women is noticeably evident in particular in science subjects. (Howe-Walsh & Turnbull, 2014 (published online), p. 4) If we have a look on findings of the study hold by the specific committee on Maximizing the Potential of Women in Academic Science and Engineering by National Committee of Sciences; National Academy of Engineering and Institute of Medicine, this committee was responsible to analyze, assess and examine the current situation and to develop recommendations. The findings of this U.S. example show us women do have the ability to have success in science and engineering,

however, they face obvious discrimination in any field of these faculties; evaluation criteria, organizational structure reinforce women's disadvantageousness. (National Committee of Sciences; National Academy of Engineering and Institute of Medicine, 2007, pp. 3-5) Ward and Eddy sum up their research on women in academia with the tendency of a gap between "feminized" and "masculine" fields; the first one as nursing, the second one as engineering and science. (Ward & Eddy, 2013)

2.2.2. A Feminist Approach to Academia

Even within unequal opportunities, there are many bright examples of female scholars, for example, Erika Kuhlmann, in her book "A to Z of Women in World History" mentioned many of them including Hannah Arendt, Silvia Ashton Warner, Dorothea Beale, Simone de Beauvoir, etc. and if we observe their biography, we will see that most of them are feminist-activists. (Kuhlman, 2002, pp. 266-270) Davies and Holloway use a specific term a "gender regime" in higher education and underline two factors of emerging it: 1) guaranteeing equal opportunities for women; and 2) improving feminist academics and women's studies. (Davies & Holloway, 1995, p. 7)

"Lecturers who research women are considered esoteric or marginal to "mainstream" scholarship." (Todd, 2015) There is a powerful myth that women will be more successful if they remain in their disciplines. (Morley, *Organising Feminisms: The Micropolitics of the Academy*, 1999, p. 173) Feminist academics are being isolated and seen as dangerous figures in academia. Women who enter the academy starts to be a part of the heterosexual masculine environment and continues to follow the systematic rules of it, that is why feminist academics suggest finding new ways to change the tendency fully. (Walsh, *Transgression and the Academy: Feminists and Institutionalization*, 1995, pp. 86-89) Under the rules of the current academia, even women academicians find feminist movement in academia disturbing. And femininity is still identified as "talking back". Feminist academics stress feminine characteristics and look for the new path where women will not have to follow or copy masculine models and rules of academia. Gender studies, feminist theories are seen often as an unnecessary part of the curriculum and are not taken seriously as other. (Anonymous academic, 2017) Packer shares her fears that academia can adapt women to the margins under accepted theories and beliefs, which means keeping the ball rolling. (Packer, 1995, pp. 52-53) Sara Ahmed underlines academic sexism in the frame of citational practices, for instance, a new field formation, even happens in a given form that is generally

male-dominated or has been developed by the male theorists. (Ahmed, 2015, p. 11) Potts and Price remind us feminist women who entered the academia 1970s and 1980s tried to develop feminist theory and move away from masculine theorizing both contextually and as an approach. (Potts & Price, 1995, p. 101)

Feminisms have been providing intellectual space for women's ideas, especially in academia, where women have limited chances to contribute to policy-making, management, and organizational advancement. Academic feminism challenge dominant ideologies of academia. Morley cites from Stanton and Wise that feminist women who engage with writing and research should make themselves heard more with more daring, adventurous steps. (Morley, *Measuring the Muse: Feminism, Creativity and Career Development in Higher Education*, 1995, pp. 115-117) Feminism is one of the seven approaches used in British educational qualitative research identified by Atkinson et al. Morley states from Rose to explain feminist researchers' undervalued cultural capital in competition for academic posts. (Morley, *Interrogating Patriarchy: The Challenges of Feminist Research*, 1996, pp. 125, 126)

Morley, in her book "Organizing Feminisms the Micropolitics of the Academy", focuses on feminist pedagogy and borrows Kenway and Modra's idea that "praxis and consciousness-raising must lead to action for change and changes start in the micropolitics of the classroom". "Feminist pedagogy problematizes the nature of knowledge itself, implying that it is partial, exclusionary and incomplete." "Passivity required in traditional transmission pedagogy leads to a sense of political and social powerlessness." "Some feminist teachers attempt to break down hierarchical barriers." "Many feminists straddle women's studies and their traditional disciplines." As a consequence of under-representation in senior positions, the Carnegie Foundation highlighted the lack of opportunities for women to shape educational policies." "However, feminist overwork in the academy has resulted in significant development of cultural capital." "Feminism also enabled some women to move out of disciplines they felt to be constraining and androcentric. (Morley, *Organising Feminisms: The Micropolitics of the Academy*, 1999, pp. 100,101, 165, 167, 171) Walsh again analyzes pedagogy in the sense of feminism that women tutors and students should fight against traditional hierarchical, power-centric, one direction (from tutor to the student) way of education at universities where historically white older men have dominated. In order to reach this ambition, teaching methods and curriculum design should be reconstructed. Contextual change, in this case, is inevitable because contextual skills are currently impure

and non-objective. Women and feminists are considered within “others”. Rationality is associated with power and domination that exclude emotions. Walsh attaches responsibly and contextually reflexive and transparent feminist values to not only researcher and writing, but also pedagogic practices. (Walsh, *Terms of Engagement: Pedagogy as a Healing Politic*, 1996, pp. 189-192, 200)

“For feminists promoting issues which center equity and social justice becomes inextricably bound with self-promotion and struggles for power within academic fields.” Barbara du Bois, Joan Acker, Kate Barry, Johanna Esseveld, Janet Holland, Caroline Ramazanoglu and some other researchers lay emphasis on feminist interpretations of mothering which requires high empathy and understanding while researching women with children in academia. (David, Davies, Edwards, Reay, & Standing, 1996, pp. 206, 207-218) Lochrie, Lees, and Overing underscore the interrelation between a university and other forms of social and cultural life and analyze the problems feminists face in academia in the frame of gender politics. (Lochrie, Lees, & Overing, 1996) Higginbotham calls feminist scholars to broaden their outlook and “to be ready to question the universality of the female experience” (Higginbotham, 1990, p. 111)

Sommers criticize universities for promoting intersectional feminism which in her opinion is quite a narrow approach. She suggests equity feminism and avoids aggressive promotion of oppression theories that guide women to feel like victims and to grow resentment toward men. (Watkins, 2017)

3. THE SITUATION OF WOMEN IN AZERBAIJAN

The second chapter of the thesis includes the historical and legal background of the women in Azerbaijan and analyzes the situation in the academy through this background and some statistical data. First, the historical development process of women rights will be examined, second some laws, codes, decisions and etc. will be observed in the legal framework and finally, the situation of women in academia will be analyzed.

3.1. Historical Background

Rana Mirzazade analyzes women's movement in Azerbaijan in five periods: a period until Tsarism, a Tsarism period, Azerbaijan Democratic Republic (ADR) (as she calls the first independence period), a Soviet period and a post-soviet period (as she calls the second independence period). (Mirzəzadə, 2003, p. 233) In this chapter, her classification is preserved with a small change with the combination of two periods, a period until Tharism and a Tharism period, under the period named the pre-Azerbaijan Democratic Republic.

3.1.1. Pre-Azerbaijan Democratic Republic Period

Throughout history, Azerbaijani women alongside men have experienced a period of ignorance for many centuries, especially until the end of the XVIII and the beginning of the XIX centuries. During the medieval period, women came to the stage only with stories and epics as a daughter of very rich families with some few exceptions as long as Azerbaijan was taken as a part of the Eastern-Islamic World. (Amin, 2015) According to Kengerli, Traditional Azerbaijani woman's policy derives from three sources: an Islamic source that is shaped with a holy approach to women; a Turkish source that is based on courage and heroism; and a political experience from the Azerbaijan Democratic Republic and the Soviet Socialist Republic of Azerbaijan (ASSR). (Kəngərli, 2013) Azerbaijani women historically have been taken into account in the extent of purity and holiness. For instance, Azerbaijani women were presented in the sense of both motherhood and as a symbol of purity, morality who even could defend their motherland alongside with men if there was a need for it. Faradjov associates this fact with wisdom and holiness of women for society. (Ferecov, 2011) In this example, it is easily noticeable that women are commented in comparison with men which makes them be taken in a backseat. If we observe another example, Kamala Haqverdiyeva writes in her book that "if we observe the history of women's movement in Azerbaijan, we can see that Azerbaijani women have written their name as a caring mother,

a strong-willed ruler, an innate-talented poet and have played a very crucial role in the formation of the system of the national-moral values of the people with their will, purity, and faithfulness”. (Haqverdiyeva, 2009, p. 199) This example again stresses the fact that women are being associated with some characteristics as purity, faithfulness, and womanhood is equalized with motherhood.

The characteristic of Azerbaijani women’s movement is one of the most questionable issues. Even if Azerbaijani women’s movement has been a part of international women’s movement, it has maintained its own specificity, especially until the last centuries. Azerbaijan is situated between the East and the West with a wide range of national ethnics, cultures, and religions, therefore, it has experienced a very dynamic, dimensional and unlike the way of historical development. Each above-mentioned element has influenced the formation of the women’s movement. Unfortunately, except some special cases, women’s movement has not been researched thoroughly, and that eventuates with unlawful, unwritten distribution of the sex roles in the family and the society, such as men are financial providers of the family, while women take responsibility of household work. (Ömərov, 2015, p. 15) While observing a historical approach to women in Azerbaijan, Ismayil Valiyev underlines that Azerbaijani women who have played an essential role in the society, especially as a mother, have experienced some difficulties due to foreign invader attacks, but he adds it was not a specific case only for Azerbaijan. (Vəliyev, 2002, p. 6) Here, Valiyev also associates women’s place in society with their function as a mother and extols their contribution to society as they replace men when there is an emergency case.

Abovementioned facts present the general historical approach to women in Azerbaijan and show how the place of women in society has been identified by men on a large scale. Even the traditional clothes of Azerbaijani women have been dominated by male approach and designed in order to please men. For instance, “kalaghayi”, the scarf that is one of the most ancient attributes of the traditional Azerbaijani female clothes, was prepared by men and each color, design of it shows men’s approach, feelings to women, according to Abdullayeva and Shukurova. (Abdullayeva & Şükürova, 2017)

Historically Azerbaijani women’s movement has not reflected a feminist point of view. An approach to women has derived from a traditional maternal culture that is based on fertility and motherhood. Being a mother has turned into a social duty or responsibility of women. Women have been under the protection of men. But at the same time, when a feminist movement started to spread all over the world, Azerbaijani women tried to keep

pace with it. They could get rid of a veil that was a symbol of outmodedness. (Ömərov, 2015, p. 15) In defiance of all obstacles and real situation of the country, women in Azerbaijan did not resign themselves to disadvantaged conditions and inch by inch strived against the situation. “Qadin.net”, the first national women’s portal of Azerbaijan (qadin.net: The first national women's portal of Azerbaijan, 2011), shares a brief information about women who have created a path for other women by doing some things for the first time in the history of Azerbaijan what were seen as male responsibilities before, for example, Hamida Malikova (1856-1929) – the first female director at school, Khadija Alibeyova (1884-1961) – the editor of the first women’s journal “Ishig”, one of the first female teachers and the first female playwright, Nigar Shikhlinskaya (1878-1931) – the first female nurse, the first woman with higher education who graduated from the Transcaucasian Girls Institute, and the first women who got a military rank, Sona Valikhan (1883-1982) – the first female professor, Govhar Goyarchin (1887-1960) – the first professional theater actress, Eynulhayat Bakhishova (1888-1955) – the first Muslim female mathematician with higher education and so on. This information shows the first steps of the active integration of Azerbaijani women into the different spheres that can be evaluated as quite revolutionary for that period. Sabir Mammadov Gandjali (Кәһчәли, 1973, pp. 5-7) emphasizes the effectiveness of the activities of enlightened women at the beginning of the XX century who were not content to only participate in the different areas of the cultural and social life, from education to charity, from music to artistry, on the side, they were taking the first steps of the fight for freedom and revolution, even it was quite difficult after a long period of ignorance. Sevinj Abbasova (Abbasova, 2014, pp. 131-136), in her book, highlights the essence of the activities of Hanifa Malikova-Zardabi who studied in Tbilisi, “Müqəddəs Nina” (Saint Nina) girls’ school. She writes a very interesting story about that woman. When Hanifa Malikova-Zardabi came back from Tbilisi to Baku, she made a shock effect in the country because of her appearance. She was not covered with a veil which was quite alien for the local society and that is why she opened a new page under a light of enlightenment. Another enlightened woman, Hamida Javanshir Mammadguluzade’s activities are stressed by Abbasova. She was fighting for the rights of women to have education in their mother language and she could open the first school where girls could study along with boys in one of the village areas that was one of the last wills of her father. This fact shows how some enlightener men were interested in the struggle for women’s better situation at that period. Hamida Javanshir Mammadguluzade was also the first Muslim woman in Azerbaijan who made a speech at the international conference.

From the middle of the XIX century, enlightenment process started to experience its high level in Azerbaijan that resulted with development of many potent communities, such as “Nəşri-Maarif”, “Nicat”, “Şəfa” and etc. This period also affected women’s situation positively. Many female communities, especially charity communities, started to operate, such as “Qafqaz Müsəlman Qadınları Xeyriyyə Cəmiyyəti”, “Müqəddəs Nina” (Saint Nina) and “Müqəddəs Ripsimi” (Saint Ripsimi) Russian charity communities. “Müqəddəs Nina” (Saint Nina) community should be highlighted in the process of enlightenment during the 1850s in Azerbaijan that situated in Tbilisi and opened its branch also in Azerbaijan. 17 Azerbaijani women were employed as members of that community and that stimulated women’s movement in the country. That process continued with the development of several schools for girls in various cities, for instance in 1850 Mrs. Dilber who was enlightener opened a school for girls in Shamakhi with the assistance of her father, in 1865 “Müqəddəs Ripsimi” (Saint Ripsimi) community opened a school for girls in Irevan. Also in 1864 in Derbend, in 1872 in Zagatala, in 1873 in Shusha many schools for girls were opened. At the same time, in Baku, the first gymnasium for girls started to give higher education for women in 1874 that was followed by Gandja too. Savalan Faradjov gives plenty of examples of schools for girls that were funded by rich societies, communities and charity persons. Women’s integration process to social life continued for a long period. There was a very dangerous obstacle in front of that development. Tsar government although initially did not oppose to women’s integration process, afterward that process began to be counted as a real hazard and many of the schools for girls, charity communities that supported women’s movement were closed one after another. Starting from 1910s women’s enlightenment movement beat a path to the press. The first women’s journal “Ishig” started to be published in 1911. The fact should be taken into account that the women’s movement at that time was fully financed and motivated by enlightened, educated millionaires and their wives who could have a chance to study abroad. ("Azadlıq" qəzeti, 2012)

From the second half of the XIX century to the beginning of the XX century Azerbaijani women could have a chance to realize their potential, however, in comparison to men, women were represented in the social life with lower rates. Women who could enter the social life were mostly from aristocrat families and they were trying to educate other women. One of the most important aims of them was to integrate Azerbaijani women into the Russian and the Western culture and to eliminate the insufficiency of Azerbaijani women, in a broader sense Azerbaijani society in front of the developed countries. In that

process, two directions were essential for development: charity and enlightenment. (Məmmədova & Hacıyeva, 2003, pp. 42-43) In contrast to Europe, in Azerbaijan, there was a lack of a potential to protect the rights of women actively. Even a struggle for women's rights and freedoms was represented by national educated men, accordingly, gender conflict did not occur on a large scale. Men's volunteer participation in that process decreased the effects of feminist ideology. (Mirzəzadə, 2003, p. 222)

Even if we can consider the end of the XIX and the beginning of the XX centuries as a progressive period of enlightenment in Azerbaijan, women's question was being brought on the agenda by very few people. There were some real reasons for this slow improvement, such as the real situation, traditional, religious environment of the society. However, some educationist enlighteners, including Jalil Mammadguluzadeh, Abdurrahim bey Hagverdiyev, Mirza Fatali Akhundzade, Uzeyir Hadjibeyov, could imagine the importance of the equality between women and men. Generally, education of the society was inefficient and women were deprived of an education that obstructed the development of women in the society and women's movement was completely out of the subject. Jalil Mammadguluzade was complaining about the fact that even a few women who had a chance to study abroad did not pay attention to improve the situation of girls in the country. (Amin, 2015)

Rana Mirzazade (Mirzəzadə, 2003, pp. 234-236) gives some important examples from the period until ADR. In 1904-1905 some political groups, such as "Hummat" asserted some specific requirements to solve women's problem, including maternity leave for women, reducing working hours for mothers with infants, a special medical aid for women who are working at petrol industry. In 1905-1907 in Baku, Gandja, Shaki women participated in trikes alongside with men to show their dissatisfaction. In 1917 women's department of "Hummat" was established. Ismayil Valiyev (Vəliyev, 2002, p. 6) also stresses the importance of the period between the XIX and the XX century. He writes the fact that in 1915 there were already 11 gymnasiums and 2 pro-gymnasiums for girls in Azerbaijan. He adds one more very important issue: In 1917, when the congress of Caucasian Muslims was conducted in Baku, the question about the situation of women in Caucasus was discussed.

3.1.2. Azerbaijan Democratic Republic Period

In 1918 the Azerbaijan Democratic Republic declared its independence and that new republic played a very crucial role to forge ahead with the women's question. Even if some

steps had been taken until that new republic was announced, it was the first time in Azerbaijan the women rights and freedoms were officially brought to the agenda of the parliament and there was a great opportunity for women to become an active member of the democratic society. On 28th of May 1918, the Declaration of Independence of the ADR was accepted and the fourth article of that declaration was dedicated to the principle of equality that still fits properly to the gender policy of the modern era. (Haqverdiyeva, 2009, p. 199) The fourth article of the Declaration of Independence: “The Azerbaijan Democratic Republic ensures the political rights and the citizenship right to the all citizens who live within the borders of it, regardless of nationality, sect, class, stratum and sex.” (Ministry of Culture and Tourism of the Republic of Azerbaijan and Azerbaijan National Library named after M.Fatali Akhundov, 2008, p. 14) In this article, the issues related to education and women equality was emphasized and it declared equality in any instance without any type of discrimination. (Алиева, 2013, p. 251)

After the announcement of the ADR, when the constitution ensured the rights and freedoms to Azerbaijani women, also equal citizenship for women was guaranteed. After that step, a new stream started to get around. Besides the enlightenment, education, and charity, the revolutionary movement began to grow and it did not include only men, but also women. (Məmmədova & Hacıyeva, 2003, p. 44) In the ADR in order to ensure the equal rights and freedoms of Azerbaijani women some legal reforms were made. During the second meeting of the parliament the program covered some important issues, including 8 hours of workday (28. Article), one day off per week (29. Article), working prohibition for children under the age of 16, 6 hours workday for the young people between the ages of 16 and 18 (42. Article) regardless of any sex difference. Also, women were banned from some jobs that were considered as harmful for their health and body, pregnant women had a right to paid leave 4 weeks before and 6 weeks after childbearing (43. Article), and were provided with nursing homes for infants in factories (50. Article). In the second half of 1919 Azerbaijani Parliament accepted a number of laws to stimulate the process of democratization in the country. (Mirzəzadə, 2003, pp. 237-238)

Women’s equal rights did not remain on paper but were supported by some practical activities. On 21st of June 1919, the parliament ratified the regulation on the elections to the Constituent Assembly. According to that regulation, elections had to be held through equal, direct and secret voting. Any citizen aged 20 and over, regardless of sex, language, religion, and property had a right to participate in elections. ADR was the first republic in the Eastern

Muslim World who gave women a right to vote and stand for elections. (Haqverdiyeva, 2009, pp. 199-200)

It was a matter of the fact that women faced more obstacles to work as intelligent elite than men, but there was a growing tendency of rates of women who were working especially in the cultural, social, public spheres. The cause of that active participation was a reasonable policy direction of ADR on women's question. At that time schools for girls were opened in succession and women were prepared as qualified personnel for the society and that policy worked for women's more active role in comparison to the previous time. A very essential example of active women in the period of ADR, Shafiga Afandizade, should be pointed. She was the only female employee of Azerbaijani parliament and the first female journalist of the South Caucasus who did not even get any higher education, however, could work as a publicist and a pedagogue. Her job in the parliament was a stenographer and she was evaluated as a representative of all Azerbaijani women in the parliament. (Nicat, 2017)

ADR paid real attention to the nationalization of education in Azerbaijan. The Ministry of Education changed the name of the "Müqəddəs Nina" (Saint Nina) schools to national schools for women. As a result of the process of nationalization, in Marinski gymnasium, the biggest school for women in Baku, Azerbaijani women started to be employed for administrative posts and with efforts of those women, the number of Azerbaijani teachers increased from 5 up to 15 out of 57. Women's education level was one of the most crucial issues of the Republic. To exemplify the reforms for improving education, one very significant reform should be highlighted. The Ministry of Education combined Balakhani real school with the gymnasium for women in order to provide education girls and boys together. Additionally, the syllabus of schools for women optimized through the syllabus of real schools and gymnasiums for men, so girls began to get both humanitarian and technical education. In 1919 The Ministry of Education prepared directions to regulate labor and salary issues of female teachers from Baku city schools and Marinski gymnasium. In 1918 in the teachers' Congress, the special commission linked to the Ministry of Education was created. That commission was in a charge to design a wide syllabus for women in gymnasiums. ADR opened a kindergarten with the freelance system under the Gandja Women's Gymnasium in order to secure the participation of women in the public sphere. (Qəhrəmanova, 2005, pp. 51-55)

In general, the ADR's policy was designed to follow democratic principles and hence women rights issue had a very crucial importance for the Republic. Mahammad Amin

Rasulzade, the president of the ADR ones stated: "If women of all nations are free and educated, Azerbaijani women cannot fall behind. (Qəhrəmanova, 2005, p. 50) He also stated that "the nations are built on the basis of the slavery of a family cannot compete with the nations are built on the basis of freedom and felicity of a family. Women form a considerable portion of the nation. If a woman is incapable, without rights and unskilled, it means half of the nation is sick and paralyzed." (Quluzadə, 2006, p. 36) He added in his another speech that "There is not any obstacle in front of women and men to participate in public administration" (Алиева, 2013, p. 253) and this statement highlighted the women's chance for participation in administration without any sexual discrimination.

Some sources highly criticize the ADR period and bring an accusation against the Republic with different arguments. Especially, Soviet sources claim that women in Azerbaijan was not free until 1920 and turns a blind eye to the reforms made during the ADR period. (Алиева, 2013, p. 237) Actually, if the government of ADR is observed through (Ministry of Culture and Tourism of the Republic of Azerbaijan and Azerbaijan National Library named after M.Fatali Akhundov, 2008, pp. 10-13), it is obvious that even ADR gave women a right to vote and stand for elections, still there was not any single female representative in the government. Moreover, there are some opinions that criticize ADR's reforms for being only an attractive tool to make a positive impression in front of the powerful states of the world. (Amin, 2015) Even though women were granted equal rights in the law on the citizenship of the Republic of Azerbaijan of August 11, 1919, the civil legal capacity of the woman was limited, in particular, it was said: married foreigners are allowed to enter Azerbaijani citizenship only together with their husbands. Although the subject was often brought to the agenda, there was a long way to go. In rural areas and villages, it required more effort to make radical reforms on women's question. Given the state of the mass consciousness of the lower strata of the urban and rural population of Azerbaijan, the government of the Democratic Republic and the parliament could not take radical reforms in the area of the women's issue. All time had to reckon with this, therefore "the parliament rejected several bills on the women's issue" - noted on January 8, 1920, at a parliamentary meeting non-partisan deputy from the Musavat faction Agha Haji Ashurov noted the fact that there were no women in parliament and they could not take part in delegations. After women were given equal rights with men, even they integrated to the all spheres of the life, including socio-political and cultural life, however working in the same enterprise and doing the same work with men, they could get only half or 1/3 of men's salaries. And it was

explained with the qualification issues of women. Even in Taghiyev's (Azerbaijani millionaire and philanthropist) factory, it was the case. For instance, in the field of textile, in 1919, men's salary was 702-875 rubles, when the women who were doing the same job could get only 390 rubles. (Алиева, 2013, pp. 242-260)

However, the positive progress of women's situation in the society was a successful continuation of the women's movement started before the declaration of ADR and it created a required legal basis for the following period. Even if the reforms and functions of the government can be criticized, it should be taken into account that women's rights were not just given by the government. Together with the government, the women themselves joined the struggle of the protection of women rights. In "Azerbaijani Woman" newspaper, Shafiga Afandizadeh published many articles on women's equal rights. In one article she wrote: "In which countrymen do have more rights which women are deprived of, development cannot be a topic." (Алиева, 2013, p. 252) Again in "Azerbaijani Woman" newspaper, Mirzabala Mammadzadeh wrote: "Women proved that they are live labor force". (Алиева, 2013, p. 253) On 28th May 1919, women joined meetings, events for the anniversary of ADR alongside men. (Алиева, 2013, p. 253)

In fact, ADR could not sustain its existence for a long time, but in that short period of time some educated, enlightener women, for instance, Salima Yagubova, Madina Giyasbayli, Shafiga Afandizade, could contribute for advancement of the situation of other women to realize the freedom ideas. Charity activities that were carried out before the ADR continued to proceed with their activities in the period of the Republic. Javanshir Rafibeyova, Hajar Sheykhzamanova, Govhar Gadjar, Hamida Javanshir, Nigar Shikhlinskaya, and others continued their charity activities in order to educate women. In 1919 Khadija Gayibova moved from Tbilisi to Baku and opened short-term eastern music courses there. (Vəliyev, 2002, p. 7)

At the end of the ADR period, Azerbaijani revolutionary women Ayna Sultanova, Jeyran Bayramova, Khaver Garayeva, Sayali Kosayeva, Sharabani Zeynalova, Jamal Idrisova, and others started to step in the line of communist revolutionists. And those women were in the line of initiators of the subsequent period: the Soviet period. (Кәнчәли, 1973, p. 7)

3.1.3. Soviet Period

ADR period was followed by the Soviet period in Azerbaijan. Kifayat Aghayeva (Ağayeva, 2014, p. 155) analyzes the Soviet period in three levels: 1920s-1930s, 1930s-1960s, and 1960s-1980s. In this chapter, this classification is used to analyze the Soviet period. Ismayil Valiyev (Vəliyev, 2002, p. 7) observes the Soviet period in two senses: years of peaceful development, when the reforms and laws were prepared to guarantee the equal rights; years of the II World War, when Azerbaijani women worked, fought together with men in the army. This point of view gives us a chance to evaluate the first level of the Soviet period as years of peaceful development. The first level was identic especially with the orders and commandments on the women's rights and equalities. That legacy mechanism aimed to secure the equal political and social rights of women, the abolishment of the bourgeois families and the creation of the free alliance of women and men, the participation of women in the public sphere alongside with men, transferring the responsibility of child-rearing to the state in order to reduce the responsibilities of women and etc. To achieve those goals, the state replaced the Imam (religious) marriage with the civil marriage, simplified the procedure of divorce, gave women the freedom to change or not to change their surnames after marriage, regulated the wage equality between women and men. The laws preserved efficacy with minor changes during 70 years. (Ağayeva, 2014, pp. 155-156)

When we check the sources that were written during the years of Soviet governance, it is clearly seen that authors shared mostly their positive opinions. For instance, Sabir Mammadov Gandjali evaluates Azerbaijan's entrance to the Union of Soviet Socialist Republics as real happiness for Azerbaijani women in his book "Өмүрлөрдөн сәһифәләр – Страницы жизни" (The Pages from the Life). He substantiates his idea with noticeable differences in the life of women between the Soviet period and all previous periods that he calls "old world". He stresses the "Şərq Qadını" (Eastern Woman) journal and its role in the public-political life of Azerbaijan.

During 1920s-1930s Azerbaijani women could already integrate to really a wide-range of spheres from science to the economy. In the year he wrote the book there were already 52 female professors, approximately 1300 female candidates of sciences, more than six thousand female scholars. At the same time, 70% of all doctors in the country were female. And women could participate in the cultural fields, including theatre, music, literature and etc. Even the chief director of the Berlin TV, Ellen Vega shoot a film named "Azerbaijani Women". (Кәһчәли, 1973, pp. 7-9)

Productive usage of the economic and moral potential of the society was the most important requirement to implement a new socialist model and it aimed a professional specialist training. Education was based on the communist way of teaching. The Cultural Revolution was connected with the women's question and therefore women were thrown in any area of the social life. At the beginning of the Soviet period, the women's movement started in Russia and spread quickly to other countries that were under soviet control. However, Azerbaijan's specific conditions required a specific way of approach and policies to awaken the consciousness of women and to convince them to be more active in communist society. (Məmmədova & Hacıyeva, 2003, p. 46)

Socialist state authorized the equality of women and men by law advocating the egalitarian ideology. Under the socialist governance, women's situation amended especially in terms of the economic perspective. Women could have higher employment rates than previous periods and they could have health protection and insurance both for themselves and their children. Social policy supported women's better access to education and it affected their participation in the family, society, politics, public sphere and etc. in a positive way. (Mövsümova, 2003, pp. 145-146) After gaining legal equality during the Soviet period, Azerbaijani women could have a chance to practice it in reality. As a consequence of the real laboring right, economic freedom was possible for women. The laws, governmental and social institutions protected women from different kinds of violence and restrictions of rights.

ASSR's constitution not only guaranteed the equal rights of women in any sphere of life but also it gave additional rights to women considering their specific organism and maternity functions. For instance, after divorce women's and children's rights were protected both legally and financially and women had an exclusive right to live with children rather than men. Realization of the women rights in Azerbaijan during the Soviet period was the part of the policy of the Soviet government that included all classes also both sexes. That policy covered mostly employment, health, habitation, education, vacation, retirement and other issues that assisted the situation of women effectively. (Mirzəzadə, 2003, pp. 239-240) On account of creating "a new model of human" the Soviet leaders practiced even very radical events and reforms in the alliance Republics, including ASSR under the light of socialist ideology. For instance, the government raided with the police forces to the families who avoided to send girls to the school. (Amin, 2015) Generally, from the first years of the Soviet period, many reforms were done by the government in order to achieve gender

equality in the country. One of the very crucial reforms of the Soviet government was the first decree on the rights of abortion in 1920. The abovementioned issues related to divorce and abortion were reflected in the Family and Marriage Resolution in 1926. (Ağayeva, 2014, p. 162)

The second level of the Soviet period was identical with obstacles and difficulties in front of the development process. Firstly, in 1936 the right to give up the idea of abortion was documented that created barriers for the abortion policy. In 1944 the divorce proceedings of the officially married couples were complicated with the new code. New laws resulted in the increasing tendency of secret abortions and death of mothers. In order to decrease the duties and responsibilities of women, the government opened child-care organizations, the dining halls for workers at workplaces, special laundries; produced new household equipment during the second level of the Soviet period, however neither in 1930s-1940s nor in the subsequent years the responsibility of women did not abate. (Ağayeva, 2014, pp. 163-164)) In 1923 in total 3000 women were employed in production, however in 1933 that indicator increased up to 15000 as a result of active participation of women. The 1930s are actually years of the recession of many important policies, including women's movement because of many repressions and persecutions by the central government and during those years all the women's clubs were closed and many women's organizations could not continue their activities. In the field of higher education, a number of reforms were instituted. In all universities and high schools women could get education together with men and women also had a chance to carry out researches and fully work in the field without any discrimination. (Məmmədova & Hacıyeva, 2003, p. 47)

In the 1930s the women's wing of the Communist Party, all women press, and some popular women's organizations were disaffirmed. The role of women in the political life was limited with participation in the Communist Party and the government, at the same time during that period repressions affected the activity and the life of women as a part of the intelligent section of the whole society adversely. The government began to require women to work in the public sphere, industry, and farms without compensating their domestic labor. (Mirzəzadə, 2003, pp. 240-241)

As it is abovementioned, the years of 1941-1945 covered the war period in the Soviet Union which is a part of the second level of the Soviet period due to Ağayeva's classification and brought with itself many obstacles and problems. However, those difficulties also had an effect on women's integration into the social and political life of

society. “From the first week of the war, Azerbaijani girls and boys applied voluntarily to the military Commissariat. From Azerbaijan, in total 700000 people including women, more than 10000 went to the frontline. In 1957 V. A. Belyayev wrote a monograph about Azerbaijani women who fought during 1941-1945. In this monograph, he highlighted the contributions of Azerbaijani women by working in the field of petrol industry, transportation, and railway. At that time women worked not only in the field of petrol industry, transportation, and railway but also in food needlework, textile industry, and many other areas. All this information was published in Soviet press, for example in “Бакинский Рабочий” (Baku Workers) newspaper and is saved in the archive of “Азнефти” (Azneft).

T. A. Novruzov, in his monograph, stated that Azerbaijani women both in the cities and villages were working in this period. They were working in the collective farms for agriculture and livestock sector. In addition, they were employed as mechanic, tractor driver, and combine operator. Because while their male family members were fighting in the frontline, they had to fill their gaps. M. Q. Abbasov, in his monograph, stressed the importance of petrol of Baku for the victory and the role of Azerbaijani women in this industry. Q. A. Madatov noted in his monograph, the same role of women in the field of petrol industry which made Azerbaijan SSR inevitable in the war against Fascism. I. M. Hajiyev, in his monograph, underlines the place of Azerbaijani women in socio-political and cultural life during 1941-1945. How Azerbaijani women had equal rights in society before the war, this equality continued during the war period. The women joined the frontline, worked as nurses to treat the wounded, they were part of partisan groups against fascism. Azerbaijani women were doing their male family member’s jobs. They took over male work successfully. In the petrol industry, half of the total workers were women. Azerbaijani women were making blood donations. During 1941-1945 women took high positions in administration, party, trade unions as a result of active participation in socio-political activities. (Мурадова, 2016, pp. 4-9; 82-84) Quluzade (Quluzadə, 2006, p. 43) shares the fact that Azerbaijani women during the Soviet period participated actively and took office in legacy bodies, health institutions, and scientific organizations. For example, the last speaker of the Supreme Soviet of ASSR was a woman. At the end of the ASSR, the literacy rate of the country was 100% and it means there was not any single illiterate woman.

The third level, 1960s-1980s, covered the last 30 years of ASSR. After the death of Stalin, the state started to interfere the private life less. Actually, the rate of working women in the various spheres was quite high, but it did not mean that there was real equality between

women and men. Women were mostly employed in less prestigious, less paid jobs under the control of men. The government tried to decrease the indicators of divorce with more soft policies, but on the contrary, in the 1970s those indicators rose dramatically. Afterward, a new policy developed in the frame of перестройка (reconstruction) and that policy supported the tradition “to send women back to the house”.

In the 1990s the consequences of that policy showed the fact that the new policy could not work and even it brought new problems with itself, such as unemployment of women and violence against women. (Ağayeva, 2014, pp. 167-168) Mammadova and Hajiyeva (Məmmədova & Hacıyeva, 2003, pp. 47-48) state that during the 1960s and 1980s already 35-40% of all students at universities and high schools were female students. In 1980 768000 women were employed in the National Economy. However, equality was not fully achieved. Female labor was highly abused by the government. While women were working in particular in troublesome fields, such as cotton growing, tea cultivation and etc., men were controlling the female labor.

Elmira Gadirova (Гәдирова, 1982, pp. 6-7; 172-174) takes into account some statistic data to analyze the situation of women. Literacy rates of women between the ages 9-49 were respectively 96%, 99.5%, and 99.9% in 1959, 1970 and 1979. In 1980 32.4 thousand (47% of all professional with higher and secondary education) women were employed in the National Economy of the country and approximately half of 1.6 million people who participated in the socialist-communist construction was female. Due to statistics, generally in 1980, 43% of all workers were female; 232.4 thousand women with higher and secondary education were employed in the National Economy. Between the years 1965 and 1980 the rates of female students in schools rose from 35% up to 40%, in secondary schools from 33% up to 45%. In the same year, 23 thousand female students were studying in technical-profession schools and that percentage was 17 times higher than in 1965. During the 1970s some academic research was done by different academics on the topic of women’s situation in Azerbaijan. H. Sultanova wrote a book named “Səadət” (Felicity). In that book, women’s movement in Azerbaijan, the fight for equal rights and freedoms and other really important issues were investigated thoroughly. Another book “Azərbaycan Qadınının Səadəti” (Felicity of Azerbaijani Women) written by A. Ahmadova explains briefly the changes in the life of Azerbaijani women after the October Revolution and their participation in the process of socialist construction. Sh. M. Muradov, in his monograph named “Azərbaycan SSR-də qadın əmək ehtiyatlarından istifadənin ictimai-iqtisadi problemləri” (Socio-

economic problems of the use of female labor resources in the Azerbaijan SSR), gives detailed information about women's employment after the October Revolution and its characteristic features in the process of communist development of the society in economic terms. (Гәдирова, 1982, pp. 8-9)

It is really interesting to pay attention to the book "Azərbaycan Qadınının Səadəti" (Felicity of Azerbaijani Women). The book was written in 1974, during the Soviet period. Ahmadova relates the freedom of Azerbaijani women during that period with the struggle against ignorance and Islamic fanaticism. She appreciates the act of avoiding a veil by women and joining the line of communists. She highlights the fact that before the Soviet period there was not any single female specialist with higher education in Azerbaijan. The time she wrote the book there were already more than 122 thousand female specialists with higher and secondary education. (Əhmədova, 1974, pp. 7-8)

To strengthen and accelerate the process of achieving gender equality, the Soviet regime established various women clubs, councils, conducted congresses and motivated women with different orders, medals, and titles. In the Soviet period, the foundation of women's clubs had been a characteristic feature of the women's movement. The first women's club was established in 1920 at the initiative of Jeyran Bayramova and that club played a considerable role to improve women's situation in the country. (Haqverdiyeva, 2009, p. 200) That club proved the effectiveness of the women clubs to gather many female activists under one roof. Furthermore, in 1920 the Central Women Council under the Central Committee of Azerbaijan Communist Party was affirmed. Afterward in different regions, many jenotdel (women's departments) were founded. As a planned result of over twenty decrees and resolutions on different topics related to the women's question, especially in the first five years, women began to be involved intensively in production.

In the 1960s in various regions female councils started to operate. Those councils were responsible to assist women with three main functions: mothering, house-keeping, and laboring. In the late 1980s, there were over 1000 female councils all over the country at the initiative of Azerbaijan Communist Party (ACP) and under the leadership of the Soviet Women's Committee. (Məmmədova & Hacıyeva, 2003, p. 46)

In order to widen the participation of women in society, a very innovative step was taken by the government in the Soviet period. The Congress of Azerbaijani women began to be held. In 1921, 1957, 1967 and 1972 four big conferences of Azerbaijani women were conducted and all of them played a very progressive role for the development of the women's

movement in Azerbaijan. (Vəliyev, 2002, pp. 7-10) The first congress of Azerbaijani women was held on 8-11th of February 1921. At the first congress, 1188 representatives participated. Very crucial topics for that time, such as polygamy, women's clubs were discussed there and "The Address to all Eastern Women" was accepted unanimously. The second congress of Azerbaijani women was held on the 28-29th of March 1957, after 36 years. At that Congress in a total of 23.8 thousand women, including 18.5 thousand representatives participated. In total 745 representatives from all city and provinces were selected for the Congress and 515 out of 745 were Azerbaijani women, 125 were Russian and the others were representatives of other nations. The third congress of Azerbaijani women was held on the 20-22nd of October 1967. At that Congress in total 506 representatives were participated and the topics of the congress covered the new perspective of the view for the cultural and political development of Azerbaijani women. The fourth congress of Azerbaijani women, actually the last one for the Soviet period was held on 15-16th of June 1972. At that Congress, the summary of the actions and work had been done and the upcoming problems can be practiced were discussed (Haqverdiyeva, 2009, p. 200).

A rhetorical structure of "The Address to all Eastern Women" showed that the contingent was addressed was totally uneducated. Due to the repressions and the persecutions in the 1930s, there was a big-time lap between the first and the second congresses. At the second congress, the role of women in the execution procedure of the decisions of the Soviet Communist Party was on the agenda of representative women. At the third congress, there were in total of 506 representatives. (Məmmədova & Hacıyeva, 2003, p. 47)

During the Soviet period, Azerbaijani women were rewarded with different titles and medals for their labor in different fields. They could work in the legislative and governmental institutions and agencies. Valiyev emphasizes Prof. Dr. of Medical Sciences Sona Valikhan in especial who was the first Azerbaijani candidate to get a title of Nobel Prize Laureate in the field of science. (Vəliyev, 2002, pp. 7-10) The Communist Party was motivating women with different types of titles financially and morally, for instance, "a Socialist Labor Heroine" was one of those titles. (Məmmədova & Hacıyeva, 2003, p. 48) The Communist Party awarded 34 women with the title of "Heroine of Socialist Labor" in 1966-1988 and hundreds of women were awarded different titles, such as "Lenin", "The Red Labor Flag", "The October Revolution" and "Labor Order". (Гәдирова, 1982, pp. 172-174)

There are some points that criticize the Soviet period for not creating the real equal environment especially practically. As an example, even if the Soviet period opened the doors for women with education, employment opportunities, it skipped the social, cultural and traditional background of the country that was a big barrier in front of the fundamental change. (Amin, 2015) Actually, Azerbaijan had a different development history from other countries of the Soviet Union, however, the central government applied the same policies to all countries, reckoning without differences.

Another problem was related to alienation in society. The rights of women were considered in the frame of the rights of working class, however, that policy excluded housewives, peasants, merchants, noble women, women from clergy class and others, so they could not have the same rights with the working class. Also, new policies did not take away or even ease women's responsibilities at home. Domestic labor, such as cooking, child-rearing, and other housework, was still the unpaid duty of women and it could not be compared with the crucial issues, including military, ideological, financial and industrial work that was carried out by men. Another very crucial issue, Not only in the state issues but also at the administrative level, women did not have an authoritative say. Any single meeting of the women's wings could not be conducted without the control of the Communist Party and there should be at least one representative from the party. Men's higher possibility to be employed in the administrative posts was explained with their more developed political education and activity rather than women. Administration-related problems were followed by the stereotypes that came from the traditional, historical culture of the society. Even if women were more educated and skilled in comparison to the previous times, the ideal image of a woman could not be changed; she had to be dependent on the family, devote herself to a husband and children, take a responsibility of managing household, so they did not have a real opportunity to practice their education and skills for political activities fully and that resulted in their lack of self-confidence. (Ağayeva, 2014, pp. 156-161)

Mirzazade (Mirzəzadə, 2003, pp. 240-241) highlights the fact that female labor was highly abused by the government. While women were working, in particular, in the troublesome fields, such as cotton growing, tea cultivation and etc. men were controlling the female labor. Furthermore, the centralization and totalitarian policy of the period of Stalin triggered the regression of the women's movement. Heydar Aliyev, the first secretary of the Central Committee of the Communist Party of Azerbaijan and then the head of the republic, accentuated a very important issue about women's situation during ASSR in one of his

speeches. He told that even if there was a real development for women to make themselves heard in the big cities, in the village and rural areas women did not have the same opportunities to advance their education and skills, to participate in the social and the public sphere due to the patriarchal vestige of the society from the previous periods and unfortunately the policies of the government was not really efficient to change the situation in those areas. (Əhmədova, 1974, p. 34)

3.1.4. A post-soviet Period

The post-soviet period, the period of the Republic of Azerbaijan (AR) is analyzed under two headlines: Statistic Data analysis and Legal Framework. All the tables that contain statistical data are taken from the web page of the State Statistical Committee of the Republic of Azerbaijan. (The State Statistical Committee of the Republic of Azerbaijan, 2017)

3.1.4.1. Legal framework

Hadi Rajabli, a member of the parliament of the Republic of Azerbaijan, stressed in his speech that during the 22 years, in the parliament, 72 laws related to women rights and issues have been accepted and the state has joined 87 international conventions on this issue. (Sputnik Azerbaijan, 2017)

In this brief part about the legal framework, some main laws, codes, and decisions of the Republic of Azerbaijan will be analyzed in order to observe the women rights and freedoms on the legal level. Firstly, the Constitution of the Republic of Azerbaijan, the primary law of the state, will be taken into consideration. Then the Law of the Republic of Azerbaijan on Prevention of Domestic Violence; and The Law of the Republic of Azerbaijan on Gender (Women and Men) Equality will be checked over. Finally, one decree “The Decision on Approval of the List of Fields of Production, Occupations (Positions), as well as Underground Work, which is prohibited for the Use of Women's Labor that is Hazardous and has Hard Working Conditions” will be included within the legal framework.

The Constitution of the Republic of Azerbaijan was adopted on the 12th of November 1995 and came into force on the 27th of November 1995. Due to the constitution, “The Azerbaijani people include citizens of Azerbaijan that live in the territory of the Republic of Azerbaijan or outside the country and that obey the Azerbaijani State and its Laws.” (First part, chapter 1, article 1, II). The Republic of Azerbaijan ensures the improvement of the well-being of the people and every citizen, their social protection and normal living

standard.” (First part, chapter 2, article 16, I) Abovementioned sentences show that through the constitution all citizens should be equal without any discrimination. Then it is followed by human dignity, rights, and freedoms. The Constitution declares that “Human dignity is protected and respected.” (Second part, chapter 3, article 24, I), “Every citizen from birth enjoys inviolable, undeniable and inalienable rights and freedoms.” (Second part, chapter 3, article 24, II), “Everyone is equal before the law and the court.” (Second part, chapter 3, article 25, I). Chapter 3 of the second part is very important to be analyzed for women rights, freedoms and equality. “Men and Women have equal rights and freedoms.” (Second part, chapter 3, article 25, II), “Everyone has equal rights and freedoms irrespective of race, ethnicity, religion, sex, origin, property status, social position, convictions, political party, trade union organization and social unity affiliation. Limitations of recognition of rights and freedoms because of race, ethnicity, social status, language, origin, convictions, and religion are prohibited.” (Second part, chapter 3, article 25, III) have been mentioned particularly in the constitution. On education, the constitution also secures the right for every citizen to get an education: “Everyone has the right to an education.” (Second part, chapter 3, article 42, III) (The Constitution of the Republic of Azerbaijan, 1995)

In 2010, the Law of the Republic of Azerbaijan on Prevention of Domestic Violence was adopted that “defines and regulates actions aimed at prevention from violence committed through abuse of close relative relations, or current or past cohabitation and its negative legal, medical and social outcomes; provision of legal assistance and social protection of persons aggrieved from domestic violence; as well as eradication of conditions giving rise to domestic violence.” This law comprises of 20 articles that grouped into four chapters. This law covers general provisions, including basic definitions, legislation on the issue, main principles and persons whom the law is applied; procedure for considering complaints about domestic violence; preventive actions against domestic violence; and final provisions, including responsibility for violation of law. (The Law of the Republic of Azerbaijan on Prevention of Domestic Violence, 2010)

Another law that is highly related to gender equality, The Law of the Republic of Azerbaijan on Gender (Women and Men) Equality, entered into force in 2006. This law consists of 16 articles that secure equal rights to women and men and prohibits any kind of discrimination related to sex. It ensures the equal political, social, economic and education rights for women and men in all spheres of life without any exception. The 18th article stresses that “Persons guilty of violating the provisions of this Law are liable by the virtue

of the legislation of the Republic of Azerbaijan.” However, as the name of the law shows the fact that this law encompasses only two sexes, woman and man, in the context of gender. Due to the basic concepts of the law, gender is “a social aspect of relations between a man and a woman in political, economic, cultural and other spheres of public life” (Article 2.0.1) and gender equality is “equality of rights of women and men and equal opportunities to exercise these rights and their equal social status in society” (Article 2.0.2). (The Law of the Republic of Azerbaijan on Gender (Women and Men) Equality, 2006)

One decree should be highlighted in the legal framework is “The Decision on Approval of the List of Fields of Production, Occupations (Positions), as well as Underground Work which is Prohibited for the Use of Women's Labor that is Hazardous and has Hard Working Conditions”. This decree is in the force since 1997 and was accepted by the Cabinet of Ministers of the Republic of Azerbaijan. The decree provides a list of jobs where female labor is legally prohibited. The list covers some heavy industry facilities, some jobs that are harmful to health and some underground jobs. However, it is also disputable that women workforce should be prohibited totally in some fields of work life. (The Decision on Approval of the List of Fields of Production, Occupations (Positions), as well as Underground Work which is Prohibited for the Use of Women's Labor that is Hazardous and has Hard Working Conditions, 1997)

Equality of women and men has been noted in some other basic laws and codes of the Republic of Azerbaijan, including The Law of the Republic of Azerbaijan on Social Services (2011); The Law of the Republic of Azerbaijan Social Allowances (2006), Family Code of the Republic of Azerbaijan (1999); Labor Code of the Republic of Azerbaijan (1999); Criminal Code of the Republic of Azerbaijan; and Administrative Offences Code of the Republic of Azerbaijan (1999).

When we check the laws and codes, it is essential to highlight the fact that legally there should not be any sex-based discrimination against any person. Therefore, gender inequality should be analyzed in different dimensions rather than the legal background.

3.1.4.2. Statistic data analysis of the general academic environment of Azerbaijan

The recent statistics on literacy in Azerbaijan was published in 2009. According to this data, the literacy rate of the population is 99.8%. 99.7% of women and 99.8% of men are literate.

	Female	Male
Total	99.7	99.9
Urban areas	99.7	99.9
Non-urban areas	99.7	99.9

Table 3.1. Literacy rate of 15 years and older (according to the population census data in 2009), in percent (The State Statistical Committee of the Republic of Azerbaijan, 2017)

In Azerbaijan, there are different levels of education. The first level is middle school (*ilk peşə-ixtisas təhsil müəssisələri*) that covers eleven years of education and the first nine years are obligatory for everyone. Then in the second level, students continue to study either in the secondary specialized educational institutions (*orta ixtisas təhsil müəssisələri*) or universities. The basic requirement for attending secondary specialized educational institutions is being graduated from the obligatory nine years of educational level, while for applying for universities, students have to graduate from the first complete level of education which covers eleven years. For the second level of education, the national exams are available. In the third level, students get their master's degree (*magistr dərəcəsi üzrə təhsil*) and for this level of education, they attend again a national exam. In the fourth level of education, they get their Ph.D. In Azerbaijan, there are two kinds of doctorate: doctorate of philosophy and doctorate of science. Being a doctor of science is a higher academic level than being a doctor of philosophy. Finally, academics try to be a member of the Azerbaijan National Institute of Sciences which is a very prestigious academic position.

The table below illustrates the fact that in the country 25.1% of all students in the first level of education which is obligatory are female and 74.9% are male. The difference is quite high and it can be explained with more interest of families to motivate their sons for getting an education rather than their daughters. Unfortunately, even it is obligatory, some girls do not have enough access to get education due to traditional, cultural, religious and etc. barriers.

Ages	Sex distribution	
	Female	Male
Until 15	24.2	75.8
15	13.7	86.3
16	17.5	82.5
17	21.2	78.8
18	31.7	68.3
19	43.7	56.3
20	38.2	61.8
21	35.2	64.8
22	34.5	65.5
23	25.7	74.3
24	20.8	79.2
Total, in percent	25.1	74.9

Table 3.2. The distribution of pupils by sex and age at the middle schools (by the beginning of 2017), by percentage

According to the statistics from the beginning of the 2016-2017 academic year, 40.2% of female students preferred to study in education, 17.5% in health, 13.3% in economics and administration, and 11.6% in culture and art in the state secondary specialized educational institutions. In other specialties, there were very few female students. If we check all specialties, we can feel gender preference differences clearly, especially in technique specialties it is very rare to find female students, for instance, in marine engineering and shipping only 1.1%, in ground transportation and transportation operations 8.0%, and in underground processing of mineral deposits 9.6% of all students were female, while, in humanitarian and social specialties this rate was 94.2%. But in general, in the state secondary specialized educational institutions, female students preponderated quantitatively with 67.7% rate. From the first sight, it seems very optimistic, however, if the situation is observed deeply, female students who choose to study in these institutions do not continue their education in universities and further levels and finish their educational activities as soon as possible.

Specialty groups	By the end, in percent		Sex distribution	
	Female	Male	Female	Male
Education	40.2	11.7	87.3	12.7
Health	17.5	8.2	81.0	19.0
Culture and Art	11.6	9.0	72.1	27.9
Humanitarian and social specialties	2.3	0.3	94.2	5.8
Socio-cultural service	2.9	7.2	44.2	55.8
Economics and Management	13.3	12.0	69.0	31.0
Radio engineering and telecommunications	1.5	3.7	44.1	55.9
Agriculture and fishery	0.7	1.4	52.0	48.0
Construction	0.3	1.2	33.6	66.4
Power engineering	0.4	5.9	13.1	86.9
Underground processing of mineral deposits	0.2	3.4	9.6	90.4
Ground transportation and transportation operations	1.0	24.1	8.0	92.0
Marine Engineering and Shipping	0.0	4.4	1.1	98.9
Other specialties	8.1	7.5	68.7	31.3
Total, in percent	100	100	67.7	32.3

Table 3.3. Distribution of students of the state secondary specialized educational institutions by specialty groups at the beginning of the 2016/2017 academic year, by percentage (The State Statistical Committee of the Republic of Azerbaijan, 2017)

In the private secondary specialized educational institutions, the situation was quite similar at the beginning of the 2016-2017 academic year. The only difference was there was less range of specialties and most of them were humanitarian specialties, thus predominantly, female students preferred to study in these institutions. As a result, 60.5% of all student who has studied in the private secondary specialized educational institutions were female.

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female students preferred to study in these institutions. As a result, 60.5% of all student who has studied in the private secondary specialized educational institutions were female.

Specialty groups	Sex distribution	
	Female	Male
Education	70.2	29.8
Humanitarian and social specialties	58.8	41.2
Socio-cultural service	60.1	39.9
Economics and Management	62.9	37.1
Other specialties	57.2	42.8
Total, in percent	60.5	39.5

Table 3.4. Distribution of students of the private secondary specialized educational institutions by specialty groups at the beginning of the 2016/2017 academic year, by percentage (The State Statistical Committee of the Republic of Azerbaijan, 2017)

At the beginning of the 2016-2017 academic year, at state universities 48.7% of all students were female and 51.3% were male. The rates are quite similar, however, again it is better to review gender differences among specialties. Only in three fields, education, nature specialties and culture and art, more female students studied than male students. In the other specialties, there were, without any reserve, more male students. The highest gap was in technical and technological specialties which are culturally treated as specialties appropriate for men.

Specialty groups	Sex distribution	
	Female	Male
Education	77.6	22.4
Nature specialties	62.1	37.9
Culture and Art	60.0	40.0
Humanitarian and Social	46.5	53.5
Health, welfare and service specialties	42.6	57.4
Economics and Management	33.6	66.4
Agricultural specialties	38.1	61.9
Technical and technological specialties	26.9	73.1
Total, in percent	48.7	51.3

Table 3.5. Distribution of students of the state universities by specialty groups at the beginning of the 2016/2017 academic year, by percentage (The State Statistical Committee of the Republic of Azerbaijan, 2017)

At private universities, the situation does not differ from state ones. Again in three specialties, female students dominated, while the other specialties were dominated by male students.

Specialty groups	Sex distribution	
	Female	Male
Education	82.4	17.6
Nature specialties	41.0	59.0
Culture and Art	57.6	42.4
Humanitarian and Social	57.5	42.5
Health, welfare and service specialties	30.4	69.6
Economics and Management	28.9	71.1
Technical and technological specialties	20.7	79.3
Total, in percent	45.4	54.6

Table 3.6. Distribution of students of the private universities by specialty groups at the beginning of the 2016/2017 academic year, by percentage (The State Statistical Committee of the Republic of Azerbaijan, 2017)

The table below matters in terms of the research too much. So much so that, in order to see the general table in academic life, it is very important to analyze the statistics of the teaching staff at both state and private universities. Firstly, at state universities, the situation

is substantially worrywart. The table enumerates academic positions in a hierarchal row. The highest academic position at university is rector and only 13.9% of rectors were female at the beginning of the 2016-2017 academic year. Gradually up to the end of the list number of female staff increased. Only in the last two positions, female academics are more than male academics. Especially, teachers and assistants comprise of mostly female academics with 70.9% rate. The reasons for this inequality can be explained by facing more barriers in further years of academic life for women and having to put their academic career on the back burner due to personal and family responsibilities. Surprisingly, due to the statistics, there were more female academics than male ones in total, however, the reason is quite simple. At universities there are a large number of teachers and assistants who are mostly female, higher academic positions are slightly less.

	Sex distribution	
	Female	Male
Rector	13.9	86.1
Vice-rectors and Directors of branches	17.9	82.1
Laboratory and department managers	46.9	53.1
Dean of the faculty	20.1	79.9
Head of Department	23.7	76.3
Professors from the staff of the departments	21.9	78.1
Assistant professors from the staff of the	44.4	55.6
Head teachers	61.8	38.2
Teachers, assistants	70.9	29.1
Total, in percent	52.9	47.1

Table 3.7. The number of teaching staff at state higher education institutions at the beginning of the 2016/2017 academic year, by percentage (The State Statistical Committee of the Republic of Azerbaijan, 2017)

At private universities, the situation is even worse. Like state universities, at private universities also higher academic positions are occupied by men rather than women. For example, only 7.7% of rectors were female at private universities at the beginning of the 2016-2017 academic year. Unlike state universities, here even in total, there are more male academics than female. Only the rates of female head teachers are twice more than male and there is a small difference in teachers, assistants in favor of female academics.

	Sex distribution	
	Female	Male
Rector	7.7	92.3
Vice-rectors and Directors of branches	19.5	80.5
Laboratory and department managers	35.3	64.7
Dean of the faculty	39.5	60.5
Head of Department	27.5	72.5
Professors from the staff of the departments	20.6	79.4
Assistant professors from the staff of the	32.4	67.6
Head teachers	65.6	34.4
Teachers, assistants	53.3	46.7
Total, in percentage	43.8	56.2

Table 3.8. The number of teaching staff at private higher education institutions at the beginning of the 2016/2017 academic year, by percentage (The State Statistical Committee of the Republic of Azerbaijan, 2017)

In Azerbaijan, there are two kinds of doctors in academia: a doctor of philosophy and a doctor of science. From an academic perspective, a doctor of science has a higher profile and a more prominent title than a doctor of philosophy. If the statistics of people who study for being a doctor of philosophy and a doctor of science is observed, the situation related to gender inequality in different fields and specialties seems quite evident. First of all, judging by the overall number, even if female academics who try to be a doctor of philosophy predominate, the image changes entirely in terms of being a doctor of science. From another angle, there are some specialties that are evaluated more appropriate for women by society such as geography, art, pedagogy and in these fields, women do have a stronger influence than men. Not by a long chalk, in technique sciences, the number of women is small enough even to be ignored. Exempligratia, the most obvious example of this case, 100% of academics who study to be a doctor of science in geography are female, while the same percent is notable for male academics in the field of architecture. The table above is very essential to see the situation related to the reduced number of women in the higher stages of an academic career and gender inequality in different fields.

Specialty groups	Doctor of Philosophy		Doctor of Science	
	Female	Female	Female	Male
Pedagogy	71.6	52.2	52.2	28.4
Chemistry	86.5	53.7	53.7	13.5
Medicine	73.4	46.7	46.7	26.6
Biology	51.7	51.7	51.7	48.3
Psychology	74.3	-	-	25.7
Physics and Mathematics	75.7	29.6	29.6	24.3
History	71	45.8	45.8	29.0
Architecture	73.4	-	-	26.6
Philosophy	55.6	66.7	66.7	44.4
Political sciences	52.4	31.3	31.3	47.6
Philology	27.6	66.9	66.9	72.4
Art science	42.6	89.7	89.7	57.4
Technique	32.7	18.8	18.8	67.3
Economics	15.4	31.0	31.0	84.6
Geography	44.3	100.0	100.0	55.7
Agrarian	34.7	33.7	33.7	65.3
Law	53.1	16.7	16.7	46.9
Earth sciences	32.1	30.8	30.8	67.9
Other	60.7	0.0	0.0	39.3
Total, in percent	55.2	44.7	44.7	44.8

Table 3.9. At the beginning of 2017, the number of people studying to be a doctor of philosophy and a doctor of science in the field of education, by percentage (The State Statistical Committee of the Republic of Azerbaijan, 2017)

The table below conveys the academic degrees of supervisors of doctors of philosophy and the rates of sex distribution. Based on statistical data covering 2015, 2016 and 2017, it is quite obvious that a thumping majority of supervisors are male. While about 18-20% of doctors of philosophy who supervise doctors of philosophy are female, approximately 15-16% of doctors of science who assist doctors of philosophy are female and these indicators are quite inconsiderable. Only this data even evidences that academic life in Azerbaijan is founded on a patriarchal basis.

Sex distribution, in percent

	Female	Male
2015		
Doctor of Philosophy	18.4	81.6
Doctor of Science	16.5	83.5
2016		
Doctor of Philosophy	17.8	82.2
Doctor of Science	15.1	84.9
2017		
Doctor of Philosophy	20.1	79.9
Doctor of Science	15.7	84.3

Table 3.10. The academic degree of supervisors of doctors of philosophy, for the beginning of the year, by percentage (The State Statistical Committee of the Republic of Azerbaijan, 2017)

Finally, there is Azerbaijan National Academy of Sciences (ANAS) which currently has 6 Departments: Physical-Mathematical and Technical Sciences, Chemical Sciences, Biological and Medical Sciences, Humanitarian sciences, Social sciences, and Earth sciences. “Currently, more than 10 thousand employees, including 4939 scientific workers, 560 doctors, and 2046 doctors of philosophy operate in Azerbaijan National Academy of Sciences.” (Azerbaijan National Academy of Sciences, n.d.) To be a member of this academy is considered as very high status in academia in Azerbaijan. There are two types of membership in this academy. Firstly, there are active members. According to statistical data published at the beginning of 2017, there were 74 active members and only nine out of 74, in other words, just 12% of all active members were female. The second type of membership is corresponding membership. Again due to statistical data published at the beginning of 2017, 12 out of 115 corresponding members which makes just 10.4% were female. The figures reflecting the percentage of women are quite small that shows men are more advantageous in further levels of an academic career than women.

	Female	Male
Active members	9	65
Corresponding members	12	103

4. ANALYSIS OF EMPIRICAL EVIDENCE

4.1. Research Design and Methodology

This research explores the factors affecting the integration of female academics into academic life in two senses: academic activity and occupation of administrative positions. In order to do this research, qualitative research methods have been applied. To collect data interviews have been used.

The research design, methodology, interview development, the method of data collection and analysis of data are explained in this chapter. The source of data collection is data have been collected via face to face interviews. In Appendix A, questions of interviews are attached. The unit of analysis is female individuals working at two universities: Baku State University and The Academy of Public Administration under the President of the Republic of Azerbaijan.

4.2. Structure of Interviews

In order to get general information about interviewees, the first question was supposed to ask the basic questions about their age, academic level/title, administrative position, and marital status. Additionally, the place and the date of interviews have been mentioned. The second question purposed to collect data about how long the interviewees have been working at their institution and generally in academia. The third question was supposed to get information about administrative positions at universities. The gender equality issues were analyzed through the opinions of interviewees and their administrative positions were asked in order to find out that they can be active in terms of administrative issues or not. The fourth question was involved to ask about salary satisfaction of female academics. And in the second part of this question, the question was asked to determine that if a woman who works at academia can afford her life by her. Via the fifth question, the chances of female academics to conduct research projects at their institutions were investigated. To take into account background factors that affect the academic career of female academics, the sixth question covers the constraints for time management in terms of an academic career. This question was divided into two parts: If the interviewee tells that she cannot find enough time for her academic career, the main reasons were asked. If the interviewee tells that she can find enough time for her academic career, her domestic responsibilities were asked in order to find out that if she counts her domestic responsibilities as a barrier or not. The seventh

question was aimed to determine if female academics do have enough opportunities and possibilities to attend international projects that take place abroad. Again this question comprised two parts: If the answer was negative, the main obstacles in front of their participation were asked. If the answer was positive, the projects abroad that the interviewee participated and the length of these projects were asked. The eighth question was related to lookism in academia. The primary aim of this question was to find out if women feel comfortable with their appearance at their workplace and if there are any written or unwritten rules about their appearance. Through the ninth question, some information about family members of the interviewees was gathered in order to determine the background considerations and support for their success in terms of an academic career and their motivational reasons to choose this career by their families. The decision-making process at the institutions and particularly at faculties was analyzed via the tenth question. The main aim of this question was to identify the feasibility of female academics to participate in the decision-making process and the main occasions that women have right to speak and the main obstacles that stop them in the sense of active participation. The eleventh question was supposed to state the further plans of interviewees in an academic career. The basic objective of this question was to test expectancy of female academics about their career and their self-confidence. In the twelfth question, the current situation of female academics and the main conditions of their successful career was observed from the viewpoint and perspective of themselves. In order to analyze this question, own experiences and approaches of interviewees were taken into account. Via the thirteenth question which was the last question of the interviews, the accessibility of academic staff, especially academics who have high-rank positions were looked through. In this question, the questions were asked to find out that female or male academics are more accessible and keen to provide support for their followers.

4.3. The Method of Sampling

From the very beginning, it was decided that a unit of the research would be 30 female academics from two universities in Baku, Azerbaijan: Baku State University and Academy of Public Administration under the President of the Republic of Azerbaijan. For this purpose, firstly, we tried to contact rectors and deans of those universities to get permission for interviews. We got a descriptive letter from our institution that explained the purpose of the research. As a sampling method we used snowball sampling technique. We could manage to conduct face to face interviews with 25 female academics (14 from BSU, 11 from

APAPRA). Interviews were conducted in four days. Place of interviews was decided to be universities to create a comfortable environment for interviewees and to get a chance to conduct more interviews with female academics.

4.4. Limitations of the Study

While working on our study we faced some limitation in our research. Firstly, when we started to work on our study, the main limitation was literature and sources, because, in Azerbaijan, gender studies are not quite popular and it is very difficult to get access necessary sources on the topic. Unfortunately, most sources, such as books and articles have not been published on the internet and even sometimes it is impossible to find their names and details online. If you conduct research on gender issues and you do not dwell in the country, it takes more time and effort to access theoretical data. Further researchers should keep in mind that not only for empirical research but also the theoretical part of their study, it would be better to have a chance to spend some time in the country and to work on published materials directly there. Also, it is not easy to find all published material in one place, such as libraries or book shops. Before conducting research, it is essential to get a list of academics who work on gender issues and to check over their studies in order to find a way to access them. Sometimes, their books are not sold even in bookshops and getting in contact with writers and receiving the material by hand is the only way to access them. Moreover, an access archive materials to write a historical review was time-consuming and tiresome part of our study. The only way to access archive materials was by spending many hours in the National Library where we could not find a systematic search engine and had to check out materials one by one. And some archive materials are not permitted to be used by everyone. Furthermore, when we tried to collect statistical data, the up-to-datedness issue created a huge problem for us. Most of the statistical data we could get was outdated and therefore was not eligible for our study. Further researchers should take into account that if they work on statistical data, they have to contact different state and private organizations and ask for actual data. Last but not least, further studies may include queer theory and studies together with women studies.

When we talk about limitations related to the empirical part of our research, we have to mention that empirical research culture is quite a new trend in Azerbaijan. Especially, in gender studies, there are very few empirical researches. When we decided to conduct interviews, our first barrier was deciding on universities where we can get contact with

female academics, because, most universities are not open for this type of studies. For instance, firstly we wanted to do this research at both private and state universities, however, we could get permission only from state ones. Even at some state universities, rectors and deans refused our proposal from the beginning. Additionally, even we could not work with all faculties at two universities where we could conduct our research. For instance, at one university, we tried to talk to the dean of the faculty of mathematics, he told very openly, it is meaningless to conduct interviews with female academics, because women cannot be even successful at science. He added that if I went to ask questions from male academics, he could help me more. And when we met two young female academics at that faculty, we tried to talk to them directly, however, their dean influenced their decision and made them refuse our request. When we finally had permission from some faculties to conduct interviews at two universities, we faced another problem. Academic staff of universities does not have private offices and they work at shared offices. That is why we had to talk to interviewees at those offices and it affected our interviews negatively because interviewees could not feel free and comfortable in front of their colleagues. Another limitation of our study was related to recording our conversations with interviewees. All interviewees requested us not to make any record concerning safety and security issues. We could take only written notes and tried not to miss any detail. During face to face interviews, even we declared from the beginning that confidentiality of all answers would be secured and for the very reason we did not ask names, surnames, etc. from the interviewees, some of them still seemed very worried and asked from us many times not to write some of their opinions. Last, during our interviews, we felt a high level of mansplaining at one university. At least three times, male professors entered our interview place, interrupted our conversations and tried to explain to us how to conduct an interview with female academics and forced us to write how female academics have equal chances with male ones at their faculty and university and even they are respected more than them.

4.5. Research Questions

On the whole, the main aim of the research was to analyze the situation of women in academia in Azerbaijan. In plain words, even if there is some literature that researched the situation of women in society, there is a lack of research on the situation of women, particularly in academia. In general, the feminist perspective is quite new for Azerbaijani literature, so the research aimed to provide a new point of view for academic researches. To that purpose, feminist theories and similar researches on the topic were analyzed in brief and

the historical and general data about the situation of women in Azerbaijan were collected. Thereafter for empirical research, three research questions were prepared based on descriptive information presented in the first and the second chapters:

1. Are there any organizational barriers in front of women in academia in Azerbaijan?
2. Are there any socio-cultural barriers in front of women in academia in Azerbaijan?
3. Is glass-ceiling at stake for women in academia in Azerbaijan?

4.6. The Situation of Women in Academia: Results of the Empirical Study

In this chapter, empirical evidence is analyzed. In total, 25 interviews were conducted. Most of the questions have been answered by all interviewees, the however 11th question was left unanswered by two interviewees and two interviewees refused to answer the 13th question too. Therefore, these four answers are irrelevant to the research. All other questions were answered by every interviewee. All in all, it was planned to get 295 answers for 13 questions, but we could receive 291 answers in total.

In the first question, general data about the university, age, academic level/title, administrative position, and marital status were collected. As it is mentioned above, 14 female academics were interviewed from Baku State University and 11 female academics from Academy of Public Administration under the President of the Republic of Azerbaijan.

Secondly, via the second question, the ages of interviewees were asked. The youngest interviewee was 27 years old while the eldest one was 77. The average age has been 48. If we check ages by universities, the youngest interviewee from Baku State University was 30, the eldest one was 77 years old and the average age was 53, while the youngest interviewee from Academy of Public Administration under the President of the Republic of Azerbaijan was 27, the eldest interviewee was 59 years old and the average age was 41.

When it comes to the academic level of the interviewees, most of them are associate professors. Some interviewees are a doctor of science, some are a doctor of philosophy at the same time. Four of interviewees are a professor doctor and three interviewees did not give any clear answer about their academic level. If we look at administrative positions, most interviewees do not occupy any administrative position at their institution. Only one of them is a dean and one of them is a vice-dean. There are some other positions, such as a head teacher, a head of the department, a head of the faculty, etc. But, in general, most of the

interviewees do not have any higher administrative position, while they perform a high proportion of administrative duties. In the third question, more detailed information about administrative positions and duties at universities will be discussed.

The last part of the first question is related to the marital status of the interviewees. In total 12 of interviewees were married: eight from Baku State University, four from Academy of Public Administration under the President of the Republic of Azerbaijan, ten of the interviewees were single: four from Baku State University, six from Academy of Public Administration under the President of the Republic of Azerbaijan and three of the interviewees were widow: two from Baku State University, one from Academy of Public Administration under the President of the Republic of Azerbaijan.

The second question is related to the working years of the interviewees at their current institutions and generally in academia that is shown the figures (Figure 4.1. and figure 4.2.) below:



Figure 4.1. Working years of the interviewees from Baku State University at their current workplace and totally in academia

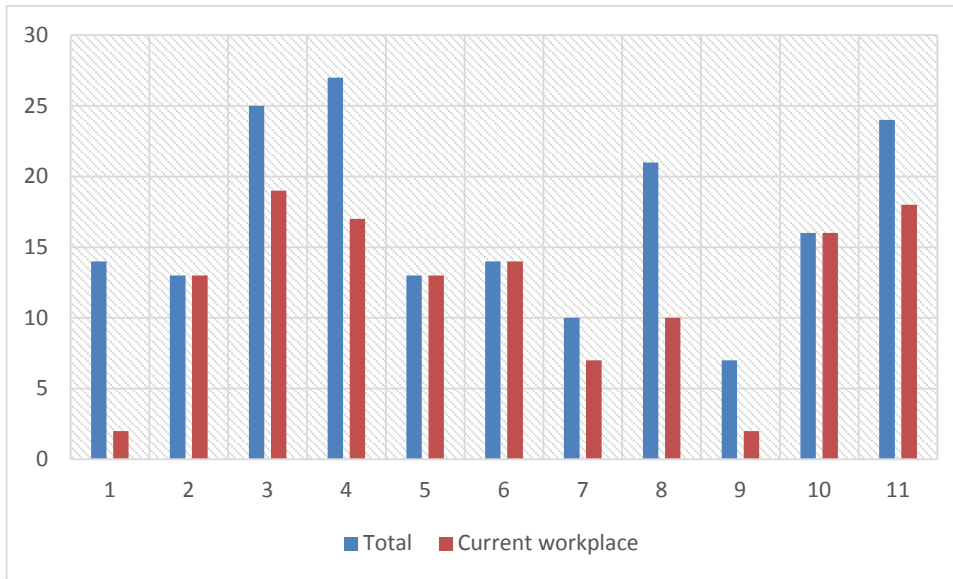


Figure 4.2. Working years of the interviewees from Academy of Public Administration at their current workplace and in academia

Via the third question, equality level of being promoted for administrative positions at their institutions was asked from interviewees. If the interviewee gave the negative answer, the reasons for inequality were asked. If the interviewee gave a positive answer, it was asked if she does have an administrative position or not. The answers show that a very high proportion of female academics from both universities think that there is equality of being promoted for administrative positions at their institutions. Nine interviewees out of fourteen from Baku State University and eight interviewees out of eleven from Academy of Public Administration under the President of the Republic of Azerbaijan gave a positive answer to the question. However, some important points of the answers should not be skipped. Generally, when we analyze the answers, it is clear enough that even most of the interviewees told that there is equality they confess the fact that when it comes to higher positions female academics cannot be active as male colleagues. However, they appreciate the positive change that female academics at least can make their voice heard at the administrative level as equality of chances. For instance, some of the interviewees who gave a positive answer to the question highlighted some female academics who are head of faculties, departments as a proof of equality and told that even there are some female vice-deans, deans at university. In general, most of the administrative positions the interviewees enumerated that female academics have are not high-level positions.

When we asked about their own administrative positions, only one of the interviewees was a dean, one was a vice-dean, and two were a head of the department. Eight of them did

not have any administrative position; two of them stressed the fact that they refuse any administrative position in order to concentrate on their academic career and one of the interviewees who did not have any administrative position stated that probably she would have an administrative position in a few days. Other interviewees have some other administrative positions lower than the head of the department.

One of the interviewees who thinks that there are not equal chances for female academics to get administrative positions explains her opinion as “If we look at administrative positions in university, there are very few women especially in high positions. As positive progress, we have to highlight that recently women are being a deputy of dean but they cannot take higher positions such as being dean, general director and etc. For instance, 16 of 17 deans of faculties are male and only one dean is female now. For now, being a deputy of the dean is more common for female academics.” Another one expressed her opinion that “Women can move on until some levels but at further levels, male academics take most of the administrative positions.” Another interviewee stressed background barriers in front of female academics, such as family responsibilities. She gave an example from her own experience and told that she had to refuse many chances to get administrative positions because even it was not easy for her to continue an academic career in parallel with her family life. Five of interviewees whose opinion is that their women do not have equal opportunities in terms of administrative positions at their universities emphasizes that female academics cannot get higher positions that are occupied by men. One of them lays emphasis on a very important nuance. She emphasized that “Women also have chances of course, but they are limited. There is not any problem in humanitarian faculties, maybe. But in technical faculties, most positions have been taken by male academics.” This opinion shows that there is also inter-departmental gender inequality at universities in Azerbaijan. Furthermore, two of interviewees who told that there is equality in terms of administrative positions paused for some seconds and looked very uncomfortable after the question and two of the interviewees tried to move to the following question as immediate as possible.

The fourth question was related to the satisfaction level of interviewees with their salaries. We asked that if the interviewees are pleased with their salary or not and if the salary they get is enough to afford their living expenses by themselves. The column chart below illustrates that only four interviewees were pleased with their salary. Six interviewees did not give a clear answer, they stressed that it depends on your lifestyle and life standards to be pleased or not. And fifteen think that their salary is absolutely not enough for them.

For instance, one of the interviewees told that she cannot live her life without the support of her family. Another interviewee, who thought her salary is enough for her confessed the fact that if she had family responsibilities and did not live alone, her salary would not be enough and she would be dependent on her family members. One interviewee mentioned that it is very important to manage your financial situation very carefully if you are an academic. Three of the interviewees noted the fact that they work at different workplaces in order to sustain their lives, one of the interviewees works at one high-school and two of the interviewees give private classes to gain additional money that affects their academic career adversely. One of the interviewees who told that she is pleased with her income confessed the fact that she gets a scholarship from the government and that is why her income is enough to afford her living expenses. Some of the answers should be pointed out in order to show the general image of the situation. One interviewee told that “Satisfaction with salary depends on your family conditions, actually. I do not have any personal complaint, however, when I put myself in widow women as an example, I can see that they cannot survive with their salary. There is one more issue I want to tell. University’s expenses are too much and that is why they cannot increase our salaries. And, even there is not any difference in salaries, but the amount of salary depends on an academic degree. And most of the time male academics gain higher salaries due to their higher academic degrees.” This answer indicates that even if there is formal equality of salaries at university, the amount of salary depends on the academic degree and most of the time male academics have higher academic degrees rather than female ones and consequently, men can get higher salaries than women in academia. Another very interesting answer is “If you are a woman, your situation is more difficult. Male academics can use their chances to go abroad, to get better education and experience, to join exchange programs and when they are back because of their higher rank in academia, they can gain higher salaries. But for women the situation is totally opposite, we cannot find time or opportunities to improve our academic skills, so it affects our salaries adversely.” This answer explains the negative situation of women evidently, especially in terms of background difficulties. One more interviewee answered that “Doing two jobs at the same time stops me from fully concentrating on my academic career. My responsibilities are also a barrier. I cannot do enough research, I cannot attend different projects and etc.” Again this interviewee stressed that in order to gain more money to sustain her life without any support, she had to sacrifice her academic career. It should be noted that two of the interviewees who told that salary is enough to sustain her life and two of the interviewees who told the opposite hesitated to share their opinions for some seconds and did not seem to

feel very comfortable with the question. All in all, the answers show that even if some interviewees are pleased with their salaries, the general situation is not gratifying and salary issue affects the academic career of women negatively.

Through the fifth question, we asked our interviewees if women have enough chances to conduct research projects at their workplace. If their answer was positive we asked if they conduct or have conducted any research project.

If we check the answers, 19 interviewees thought that there are enough chances for female academics to conduct research projects at their universities. Only one interviewee told that there are not equal chances for female academics in the sense of conducting research projects. Five interviewees did not give a clear answer, rather they mentioned that it depends on your faculty, personal contacts, abilities, family situation, financial issues, and ambitions. For instance, one of them stressed that if you work at humanitarian faculties, you have more chances than female academics who work at technical departments. Another interviewee shared her unsuccessful experience when she tried to conduct a very large-scale research project, her family responsibilities, especially child-rearing created a very big barrier in front of her success. One of the interviewees gave an example of her male colleague who could get enough support to conduct his projects but when she tried the same, she could not find a financial sponsor for herself and additionally, she complained about time restrictions as a woman because of her domestic responsibilities.

When we analyze the answers of interviewees who told that female academics have enough chances to conduct research projects at their institutions, 12 of them do not conduct or have not conducted any research project at their institution. Some of them blamed themselves not to be active in terms of conducting research projects and told that they try to concentrate on their academic career, even if research projects are a part of academic activities. Only seven of them mentioned that they work on research projects and unfortunately, only two of them mentioned the projects that they work on and gave detailed information. Five of the interviewees who told they conduct research projects rejected to give information about their projects and simply, answered “yes, I do” and tried to skip to the next question. It seemed that two of the interviewees evaluated this question as a matter of honor and answered as “of course, I do”, “I always do research” with disturbed looks.

The sixth question was related to time spending of female academics on their academic career. Via this question, we asked how much time the interviewees can spend on their academic activities and if there is any time constraint for them in this case. If their answer

was yes, we asked for reasons and examples, if their answer was no, we asked about their family care, domestic responsibilities, and their children.

Overall, 12 of interviewees told that they can spend enough time on their academic career and 13 of the interviewees enunciated that they cannot find the adequate time. When we asked about family responsibilities of the interviewees who answered that they can spend enough time on their academic career, only one of them mentioned that housework is totally her responsibility, two of them told that they share housework with her husband at home, three of them told that their until their children grew up, they could not find enough time for their academic activities, but now their children have grown up so they can manage their time better, one of the interviewees told that she limits herself from leisure time activities and tries to spend her free time to work on her career, and finally, the others were not married and did not have any children, so they could manage their time freely, however two of them confessed that when they get married they will be distracted from their career at least for a while and they evaluated that break as an ordinary and compulsive situation. When we asked about the reasons why the thirteen interviewees cannot find adequate time for their academic career, they complained about two main barriers: administrative duties and domestic responsibilities. The most problematic issue is that most of them think that family responsibilities should belong to them. For instance, two of the answers are worth to be underlined in this case. One of the interviewees stressed that “Of course I do all of the housework. And it is quite normal. It should be in this way. I do not do many things my husband does, so why he should be responsible for housework?” This answer demonstrates the acceptance of the sexual division of labor by the female interviewee. Another interviewee answered with “I do all housework, I take care of kids. But I understand my husband. He works too much. If he could, he would share responsibilities, but now he works and tries to gain more money and cannot find time for housework.” With this answer, the interviewee tried to justify non-involvement of her husband into housework with his financial commitment blinking the fact that she works and gains money as her husband does. Another important issue should be mentioned that interviewees complained about administrative duties do not have any higher administrative position at their institution. Rather, they fulfill requests of high-level academics as they call unnecessary and time-consuming demands and do not benefit either financially or motivationally.

Via the seventh question, we asked from the interviewees if female academics have enough chances to attend projects abroad or are there any gender inequality in this instance.

When the interviewees answered that there is equality of the chances, we asked if they have participated in any project abroad and how long it lasted. When the interviewees answered that there are not equal chances, we asked for their opinions and reasoning for the situation.

Almost half of the interviewees shared their opinion that female academics have equal chances in terms of participation in projects abroad. Only six of interviewees told that equalization of opportunities is not the case still. And seven interviewees could not give any certain positive or negative answer. The interviewees who told that female academics do not have equal chances to attend projects abroad correlated this issue with their family relations and responsibilities. Due to their point of view, if you are a woman, you cannot have the same opportunities with men, because it depends on your family if you will have permission by your family members or can find time to go abroad and stay there for a while. One of them explained the situation by enumerating names of academics who frequently attend projects abroad and only most of them were male academics with high academic levels and administrative positions. And one of the interviewees asked me if I can imagine a woman with her small kid who leaves her kid just because she wants to attend a project abroad. Then she mentioned that a family should have a greater place in the life of female academics more than their academic career. Interviewees who were not sure how to answer this question mentioned that legally it seems that female academics do not have any barrier in front of their active participation, but when it comes to practical reality, female academics cannot be active. In other words, perfunctory there are equal opportunities, practically there are not. Again most of them blamed family organization as the main obstacle of the active participation of female academics. One of them emphasized that she do not want to talk about other academics, but when she analyzed her own situation, she shared the fact that even she cannot participate in local projects because of her domestic responsibilities. She gave a very accurate example: “Imagine there are scales. On one part of the scale is my family, on another my social life. My family overbalances. But I want to change this situation. I do not feel really happy.” One of the interviewees told that academia is just a part of social life and as women cannot be active in the social life still, they cannot be active in terms of academic activities either. Another interviewee who did not give any certain answer indicated that there is inequality of chances at her workplace, however, this inequality is not related to gender discrimination, and rather, it is about a positive image of an academician at university.

Half of the interviewees who told that female academics do not have any obstacle in front of their active participation in projects abroad because of their gender identity have attended projects abroad. Only one of them avoided giving information about the length of projects she attended. The longest projects that other five interviewees attended have been a minimum of three days and maximum a month long. Six out of 12 interviewees have not attended any project abroad and the reasons they enumerated were less interest in participation in projects abroad, a language barrier, less motivation and permission from university administration, fewer choices of projects, and excess of administrative duties.

Through the eighth question, we tried to test the comfortableness level of interviewees with their appearance at their workplace. In order to analyze this question, we asked if the interviewees feel comfortable with their appearance (clothing, hairstyle, make-up, etc.) and if there is any written or unwritten dress code at their institution.

When we look at the answers, 17 interviewees mentioned that they feel comfortable with their appearance at their workplace, only seven interviewees did not feel comfortable and one interviewee refused to talk about her appearance and focused on the second part of the eighth question.

Interviewees who emphasized that they feel comfortable themselves with their appearance stressed the fact that they wear in a classic way how female academics should wear and that is the main reason why they feel comfortable. When we observe the answers, it is quite obvious that acceptance in the male-dominated environment of academia is the most essential criteria of comfortableness with their appearance for female academics. However, seven interviewees who mentioned that they do not feel comfortable with their appearance complained about this strictness. For example, three of them told that they feel themselves more comfortable out of the university, because, they do not feel any pressure on them. Three of the interviewees shared their opinions on why they do not feel comfortable with their appearance should be underlined. One of them mentioned that “I have never paid enough attention to my appearance and that is why I am not comfortable with it. A woman should be very well-groomed. Our society requires it. Society wants to see beautiful women.” Another one told that “I do not feel very comfortable. I cannot or have not paid enough attention to myself.” One of the interviewees stressed that “Sometimes I do not feel my feet because of high hill shoes, but I have to do it. Everyone should wear carefully. There are many people at university they can criticize you.” These three answers proof that how

female academics are under pressure of the masculine environment and how they themselves interiorized this situation.

When we asked about written or unwritten dress code or rules at their workplace, all of the interviewees, without any reserve, specified the fact that there are not any written rules on appearance, while unwritten rules are still in effect. There is an informal control mechanism and via that mechanism actually academic staff control one another. The surprising part of the answers was that all the interviewees supported unwritten dress-code, informal control mechanism very keenly. They confessed that even they have been a part of this mechanism and interfere appearance of other female academics. They correlated this interference with wholeheartedness. Some of them emphasized that if there were that kind of unwritten rules, some female academics would not be able to wear appropriate. And two of the interviewees stressed proudly that even they interfere appearance of female students, give them advice on how to wear in a more appropriate way. Finally, most of the interviewees mentioned that there are many male academics and students at university, so female academics should wear in a way that they are beautiful but have not worn to kill, so it is very important to find the golden balance. Being attractive and well-groomed is very important for female academics in academia. For example, one of the interviewees told that she received many feedbacks from high-level male academics that if she was smart and used her beauty, her academic career would be much more different and better.

Via the ninth question, we asked from the interviewees if there were any academics in their family other than them. If there were, we asked about academic degrees of those family members. If there were not, we asked how they decided to be an academician and if anyone supported, directed or helped them to decide on their career.

If we look at the results, only 12 interviewees mentioned that there were academics in their family and there were not any academic in a family of 13 interviewees. With family members, some interviewees meant first-degree relatives and others were talking about their second-degree relatives. High proportion of the interviewees whose first-degree relatives were academics confessed the fact that they did not face very big difficulties in their career and when we checked the results of the first and the third questions, we were able to find out that those interviewees have higher academic degrees and administrative positions at their institution comparing to other interviewees who do not come from the families with academic background. When we talked about academic degrees of their family members, they were at least associate professor or professor doctor.

The second part of the ninth question came up with very important results for our research. Nine interviewees out of 25 admitted that they were affected by their families when they decided to enter academic life and to build a career in this field. Only two of them told that they were motivated or directed by female members of their families. Seven of them told that male members of their families were more influential on their career decisions and even two of them told that their fathers not only motivated them to choose an academic career but also insisted on their advice and they still blame their fathers not to let them decide on which career they really wanted to build. They explained this situation with a more appropriate image of doing an academic career for women in society. Sixteen interviewees out of 25 declared that they have made their own decision when they entered academic life. However, six of them confessed the fact that it was not a conscious decision actually. When they graduated from university, they suddenly made a decision not to leave academia and built their career with the motivation of their professors, therefore they do not evaluate their career as a decision totally. One of them shared her negative memories how she was demotivated by other male academics when she built her academic career and how it was really difficult to her to sustain her career in the masculine environment of academia without any support. Ten out of 16 interviewees who were not affected by anyone in the family told that doing an academic career was their dream and goal and they tried not to be influenced by anyone in that process. All in all, only ten of all interviewees made a conscious decision without any influence in terms of doing an academic career.

Through the tenth question, we asked interviewees how the decision-making process works at their institution and if they represent in this process or not. If they told that they do not represent in the process, we asked about reasons. If they told that they represent in the process, we asked about occasions at which they can get involved and if their representation makes any real sense.

Only one interviewee answered that there is full equality with regards to representation in the decision-making process and any kind of discrimination is out of the question, however, she refused to dwell on a subject. Two of the interviewees indicated that during the decision-making process they make an exchange of ideas via different meetings. One interviewee told that she does not have any idea how the decision-making process works at their institutions and she is not interested in this issue. One interviewee preferred to focus on her department, not a university and mentioned that at their department the head is female and for the very reason she is pleased enough with the decision-making process at her

department. All other interviewees pointed out that female academics either cannot even take part in the decision-making process or they get involved in the process in an inactive way. They highlighted the fact that there is an obvious hierarchy at their institution and mostly the directorate makes a decision and these decisions are being accepted by everyone. However, from the point of view of the interviewees, the inequality is not related to gender but academic degree and administrative position. Female academics do not have higher degrees or positions in comparison with male academics, therefore they cannot represent in the process actively. Some answers are very essential to underline in order to see the current situation. One interviewee mentioned that “Nowadays, female academics try to be more active in the process but what they get is just being humiliated.” This answer shows that even if female academics try to crush some barriers, under pressure of patriarchal management, they cannot be successful enough. One of the interviewees blamed female academics for abstaining from taking responsibility: “I think as women we should develop our skills for decision making. We are still afraid of taking responsibility. We have a lack of this ability. We wait for support from male colleagues. We only wait for the decision being made and we are ready to accept them.” And one of the interviewees touched a very crucial issue. She talked about the difference between different departments and categorized departments as female-friendly and male-dominated. The sum and the substance of it, theoretically it seems that there is equality in the decision-making process at both universities we conducted interviews, but in fact, practically female academics have fewer chances and opportunities than male academics to participate in the process.

When we asked if the interviewees participate in the decision-making process at their institution or not, ten interviewees told that they participate in the process, eight interviewees stated that they do not participate in, while seven interviewees were not sure if they participate in or not and did not give any clear answer to the question. We asked the interviewees who told they represent in the decision-making process to what extent and at which occasions their participation makes sense. Only two of them seemed to be self-confident and stressed that they would be more influential in the future. Others told that their participation makes sense only in small-scale topics such as the arrangement of lectures and they can only share their opinions in more serious issues and it depends on the directorate to listen or not to listen to their suggestions. When we asked about the reasons why some interviewees cannot participate in the decision-making process, the most oft-repeated answers were related to the hierarchical structure of the decision-making process. They

emphasized that just because they do not have higher academic degrees and administrative positions, they cannot make them heard in terms of decision making. Moreover, three of the interviewees stated that they are not interested in this issue completely, herewith they do not step into decision making.

We asked from the interviewees how they evaluate their career in academia on the long view and which plans they have in order to advance in their academic career via the eleventh question. Four out of 25 interviewees refused to give any information about their future plans, whence we could receive 21 answers. Two of the interviewees mentioned that they do not see themselves on higher levels even in a long term, because they are always busy with time-consuming administrative tasks and cannot spare enough time for their academic aims. Two interviewees mentioned that their main purpose in academia is publishing plenty of books and articles and doing researches in their fields. One interviewee was interested in having a higher administrative position in a long view. Four of the interviewees mentioned that they were planning to continue their career on an international level and represent their motherland in foreign countries. Two interviewees told that they see their future in academia on the highest levels and they are ready to square up to all obstacles. And eight interviewee emphasized that they were planning to be a doctor of science and that was their final target. Two of the answers should be underscored especially. One interviewee told that “I am sure I cannot be on the highest level. Because there are many barriers.” This answer contains a high degree of the hopelessness of a female academic in academia. Another interviewee told that it is very important to find a sponsor if you want to advance in academia: “If I want to continue in this field and advance, I have to find a very good sponsor. Our deans, vice deans, rectors require it. Find a sponsor or suffer.”

Through the twelfth question, we asked from the interviewees the most important requirement for women in academia to build a successful career focusing on their own experience. Most of the interviewees told that in order to build a successful career, a woman should have support from her family, especially from her husband and her domestic responsibilities, such as housework, child-rearing, have to decrease. Some answers are very essential to mention in order to analyze the twelfth question. One interviewee shared her opinion as “Female academics have to try to advance in their career only with their own efforts. We are women and it is very hard in academia to be a woman. Many times I have felt it, male academics do not want to see female academics in higher positions. Even at home, male relatives do not want women to have higher grades, because they will not be

able to control them. For example, I wrote a book, I worked too much on it, but they tried to find mistakes and not to accept it to be published.” Another interviewee told: “Women face more barriers than men. I did not face any barrier. You know there are many ways of advancing in an academic career. If you have enough support, you can achieve everything. I did not have any support. But there was one male colleague who tried to prove that I had someone behind me and supported me in academia and that is why I could rise in my career.” One interviewee told that “The biggest barrier for women in academia is just being a woman. I have heard many stupid pieces of advice such as “why are not you busy in your kitchen” “Go and take care of your children” etc.” These answers show that some female academics face very critical problems just because of their gender identity and they are aware of the highly patriarchal environment of academia. Two interviewees complained of administrative tasks and highlighted the fact that if an academic should refuse to fulfill most of the unnecessary and time-consuming administrative tasks if they want to be successful in their academic career, otherwise they will not be able to spare enough time for their academic targets. Two interviewees focused on financial obstacles in front of female academics and they told that a female academic cannot survive or advance in academia with her salary, therefore it is quite important to find a financial sponsor or assist. One interviewee addressed a feminist perspective as the most rational way for female academics to advance in the academic career. She told: “We have to adopt feminism in our career. Actually, feminism is not essential only for our career, but also our life. Hence, we have to apply a feminist perspective into our whole life.” Just two interviewees told that there is not any special requirement for female academics to advance an academic career. According to their opinion, all academics should fulfill the same requirements regardless of their gender identity. Last but not least, some female academics mentioned that even if domestic responsibilities create a barrier for women in terms of their career, this situation is just normal. They told that a female academic should find a balance between her career and family and advancing in academia should not mean to leave domestic responsibilities which is a part of her life. They have normalized the current obstacles and problems and even indigenized them.

Via the thirteenth question which was the last question of our face to face interviews, we asked from the interviewees if they could get any support from their senior colleagues when they had a problem related to their work and if yes, either female or male colleagues supported them more, in other words, either female or male colleagues were more accessible.

Only one interviewee refused to answer this question. All other interviewees mentioned that they got support from their senior colleagues. Six interviewees told that it depends on the academic degree or administrative position of academics, not their sex how much they can provide support. Because, if you have enough status in academia, you are being more accessible and you have more chance to help other colleagues and they stressed that when they observe their own experiences, both female and male colleagues helped them equally. For instance, one interviewee told: "If a woman does have a higher position, she helps and supports more, if a man does have a higher position he helps and supports more. It is not a gender issue", another one: "If we observe teachers, female academics are more helpful, if we analyze administrative level, male academics are able to provide support" etc. Male academics are more accessible from the point of view of seven interviewees. Four of them told that in terms of support, male academics are keener to help others, they are more capable and humanist, and in contrast, generally female academics are jealous and envious because of their personality. Three of the interviewees who think that male academics are more accessible than female ones told that it is not reasonless. They drew attention to the masculine and male-dominated environment of academia and accentuated the fact that in such environment, male academics occupy very high positions and they monopolize power and status and as a result, they are being more accessible and able to help other academics. Female academics, even if they want to provide support willingly, they cannot succeed, just because they do not have enough power and status. In other terms, even these interviewees stressed that male academics are more accessible, they blamed the patriarchal environment of academia, not women in academia. Finally, 11 interviewees shared their opinion that female academics are more accessible and helpful than male ones. Three of them did not give a detailed answer to why they thought female academics were more accessible. Four interviewees correlated their answers with the more caring and helpful character of women. According to them, female academics can show their emotions more than male ones and they try to be more helpful because of their highly humanistic and emotional personality. Two interviewees work at the faculty where academic staff are mostly female and therefore when they face any problem female academics provide support. One interviewee mentioned that when she needed help, she never appealed for aid from her male colleagues, because she knew that they would abuse her situation, however, when she observed female academics, she felt that they would not harbor ill-will against her. Another interviewee pointed out the fact that, because of her timid and shy personality, she could never communicate with her male colleagues, herewith she always got the support of female

academics throughout her whole career in academia. One of the answers is highly notable to underscore to touch one of the most obvious situations in academia: “Before when I was new in academia, I always thought that I could not get any support from high-rank senior female academics. It was just a prejudice. Then year by year I felt that how female academics are more caring, more helpful and more accessible than male academics. I wish there will be more women in higher positions. It is very important to help each other. When you cannot get any support from the opposite sex, you do not feel too much disappointed. But when your female colleagues do not provide support, you feel really chagrined. Women have to integrate all spheres from military to administration. Why not? In our country the situation is not good, women are less represented in society. There is a lack of trust in the abilities of a woman. For example, in academia, we cannot get higher positions. We can max vice-dean, vice-rector, just vice.” When we analyze this answer, we understand how female academics have been evaluated as unreliable, untrustworthy and incompetent for years and even female academics could not think of themselves as skilled, adept and competent. Fortunately, year by year, female academics are able to break these stereotypes and can prove themselves in such a patriarchal environment.

5. CONCLUSION

Empirical evidences were the core part of our study. We presented the results of our empirical research and their analysis. Eventually, we found out that even seemingly female academics have enough chances and opportunities in academia, in reality, they face a vast amount of obstacles, barriers as a result of cultural and societal order of the society. They cannot get rid of domestic responsibilities even at their workplace and cannot concentrate on their career completely. First two questions of our empirical study were designed to draw the general image of our interviewees. The third question² showed us female academics do not feel any difference between female and male academics for being promoted for administrative positions; however, they confessed that when it comes to the real situation, most of higher administrative positions are being occupied by male academics. Via the fourth question³, we realized that academic career does not provide enough income for women; therefore they have to sustain their life dependent on their families. They prefer this career, not for financial purposes, but a more appropriate image of academia for women in society. According to the results of the fifth question⁴, female academics think that they have enough chances and opportunities to conduct research projects at their workplace, however, when we asked about themselves if they conduct any project or not, most of them told that they have not and do not conduct yet. The sixth question⁵ was one of the key points of our research. We asked from the interviewees if they can spend enough time on their academic career or not. More than half of the interviewees mentioned that they cannot spare enough time for their career. The main barrier in front of them is their domestic responsibilities and time-consuming administrative tasks. Even some interviewees underlined the fact that they can spend enough time on their academic career, just because they are not married and after a while when they get married, they will not be able to perform with the same quality. When we asked about participating in projects abroad through the seventh question⁶, again most of the interviewees told that according to the rules of their institution, female academics should

² This question was constituted by referring to the approaches of Dunn, Gerlach & Hyle (2014) and Dines (1993) mentioned in the first chapter.

³ This question was constituted by referring to the approaches of Rose & Danner (2010) mentioned in the first chapter.

⁴ This question was constituted by referring to the approaches of Tickle (2016), Lenning, Brightman & Caringella (2010), Eckerson (n.d.) and Grove (2016) mentioned in the first chapter.

⁵ This question was constituted by referring to the approaches of Reville (2017), Ward and Eddy (2013), Granleese and Sayer (2005), Pickerill (2016), Terras (2012), David, Davies, Edwards, Reay & Standing (1996) mentioned in the first chapter.

⁶ This question was constituted by referring to the approaches of Granleese & Sayer (2005) and Huang (n.d.) mentioned in the first chapter.

not face any discrimination, however, practically they are not as lucky as male academics, again because of their family issues. Additionally, some interviewees told that family is not the only barrier in this case. Male academics are more trusted and are thought to have more qualification and experience to represent their institution abroad. Via the eighth question, we asked from interviewees if they feel any pressure in terms of their appearance at their institution. According to the answers, there are many unwritten rules that shape clothing, hair-making, making up ways of female academics and even they themselves have been a part of this control mechanism. There is a very strong opinion that female academics have to take into account that they work in the male-dominated environment and they have to wear in a way it is charming but not very artsy. Not only female academics, but also female students are being controlled and criticized by academic staff. Through the ninth question, we tried to find out the main reasons for female academics to choose an academic career. The results show that a very high number of interviewees have not chosen their career without any influence or willingly. Some of them were influenced by their family member, especially male family members. Others decided to build an academic career when they graduated from university and it was not their dream job. Unfortunately, in society, an academic career is evaluated as an appropriate career for women and for this reason many female academics even did not have a chance to chase their own career dreams. Via the tenth question⁷, we aimed to ask about the decision-making process at universities and to find out if women are able to participate in this process actively or not. It has to be underscored that at both universities, the decision-making system works based on hierarchy. Most of the decisions are made by academics who have a high academic degree and administrative position. Legally women cannot be excluded from decision-making, but most of higher posts are occupied by men, therefore women cannot contribute to the process literally. Women still fulfill some small-scale administrative duties that are very time-consuming and less important. Through the eleventh question, we asked about future plans of interviewees in academia. Unfortunately, most of the interviewees are not very positive about their further plans. They take into consideration the current patriarchal environment of academia and their domestic responsibilities and do not plan for the future. It is a pity except some of them, most of the interviewees have normalized their situation and do not expend energy to fight against it. But luckily, there were some female academics who stress the importance of

⁷ This question was constituted by referring to the approaches of Cooper (2017) Knipper (2017) and Fazarkerley (2017) mentioned in the first chapter.

feminist perspective and seemed very keen to change the existing state. Via the twelfth question, we asked from the interviewees the main for women in academia to build a successful career focusing on their own experience. According to some of them, there is not any special requirement for female academics, however, most of the answers show that for being successful in academia, women should decrease their domestic responsibilities and have strong support from their families, so much the more, from their husbands. As long as female academics focus on their family life more, they cannot achieve enough success in their career. Also due to some interviewees, female academics should have a resemblance to their male colleagues, especially in terms of their behavior and character to survive in such an environment. This approach shows how academic life is dominated by men and how female academics are being coerced to take up with this situation. Another important requirement for being successful in academia was stated by the interviewees was financial support. Female academics cannot gain enough income from their academic career and when it comes to advancing in the career, they need to spend money on publishing articles and books which is impossible with their own salaries. If they cannot find any financial sponsor, either they give up with their aims or they are being more dependent on their families. Finding sponsor is also a problematic issue for female academics, considering expectances from women in return for financial support. Finally, our last question was related to comparing the accessibility of female and male academics. Most of the interviewees told that female academics are more accessible than male ones and the basic reason is a more caring and helpful nature of women than men. However, some interviewees touched very important point that in academia, male academics seem to be more accessible and helpful, just because, their higher academic and administrative status gives them more chance than female academics to have the power to solve and manage problems. If female academics had the same status, they would be more accessible and helpful than male academics.

As a conclusion, we could find answers for our three research questions. Our first question was: “Are there any organizational barriers in front of women in academia in Azerbaijan?” After our interviews, our answer for this question is: “When looking from outside, organizationally there are not any obvious organizational barrier in front of women in academia, however, practically female academics feel this barrier.” Our second question was “Are there any socio-cultural barriers in front of women in academia in Azerbaijan?” After our interviews, our answer to this question is: “Yes, apparently there are a vast amount of socio-cultural barriers in front of women in academia in Azerbaijan. Most of these barriers

stem from the social and cultural structure of the society and family/domestic responsibilities of women.” Finally, our third research question was “Is glass-ceiling at stake for women in academia in Azerbaijan?” After our interviews, our answer to this question is: “The current situation of women in Academia in Azerbaijan can be explained ideally with glass-ceiling. When we analyze the answers of the interviewees, we felt that even female academics themselves cannot figure out why they face many difficulties still, although it seems that they have enough chances and opportunities. When they answered questions, frequently they contradicted themselves in the second parts of the questions. Because, theoretically they could not stress any visible obstacle in front of them, but when they gave information about their situation in practical terms, they could not tell they enjoy all opportunities of an academic career.”

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APPENDICES

Appendix 1.

Date:

Place of interview:

1. General information about interviewees:

Age:

Academic degree/title:

Administrative position:

Marital status:

2. How long have you been working at your current institution and in how many years do you work in academia in total?
3. Is there equality of being promoted for administrative positions at your institution? If yes, do you have any administrative position at your institution?
4. Are you satisfied with your salary? Is it enough to afford your living expenses by yourself?
5. Do women in your institution have enough chance to conduct research projects? If yes, do you conduct (or have conducted) any research project?
6. How much time can you spend for your academic career? Is there any obstacle which create time constraint for you?

If no, do you have children? Who takes care of housework in your family?

If yes, can you give some examples?

7. Do women in your institution have enough chances to attend projects abroad? If yes, have you ever participated in any project abroad?

If no, why?

If yes, how long did this project last?

8. Do you feel yourself comfortable with your appearance (clothing, hairstyle, make-up and etc.) in your workplace? Is there any written or unwritten dress code?

9. Is there any academic in your family other than you?

If no, how did you decide to be an academician? Was there anyone in your family influencing you to decide on your career direction?

If yes, can you give information about their academic level/position?

10. How does decision-making process in your institution (or particularly in your faculty) work? Do you participate in this process?

If no, why?

If yes, at which occasions? Do you think your participation makes any real sense in the decision-making process? How?

11. How do you evaluate your career in academia in the long view? Which plans do you have to advance in your academic career?

12. Based on your own experiences and observation, what is the most important qualification for a woman to rise in academic career?

13. When you have a problem related with your work, do you get any support from high-rank senior colleagues?

If yes, are they usually men or women colleagues? / Who are more accessible?

ÖZGEÇMİŞ

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Eğitim

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Lisans	Azerbaycan Cumhurbaşkanına bağlı Kamu Yönetimi Akademisi / Uluslararası İlişkiler	2016
Lise	Azerbaycan Cumhuriyeti Fizik, Matematik ve Bilgisayar Bilimleri Lisesi	2012

İş Deneyimi

Yıl	Çalıştığı Yer	Görev
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Yabancı Dil

Türkçe, İngilizce, Rusça, Almanca





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