

PSYCHO-SOCIAL ANALYSIS OF THE IMAGE OF A WOMAN-MOTHER: A COMPARATIVE ANALYSIS BASED ON LITERATURE CONTEXT

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ABSTRACT

In the literary heritage of Azerbaijan, the image of the mother is a supreme symbol of holiness, sacrifice, and love for the Motherland. This image, which has embodied the spiritual values, tolerance, and morality of our people for centuries, has occupied a central place in everything from our folklore to classical and modern literature. The analysis and study of the image of the mother has gained wide interest since the middle of the last century. Until this stage, information about women and their social status was provided in separate encyclopedic and philosophical dictionaries, and the artistic and aesthetic functions of women in the work of poets and writers were discussed. However, her involvement in wide, comprehensive and diverse research began in the 50s-60s of the 20th century. In the field of studying the problem in our national literary criticism, M.J. Pashayev, A. Mirahmedov, F. Gasimzadeh, Z. Askerli, H. Israfilov, I. Habibbeyli, K. Mammadov, M. Mammadov, M. Gasimov and others have made interesting scientific observations.

Keywords: Woman, mother, family, society, modern world.

INTRODUCTION

In the context of general literature, articles and various types of articles have been written on the subject of the image of a woman, the problem of women in literature, and research works on the creativity of individual poets have considered women both as a global problem of the time and in terms of their artistic and aesthetic function. Therefore, there is a great need to study the "Image of a Woman in Azerbaijani Critical Realist Literature" on the basis of historical and comparative methodological principles and to systematically study its national specific features. Just as national artistic thinking is not thought of outside of tradition, the dependence of its poetic expression system on tradition is also undoubted. In the study, the development features of women are presented on the basis of traditions existing in the memory of literature. The image of a woman presented by Azerbaijani critical realist literature has been traced in a national-religious, socio-historical context, the errors in the ideological approaches of Soviet literary criticism have been refuted, it has been presented on the basis of examples from various works, and generalizations have been made.

Aim of the research: In the research works, the subject has been systematically and for the first time in terms of new ideas and concepts, and in a broad scientific analysis. The main goals were classified:

- To explain and relate the life of women within the framework of norms and stereotypes to national, religious and socio-political conditions;

- To compare the content reflected by the image of women from folklore and classical artistic heritage to the beginning of the century with examples of critical realist literature, and to reveal similar and different aspects;

- To identify the influential traditions observed in the creation of images of women in Azerbaijani critical realism, especially in dramaturgy, to analyze the national character qualities of the traditional Eastern and Western type of oriental woman, to compare the dynamics she experiences with its stable aspects, and to reveal the features of the reflection of this process in literature;

- To investigate the reasons and peculiarities of the transition of women from classical traditional poetry to the satirical literary environment;

- To reveal the goals of criticism of satirical poetry regarding women;

- To study and analyze the possibilities of expressing the author's position with the image of women in the system of artistic creativity, etc.

LITERATURE REVIEW

The 20th century is remembered as the beginning of a new era of growth in Azerbaijani literature. Because in this century, all prominent writers and intellectuals rose to fight for the masses within the social movement. It was not easy for our advanced intellectuals to rise to such a struggle. At that time, superstition and purposefully created chaos reigned in colonial Azerbaijan. Therefore, innovations, creative ideas, open judgments, and the entire Renaissance posed problems for the "cultural event". Nevertheless, literature inspired by the ideas of freedom in the 20th century was able to determine its new direction. On the other hand, the 20th century is a period of development of both romanticism and critical realism in Azerbaijani literature. The unity of the contradictions of the revolution of 1905-1907 and the era can be seen in romanticism and critical realism in Azerbaijani literature of the 20th century.

In artistic thought, the understanding of a person has historically manifested itself in various ways. Therefore, the characteristics of a woman and her character, the ethical-aesthetic perception of her beauty have changed depending on the ideological-spiritual views of people and the time and place in which they live. This process has been formed in each historical period on the basis of a new understanding, perception and artistic evaluation of a woman. In addition to acquiring rich content in relation to the ethical-aesthetic value and artistic function of a woman, which is the central image of poetry, the woman herself has become a distinguished poetic image. In our critical realist poetry, which is connected to our historical traditions, this tendency attracts attention with new qualitative changes. The changed interest and attitude towards women in that period also had a fundamental impact on the artistic solution of the topics directly related to her. The transformation of a woman into a means of evaluating a person was one of the most characteristic features of the changed interest towards women in creative thinking. The perception and vision of the real situation of a woman in critical realist poetry M.A. Sabir, It found expression in the work of poets such as A.Nazmi, A.Qamkusal, and J.Jabbarli, acquiring individual stylistic qualities. This mainly manifested itself in the opening of the lyrical "I" of a woman in poetic expression, in the generalization of the object of description and its direction in the expression of moral issues, and in the acquisition of instructive content of the description through criticism. However, we must note that although the interpretation of the object (woman) occurs according to the general principles of art and method, as an independent way of thinking, it is based on each poet's own individual style of expression in his or her work.

In poetry, a woman acts not only as a subject and a source of poetic images, but also as a creative component of imagery in a broad sense, which, with all its manifestations, processes

and characteristics, determines the entry of a woman into the artistic world. In poetry, the figurative perception of thought, its poetic expression are one of the important features. However, in critical realist poetry, the idea of the author's position is revealed through the images of women. Against the background of this revelation, the diversity of female images, the attitude of the environment towards women, and the presentation of the place women occupy in society tell us what historical time that poetic example is a product of. It turns out that what existed in relation to women at the beginning of the 20th century was absorbed into the spirit and composition of critical realist poetry. Azerbaijani critics of the 20th century tried to see artistic problems, facts and events related to both classical heritage and modern literature in the context of general cultural development.

Theoretical background: The mother image is one of the most fundamental psychological archetypes that profoundly influences an individual's personality development, attachment styles, and worldview. Both in psychoanalytic theory and social representations, it is addressed in different dimensions within the individual's inner world and societal perception.

Psychoanalytic Approach and Theoretical Dimensions: Jung and the Mother Archetype: According to Carl Gustav Jung, the mother image is the most powerful archetype of the collective unconscious. It has a bipolar structure, encompassing the "good mother" (nurturing, protective, compassionate) and the "bad/destructive mother" (suffocating, punitive, dangerous). This archetype symbolizes the individual's inner feminine energy and their connection to life.

Attachment Theory (John Bowlby): The first bond a baby forms with its mother creates its internal working patterns. Secure attachment enables the individual to establish confident relationships later in life; This triggers dynamics such as insecure attachment, fear of rejection, or abandonment anxiety.

Winnicott and the "Good Enough Mother" Concept: Donald Winnicott emphasizes the importance of a realistic mother image who is not perfect but responds to the child's needs in a timely manner. A child needs a "good enough" mother, not a perfect one, to cope with disappointments.

Simone de Beauvoir, who argued that marriage is the inevitable fate society prepares for women, stated that women's place in society is determined by their relationship with marriage. Even in relatively modernized societies today, we still see traces of this argument from Beauvoir's perspective. There is a direct correlation between a woman's definition as an individual and the quality of the family she establishes. Indeed, the choices of women who have never married or become mothers are questioned countless times (Beauvoir, 2010, p. 11). This is because while the social order considers motherhood a normal, even necessary, role, it tends to portray rejecting it as an extraordinary decision.

The internal image of the mother includes a triad of interconnected components:

- ✓ Cognitive: ideas about character, reactions, values, and rules.
- ✓ Emotional: a spectrum of feelings from unconditional love and security to childhood grievances, guilt, or fear of rejection.
- ✓ Behavioral: transmitted models of femininity, strategies for caring, overcoming stress and conflict.

Within the framework of societal standards, many women feel compelled to face challenges while representing the family outside the home and to suppress their own subjectivity (Horkheimer, 2005, p. 267). Just as women distance themselves from their true selves while

representing the family, the same self-sacrifice is expected of them in their experience of motherhood. Society, which adds new expectations every day, demands that mothers not raise their children according to their own choices, but rather to embody a model of motherhood that conforms to societal expectations. Therefore, it can be said that motherhood is both a role elevated by society and, nevertheless, seen as a tool of the public. In this situation, individuals who make up society believe that they also have a say in every experience of mothers related to motherhood. The standards expected of mothers and the behavioral patterns imposed upon them are the greatest enemies of motherhood (Badinter, 2017, p. 13). Accordingly, it is seen that whether a woman is a mother or not, her social existence is always attempted to be grounded in various normative determinations. The accumulated experience of human history shows that almost every society has an image of an "ideal mother" designed in accordance with its traditions, customs, and norms. Developments in technology, increased accessibility of information, and academic studies on motherhood have brought new perspectives to these definitions of the ideal mother, primarily by feminist researchers and many other thinkers. Accordingly, it is emphasized that when considering how well the role of motherhood is fulfilled, it is more inclusive and appropriate to talk about the structures that have changed throughout history and have been shaped by gender, rather than the necessities themselves (Holmes, 2006, p. 2). Based on all this, a comprehensive interpretation suggests that there has been an increasing competition regarding motherhood in recent years, and the "super mom" archetype is frequently presented to women.

When studies on motherhood are examined, it is seen that even a large portion of researchers who have written works on motherhood have not experienced motherhood themselves. Most of those who produce knowledge about motherhood are not women who have children. As long as the principles of motherhood are defined by others, mothers remain under the control of different individuals (Karaman and Doğan, 2018). The exposure to social criticism and the constant need to hear opinions experienced by mothers have also affected them psychologically, and at this point, the necessity of addressing motherhood through psychological processes has arisen. It is important to note here that there are different factors affecting the psychological state of mothers. Because the physiological changes experienced during pregnancy are reflected in the woman's mental health. Therefore, pregnancy is more than just a physiological experience; it is a transformative process that creates stress in women. Pregnancy and the subsequent childbirth and related experiences, along with the difficulties that the motherhood process brings (insomnia, fatigue, attention deficit, etc.), deeply affect women as secondary causes during and after pregnancy. From a broad perspective, it is seen that mothers struggle not only with the stress created by physiological changes but also with psychological fatigue. Sometimes, coping with all these difficulties causes mothers to experience problems that are hard to overcome. In such cases, problems such as postpartum depression and intense anxiety about the baby often accompany the motherhood process. Therefore, there are many difficulties that mothers may encounter in the postpartum period, and there are also some differences between wanting to be a mother and feeling ready for it. It is of great importance that mothers do not delay receiving support when needed in the postpartum period and that psychological preparation is not overlooked in the process of preparing for childbirth (Arslan, 2006). In this way, a healthier motherhood process can be ensured, which stems from the physical and psychological burdens brought by motherhood as well as societal expectations and deeply affects the mother.

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