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CENTER

**CURRENT FAMILY RELATIONS
IN AZERBAIJAN:**

SOCIO-PSYCHOLOGICAL ANALYSIS



THE STUDY PARTNERS:



STATE COMMITTEE FOR FAMILY, WOMEN AND CHILDREN AFFAIRS OF THE REPUBLIC OF AZERBAIJAN

The State Committee for Family, Women and Children Affairs of the Republic of Azerbaijan (SCFWCA) is the Central Executive Authority implementing state policy and regulation in the field of work with family, women and children affairs. Established by the Decree of the President of the Republic of Azerbaijan dated February 2006, the Committee replaced another state body, the State Committee on Women's Issues, which had been operating in the field of women's issues since 1998. In addition to implementing the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), SCFWCA is the only national mechanism responsible for developing and implementing state policy on all aspects of women's rights and empowerment.



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CURRENT FAMILY RELATIONS IN AZERBAIJAN: SOCIO-PSYCHOLOGICAL ANALYSIS

*Public opinion survey developed based on
sociological research findings*

ANALYTICAL REPORT

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SUMMARY

This sociological survey project, initiated by the Social Research Center at the behest of the State Committee for Family, Women, and Children Affairs of the Republic of Azerbaijan, can be considered one of the pioneering endeavours in recent years in researching the dynamics and transformations of Azerbaijani family life, intra-family relationships, and family values. It offers a systematic presentation of the prevailing family issues, which is among the first studies conducted in this domain.

The analytical report presented herein reflects the findings of the study on the institution of family and family values within Azerbaijani society, encompassing public perceptions, realities, expectations, current states, and future developmental trends of families, utilizing modern sociological research approaches.

The study delves into the position and role of the family within Azerbaijani statehood and the social system, exploring transformations and dynamics of intra-family relationships, trends, and prospects. It evaluates public opinion's stance towards societal developments and their implications for intergenerational value systems.

The results are summarized through statistical-quantitative and qualitative analyses of respondents' perspectives on the challenges faced by families in our country, their underlying causes, and potential remedies. Presently, the research findings outline current and prospective objectives of the state's family policy aimed at reinforcing the stability of modern families amidst multifaceted socio-economic, socio-household, socio-psychological, cultural-spiritual, and other influences.

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"Azerbaijan is a country that has built its development and future on national roots. Traditional values are the greatest asset for us. Because we see that in different parts of the world, traditional values are discredited, and new "values" that are foreign to us and do not correspond to our national thinking are inculcated.

We must protect ourselves and especially our young generation from evil influence.

Therefore, I believe that the promotion of traditional and family values should be the work of all of us.

Family and national values play an irreplaceable role in our people's lives, to protect their identity and pride.

Ilham ALIYEV,
President of the Republic of Azerbaijan
/From the speech at the opening ceremony of
the 2nd Summit of World Religious Leaders/

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ABBREVIATIONS

SCFWCA – State Committee for Family, Women and Children Affairs
IYF – International Year of the Family
IFFD – International Federation for Family Development
ILO – International Labor Organization
IFI – international financial institutions
UN – United Nations
UNDP – United Nations Development Programme
CEDAW – Convention on the Elimination of All Forms of Discrimination
Against Women
SSC – State Statistical Committee
SDGs – Sustainable Development Goals
MIA – Ministry of Internal Affairs
MLSP – Ministry of Labour and Social Protection of Population
MoJ – Ministry of Justice
KIs – Key informant interviews
FGDs – Focus group discussions
IYF + 30 – 30th anniversary of "International Year of the Family"
NGOs – Non-governmental organizations
WRC – Women's Resource Center
SRC – Social Research Center
MoH – Ministry of Health
MoE – Ministry of Education
UNFPA – United Nations Population Fund
CFSC – Child and Family Support Center
GDP – Gross Domestic Product

Introduction

Description of the problem

"The world is changing rapidly. So we are. What are the relationships between men and women in our society? What social attitudes and rules affect them? What are the historical sources and prospects of this relationship? How can the stereotypes that determine their behavior, rooted in traditions and social norms regarding women and men, be adapted to the speed of social changes?"

"What will we best take with us to the future and what will we best leave for the past?"¹

Mehriban Aliyeva

The First Vice-President of the Republic of Azerbaijan

Every state is interested in the formation of a family institution with unshakable moral foundations capable of raising a physically and spiritually healthy generation for its future. A strong family also means a strong state.

Azerbaijan builds its statehood not only on economic, political, military, legal, and other foundations but also on strong moral foundations called "small state" - family. On the 30th anniversary of its independence, Azerbaijan entered a new historical stage - the era in which the Victory Chronicle was written, and which began with the liberation of Karabakh. The term "refugee and IDP family" used in connection with more than 1 million people in our country has gone down in history. With the implementation of the "Great Return" strategy in Azerbaijan, those families will be reunited with their native land. Thus, the nationwide problem of our nation in the field of family, which has existed for decades, has been solved, and the refugee families, which include millions, look at their future fate only with optimism.

Besides, the day-by-day increase in new challenges arising from the characteristics of the century in which we live, in terms of the complexity, diversity, and planetary scale of human life, also reverberates in the family institution.

In the 21st year of the XXI century, the number of global problems experienced in the world is wide. Among issues such as conflict and tension centers, global warming, pandemic, international migration, etc., according to the generally accepted opinion, one of the areas plunged into a deep cri-

sis, even the first, is the family institution. This situation has made the saying "Family is a small state - the state is a big family" more relevant than ever.

The family operates as a subsystem within the broader social framework, evolving and adapting alongside societal changes. Simultaneously, it stands as a relatively autonomous nucleus, profoundly shaping an individual's social, religious, spiritual, and ideological affiliations.

Comprising a close-knit group bonded by marriage, kinship, shared living, and moral obligations, the family predates social classes, nations, and even states, emerging in the earliest epochs of human existence. It serves as a micro-society, imparting fundamental life lessons and values, while children glean essential social skills within its confines, leaving lasting imprints throughout their lives.

Indeed, the family plays a pivotal role in shaping one's inner and psychological worlds, as well as individual personality traits. In the face of an ever-changing society, the modern state grapples with the imperative of crafting a dynamic family policy capable of swiftly adapting to emerging challenges.

Currently, the traditional family model is experiencing a crisis all over the world. The idea of the existence of a crisis is accepted without reservation. From this point of view, the search for answers to questions such as "What are the causes of the crisis in different societies?", "what stage is the process of decline of family values?", "how deep is it?", and "Where are the ways out has

¹ Mehriban Əliyeva. Ön söz. Azərbaycanın İnsan İnkişafı Hesabatı.// Azerbaijan Human Development Report. 2007, p. 4 // <http://hdr.undp.org/sites/default/files/nhdr2007gendereng.pdf>

taken an intensive picture", etc.

The complexity of the problem is also related to the fact that now, paradoxically, family institutions are under total influence and great pressure from almost all important subsystems of society - culture, information, economy, politics, health, education, etc.

At the same time, the unequivocal truth is that crises in other fields (economic, military-political, etc.) can be eliminated after a certain period. For example, it was possible to free Karabakh lands from occupation 30 years later. However, family is such a social phenomenon and institution that if family relations and values fail, the decline becomes an irreversible process and its recovery is practically never possible. Family is currently among the universal values approved not only by every state but also by the world community and in the official documents of the UN. Since modern families are faced with numerous global and local changes and problems, the need for more attention and support for families by the state and society has come to the fore. For these and other reasons, the complex processes taking place in the field of family in the world have given an unprecedented boost to family studies and brought to the agenda the search for ways out of the crisis and optimal family policy of the state.

The stages of the history of family are the stages of the history of social development and evolution of mankind. Despite being a relatively stable and conservative element of society, family inevitably changes along with society.

Family, which has been given numerous definitions, is a unique social institution that ensures the inheritance of the basic values of the culture of each nation, where each new generation grows up and is socialized as a citizen. In this regard, family is a very serious factor affecting social processes, being an intermediary between an individual and society. The potential of the family is realized through the fulfilment of its basic functions, which have undergone significant changes in modern society. If a family can no longer perform these functions, then the existence of the state may be directly threatened shortly.

The union of family and state with inseparable, close bonds was reflected in various ideas in ancient civilizations. All changes in society at any historical stage are a reality that is reflected in the example of family, like a drop of water. According to the French writer Victor Hugo, family is a crystal that reflects the relationships that take place in society. German sociologist Alfred Adler noted that the family is a "miniature society" on which the safety of the entire human society depends on its fate. The foundation of the state is a healthy family, a healthy generation, and a healthy people/nation.

Heydar Aliyev, the national leader, who created the family example and standard example of the Azerbaijani people, specially emphasized the role of the family in society: "Family values, family traditions, loyalty to our national and moral values, education of children at a modern level are of great importance."

According to the current opinion, the Modern Family, unlike the traditional one, is the result of the processes of social revolution, in parallel, as well as being subjected to continuous influence and pressure. Besides, the family continues to be the most important social institution today. Although culture, outlook, values, husband and wife relations, women's position, and parent and child relations have changed over the centuries, family is the foundation of society.

In such a situation, a family institution tries to get out of the "turbulent crisis zone" in which it is plunged, to spontaneously overcome difficulties to realize its natural mission and destiny. In the conditions of the uncertainty of modern reality, the family tries to somehow adapt itself to the uncertainty.

These processes are even called "self-determination of the family" in Family Studies. "Self-determination" of the modern family is expressed in the independent decision-making of family members.

In the 21st century, the Azerbaijani family is a strategic environment in which human capital, the most fundamental driving force of human society in

the new millennium, the engine of the scientific and information revolution, and the greatest wealth/status of our time, is formed.

In a rapidly evolving modern society, the Azerbaijani family holds a stable position, preserving traditional values, norms, and ideals across generations. However, the advent of the internet, a globalizing force with porous borders, has ushered in radical changes that challenge the notion of stability within families. The traditional family model is increasingly targeted by manipulation tactics originating from various global centers, both objectively and subjectively.

Following the restoration of state independence, Azerbaijan underwent profound political restructuring, leading to shifts in its social fabric, relations, and the emergence of new social dynamics. These changes have permeated all social institutions, including the family, which serves as a cornerstone of socialization and the upbringing of future generations.

Over the past three decades of independence, the Azerbaijani family has remained a crucial spiritual and moral pillar, facilitating the nation's development. However, in contemporary Azerbaijani society, family dynamics and values are undergoing transformation, with several institutional functions and characteristics being eroded.

One notable change is the growing inclination for individuals to prioritize personal pursuits such as career advancement and economic prosperity over traditional family lifestyles. This shift reflects a preference for individual autonomy and self-regulation over collective norms and values. The consumer-subject characteristic of the family is increasing more and more, as a result of which men's and women's roles in the family have also changed. Globalization and the formation of information civilization family in geographical and social plan has made it possible to become a more flexible-mobile Institute.

Until the beginning of the XXI century, the institution of the family developed several-patriarchal or traditional, child-centered or modern has gone through its (modern) stages and is now

heading towards a postmodern, but at the same time incomplete and extra-marital model of multiple alternative families/marriages.

At present, the family values of men and women and the structure of the family, its functions, etc. in connection with the deep transformation of the worldview occurs. And this is manifested in changes in the spiritual foundations and potential of the Modern Family, which are accompanied by a deep crisis.

At present, among the important factors affecting the stability of family relations in our country, the following are noted can be done:

- the Westernization of the family value system, the aggressive propaganda of neoliberal Western values to the world and their spread through the geopolitics of cultural hegemony, cultural imperialism;
- change in the economic formation, the impact on the family model of the emergence of the information economy and digital civilization;
- the widespread use of moral and ethical nihilism, sexual freedom in the global internet space;
- overcoming the values of individualism collective-family values;
- Gender asymmetry; disproportionate representation of the social and cultural roles of both sexes in different spheres of life, despite their natural purpose and social capabilities;
- social movements with extreme ideologies in the direction of redistribution of social roles between women and men mobilization;
- the disintegration of the family - the historically formed "triad of marital, sexual and reproductive behavior", which forms the integrity of society, destroys the regulatory mechanisms of the state in the field of family stability, demography and generation growth;
- One of the most concerning trends is the growing dominance of individualistic choices within family dynamics. These personal preferences not only distance individuals from societal norms but also foster an environment of extreme independence within the family unit.;
- Aggressive promotion of premarital relationships, contraception and

abortion, divorce, out-of-wedlock motherhood, radical feminism, alternative models of same-sex marriage, etc., lack of countermeasures, or failure to ensure the necessary scale and intensity, etc. deepens the processes of family decline;

○ The preference of couples for their success in families weakens the fundamental mediating mission of the family in personality-society relations, and by reducing it to nothing in the future, it conditions the spread of extra-family - anti-family values. The family way of life deviates from the function of being the basic nucleus of the state and society;²

○ In modern society, the trend is called the "cult of youth", in other words, the "cult/myth of eternal youth" should be specially mentioned. In modern society, which sociologists call "mass society", along with individualism, an attempt not to take responsibility, selfishness, and efforts to stay young all the time are typical. People try to prolong the period of youth by any means possible or impossible. On the other hand, these trends are fueled by the labor force requirements of the market economy. Fitness clubs, various diet programs, and plastic surgery methods, which were not seen before, have become popular to an unprecedented degree;

○ Continuous promotion of the image of "eternal youth" by the media, first "living for oneself", then starting a family, preference for various entertainments and experiencing new feelings prevails over marriage;³

○ One of the common conclusions about the reasons for the crisis of the family in the science of Family Studies, i.e. Familistics is the expansion of the mentioned radical social-gender and anarcho-feminist movements.⁴ These movements are special in distorting and destroying family values by promoting the state's involvement in raising children in families, or the absence of children in general, that motherhood is not an absolute mission unique to every woman, and that the patriarchal system administration was created, etc. to ensure the power of the traditional family model over women. and exhibits organized global scale activity;

○ Another emerging trend aggres-

sively promotes alternative family models, seeking to supplant the traditional classical form of family structure. This movement includes widespread advocacy for sexual minorities and the expansion of the LGBTI movement. The global LGBTI lobbying movement, which has even succeeded in demanding that same-sex marriages be banned from official documents, or that the words "father" and "mother" are not reflected in official documents, is considered one of the biggest attacks on existing family values. Centers directed especially from Western countries allocate millions of funds to this field and implement special projects;

○ According to some researchers, the fight for gender equality and equality of the feminist movement has been misused by men as an excuse. As a result, they saw women's freedom as an opportunity to be freed from their traditional functions and duties - economic support for the family, responsibility, loyalty in cross-sex relationships, and emotional attachment. Some other authors link the crisis mainly with economic factors;

○ It is believed that in the Modern Family, the idea of "marriage for life" can be completely replaced by personal successes and achievements at the professional level.

The following trends are noted in Family Studies on the negative consequences of changes caused by the crisis causes listed in the family model:

○ An increase in the number of men and women who consciously refuse to be parents, preferring celibacy;

○ An increase in the number of childless families who consciously choose the "child-free family" model;

○ Dynamics of the decline in the number of marriages and the growth of the number of divorces along a steadily rising line;

○ All forms of the institution of marriage and family are oriented towards autonomous status. Alternative marriage models have emerged, spreading rapidly;

○ Transition from a traditional family to a nuclear family; a nuclear family is a family in which parents and children

² Кузьменко Т. Прогноз семейно-демографической ситуации // Вестник Московского университета. Сер. 18. «Социология и политология», 2008, № 2, с.133-145.

³ Мустаева Ф. Социальные проблемы современной семьи // Социологические исследования, 2009, №7, с. 109-113

⁴ Антонов А.И., Сорокин С.А. Судьба семьи в XX1 веке. – М.: «Грааль», 2000; Szinovacz, M. (1984). Changing family roles and interactions. In M. E. Szinovacz (Ed.), Women and the family: Two decades of change. Haworth Press, 1984, p. 187; Williams. J. (2000). Unbending gender: why family and work conflict and what to do about it. New York: Oxford University Press, 251 p.

who have not reached puberty live together. As a result of divorce, the number of binuclear (child-free, consisting only of couples) families increases;

- The transition among young people from "family-centred" perceptions to an "individualistic/egocentric" worldview;

- Violation of the unity in the trinity (marriage-parenthood-kinship), which is the fundamental pillar of the family; the predominance of the first as the only option makes it impossible to fulfil the most important social functions, natural purpose and mission of the family;

- Decrease in the birth rate, and the number of children; the emergence of a depopulation threat to the state in perspective;

- The trend of democratization in family relations, the existence of gender equality, the transition to partnership relations in the distribution of roles between spouses;

- An increase in the number of repeated marriages against the background of the proliferation of divorces; the transformation of "serial marriages", "fan" monogamy and other forms of the family into the mainstream;

- Normal acceptance and intensification of extramarital sexual relations;

- The proliferation of alternative forms of marriage, the abuse of the rhetoric of "human rights" as the basis for their legalization, the introduction of the requirement - "the right to be different, otherwise" - as the main argument;

The economic, political, socio-psychological, cultural, and demographic situation in which the classic family model currently exists has not been the result of recent years but is the result of changes in the global universal scale, family institution and values, a fairly long historical period.

A part of the world community, in the modern Azerbaijani society with strong traditions of secular statehood, gender relations, and family-marriage relations have been affected by the rapid and dynamic impact of social relations, in which the roles and status of men and women in society and in the family, as well as the value system, have changed. In our country, family institution at the present stage repeats the path of economical-

ly developed countries to some extent, and we can also say that at a fast pace.

Family and family values are not only the unique wealth accumulated by the Azerbaijani people for millennia, but also the most important socio-cultural capital of today, the XXI century, the strongest system of our national resistance to foreign influences, and should continue to be so. Along with this, the desired family model is changing: the transformation of the family takes a direction towards the nuclear family.

The problem of crisis and transformation of family institutions and marriage is not one of the most important, but the most fundamental factors of modern socio-cultural and political-economic reality. According to the generally accepted unanimous opinion, a healthy, prosperous family is the backbone of the state, the foundation of public harmony and consensus, and political and social stability. Because the family has a rather strong influence on the existence of society and state, development strategies, since it plays a decisive role in the fate of both direct demographic problems in the perspective.

The history of activity in the field of institutionalization of family in advanced countries covers a long period. In contrast, the process of institutionalization of the family in Azerbaijan at the stage of independence after the "Soviet family model" covers the last three decades. Accordingly, the formation and expansion of family institutions and infrastructure implementing the state family policy with the application of progressive practices in this area are one of the first issues on the agenda.

The picture of the new reality, conditioned by challenges, the detection and elimination in the shortest possible time of gaps that have been formed over the past decades and exist in many directions in family policy are among the main challenges.

The state family policy, which conditions unity in society, and allows reducing social tension based on preserving family values, has no alternative at the present stage. It is the state family policy that provides an in-depth analysis of the real state of family institutions,

the correct definition of the hierarchy of problems, the regulation of interaction as social unity in the intra-family and family-society planes, and the coordination of the activities of all institutions of the social system in the interests of the state currently form the main line of social policy in general on a global scale.

The findings of the presented sociological survey-based study "Current family relations in Azerbaijan: socio-psychological analysis" allow us to determine the state of the Azerbaijani family model, which is one of the most sustainable institutions in our country throughout history, and some of the following features and trends of the transformation processes taking place:

- In the modern world, family as a social institution has entered a deep and lasting crisis strip, which is characteristic of both developed countries and developing countries, such as Azerbaijan, which has embarked on the path of socio-economic reforms;

- Azerbaijan is accelerating the process of transition from a Soviet-style family, a patriarchal family model to a modern and postmodern family model;

- The Azerbaijani Family Institute has undergone changes under the Integrative pressure of several complex - historical, cultural, socio-political, economic, ideological, value, information war, external influences and other factors, the traditionally existing essence of family, its purpose, role in human life, status in the life of society and the state have tended to different directions;

- The influence of epoch-making socio-political processes in the post-independence Azerbaijani society, including the process of globalization, universal, pan-European trends penetrating family institutions and other factors has intensified the transformation process of family institutions;

- In the process of transformation of the Azerbaijani Family Institute, the basis of its functioning and interaction of family relations, value orientations and changes in life priorities are inevitable;

- Conflicts in marital relations between spouses are one of the main sources of threats to stability in society and social tensions;

- Divorce has the status of the main problem of the modern Azerbaijani family, caused by moral and psychological reasons;

- Social networks, information manipulation, and digital geopolitics lead to a different formation of the attitude of modern youth towards the family and readiness for family life. Smartphones are becoming an obstacle to parent-child relationships in the family and parents' time for children.

- In the country, as part of projects on radical feminism directed from the West and strong financing of sexual minority - LGBTI lobbying, interventions are being made in family relations through social networks, and efforts are being made to involve young people in the mentioned networking.

The result of the analysis of these and other issues noted in the study draws attention to the serious shortcomings of the legislative foundations of State Family Policy, forms of socio-psychological support for the family, institutional infrastructure, and mechanisms for implementing Family Policy, the contribution to the development of the state Family Policy concept and strategy adequate to the reality of the existence of the scientifically substantiated family institution of Azerbaijan, i.e. the provision of proposals and recommendations, is envisaged as one of the main goals.

PURPOSE AND OBJECTIVES OF THE STUDY

○ The main purpose of the study is to research the dynamics and trends observed in intra-family relations in our country against the background of the impact of global social revolution and radical transformations on families, to reveal them based on sociological analysis;

○ It is also to study the family way of life in Azerbaijan, intra-family relations, social attitude to the situation of the family environment, to determine the vectors of further development, the features of socio-psychological, spiritual relations, interaction between the family and society, following the dynamics of our family institution;

○ In the study, one of the key purposes is to consider the problems of the modern institution of marriage, young people's ideas about the family, family life and their values; the detection of behavioural strategies in family conflicts, attitudes towards alternative forms of marriage among young people;

○ One of the study's purposes is to give impetus to discussions on the Azerbaijani family, its features, strengths, and weaknesses, to present the general and specific features of the desired family model of representatives of different generations to determine the vectors of transformation of our family institution, new directions of State Family Policy;

○ The following objectives were fulfilled in the study:

○ Reflecting the findings of Quantitative and Qualitative Research of the public opinion survey, this analytical report reflects a brief assessment of the processes related to the formation, evolution, and development dynamics of family institutions in Azerbaijan over the 30 years since independence.

○ Following and revealing the comparative dynamics of the current reality in family institutions, the results of research on women's and children's issues, rights, gender issues, and domestic violence, etc.

○ its holistic sociological picture has been revived;

○ The report presents changes in the

modern Azerbaijani family and intra-family relations, answers from society to the challenges of the era and numerous questions that have arisen in the mirror of real public opinion.

As part of the study, the answers to the questions addressed to the respondents, which concern the society as a whole, served to fulfil the following purpose and objectives. Some of the issues studied as part of the survey are as follows:

1. What are the features of family values that form the foundation of the Azerbaijani family? To what extent are family values instilled in young people?

2. How has the Azerbaijani family and intra-family relations changed over the decades since independence? Do perceptions of positive or negative trends prevail?

3. Currently, family institutions are experiencing a crisis worldwide. What are the opinions about the Azerbaijani family? What processes occur?

4. What is the opinion of society about the damaging effects, threats, and dangers on our family relations and values?

5. How do you assess the state's family policy, programs and mechanisms of socio-psychological support for families in the current reality?

6. What other forms of support are there expectations in society?

7. What measures are important for strengthening the Azerbaijani family?

8. Is there a problem with the number of children in families, and demographic growth? What trend awaits us shortly: a decrease or an increase in the birth rate?

9. What changes have occurred in family-marriage relations in Azerbaijan? What processes of positive or negative content are increasing?

10. What is the attitude of society towards the increase in the number of divorces in the statistical data of the last period?

11. What factors most often contribute to the current changes in intra-family relationships? What trend do these processes show?

12. What are the root causes of family conflicts?

13. How are the problems most often faced by young families ranked?

14. How do social networks, and the internet space affect family conflicts and values?

1.1. METHODOLOGICAL PRINCIPLES OF THE STUDY

Qualitative Research

Family is a branch of numerous sciences (sociology, psychology, economics, demography, law, culture, pedagogy, medicine, politics, etc.) as it is the object of research, the inter-scientific methodological principle was taken as the basis for the methodological approach in the study of the subject.

In social studies, expert questionnaires are used to obtain an expert view of the research subject. In cases of shortage of statistical data, the assessments of experts who are familiar with the specific features of the investigated area act as a reliable source of information.

The generalization of the quantitative and qualitative aspects of the survey findings makes it possible to arrive at more complete conclusions and recommendations based on a comparative analysis of both the respondent and specialist relations to the problem formulation.

To obtain expert opinions, in-depth interviews were conducted with 27 expert respondents (advocates and lawyers, heads of non-governmental organizations, sociologists and psychologists, and representatives of relevant government agencies). Conducting in-depth interviews with a team of experts working and specializing in various fields has made a significant contribution to the study of various points of view on numerous aspects and problems of family issues, as well as detailed information taken from competent persons, enriching the results of the report and substantiating recommendations. In-depth (detailed) interviews with experts allow us to determine the degree of depth of the studied area, and close the gap with reliable scientific research and data from official state/administrative sources in the absence or

small availability of a database.

The application of quantitative and qualitative methods of family and marriage problems in synthesis by the research team allowed to summarize the research, reviews, and evaluations, local and global reports, rating indices, policy documents or research works, as well as statistical data, carried out jointly with the SCFWCA by foreign and domestic scientists, international organizations, which investigated the transformation of family relations, gender and family issues in the modern period in Azerbaijan.

To ensure the reliability of the data collected in various fields, the research team used the data obtained through a quantitative survey in the prism of "triangulation" with the results obtained from the analysis of quality-based data. In Social Sciences, "triangulation" is the analysis of the same results, and indicators using several methods for independent, objective verification.

The quality-based analysis reflects the conclusions based on the review of the legislative and regulatory documents adopted on the state family policy, the analysis of the State Statistical Committee, as well as local and foreign researchers, characterizing the dynamics and current state of the Azerbaijani family in recent decades.

In recent decades, international organizations have conducted several research and survey projects in the fields of family, gender, women's and children's rights, domestic violence, etc. in Azerbaijan. These studies not only serve specific project objectives but also create conditions to eliminate gaps in the data - database, detailed statistics and databases existing in various fields in our country compared to advanced foreign countries.

The analytical report reflects an analysis of the features of this area in

our country, the social functions of the family, the ratio of traditional and alternative trends in its development against the background of the dynamics and transformation of family and family values in the modern world. In particular, attention is paid to the spiritual and moral problems of parental couples, parent-child relationships in the family, and the forms of influence of the family on the younger generation. Here we look at the socio-psychological characteristics of families of different types (full and incomplete, multichildren, large, disabled and different in terms of adoption), the current situation and prospects for the formation of young people's views on the family-marriage issue and the mission of parenting. Ways out of problems are disclosed. In modern society, models of the family policy of the state, forms of social support for the family, methods of solving socio-psychological problems, and ways to strengthen family relations as a whole are considered.

The findings of the expert survey are posted in the section "Quality-based analysis".

Quantitative Research

Geographical scope of the study

The survey covered the economic and geographical regions of Baku, Absheron, Ganja-Gazakh, Sheki-Zagatala, Lankaran, Karabakh, Guba-Khachmaz, Aran, and Mountainous Shirvan, with the participation of 2,400 respondents and the opinion of 27 experts was studied. Nakhchivan Autonomous Republic and liberated regions were not covered in the survey.

Sampling

As part of the study, a multistage cluster sampling proportional to the probability size of random sampling was used in sample selection, which gave each respondent an equal level of participation. At the first stage, 40 regions were selected to be covered in the survey, at the next stage, 200 settlements were selected from those regions, and a survey was conducted with 12 respondents from each point. Determination of the houses to which the in-

terviewees will go for participation in the survey in the selected settlement was carried out according to the developed random walking guide. The principle of the last birthday was preferred when the number of respondents eligible to participate in the survey was more than one in each house addressed.

Based on the number of respondents covered in the survey, the error rate of the results is 95% in the 2.0% confidence interval.

Research method

In carrying out the study, within the framework of the quantitative methodology, a questionnaire survey with families was used, and as part of the qualitative methodology, methods of data collection and in-depth interviews with specialists from various fields included in the target group were used.

Questionnaire

The questions of the questionnaire were developed taking into account the local situation, as well as concerning international experience. Questionnaire

It consists of 92 (83 specific and 9 socio-demographic) questions. The questions were related to the following areas:

- Determination of the origin and essence of the problems of families;
- Identifying sources of stress in the family;
- Family economic status and family budget management;
- Consideration of family values, collective social activities, distribution of household work, identification of a view of gender roles in society;
- The study of such issues as family planning (use of condoms, approach to abortion and the respondent's own experience), the choice of the unborn child by gender, the quality of sexual relations between partners;
- The study of such issues as methods of raising a child in a family, the participation of parents in raising a child, the problems encountered, and the satisfaction of the material and moral needs of the child;
- The attitude of families to socio-psychological support and services,

their use and satisfaction, the reasons for applying/not applying to institutions; study of the level of awareness of institutions operating in this direction.

The large-scale study was preceded by a pilot survey of 30 respondents. The pilot surveys were conducted with an online questionnaire because the schools did not operate in full form. Based on the results of the pilot surveys, relevant changes were made to the sample design and questionnaire questions of the respondents.

Fieldwork

The survey was conducted in 2020 in the period from April 22 to May 9. The average duration of the survey was 28 minutes, and the standard deviation was 10 minutes.

Method of conducting the survey

The survey was conducted face to face, taking into account the requirements of the quarantine regime. Modern technologies have been applied in conducting surveys. Thus, the modern survey software SurveyToGo was used, which provides additional opportunities both for field work control and significantly reduces the influence of the human factor during data collection.

Ethical principles

The respondents were informed in detail about the voluntariness of participation in the survey, the right to stop the survey at any time and not to express their opinion on any questions if they do not want to. The confidentiality of interviews was strictly maintained. Anonymity was ensured in all interviews. The respondents were assured that their answers would be used only in a generalized way. This factor ensured the high reliability of the data collected as part of the survey.

Guidelines

15 interviewees and 2 coordinators participated in the survey. Social Research Center has developed

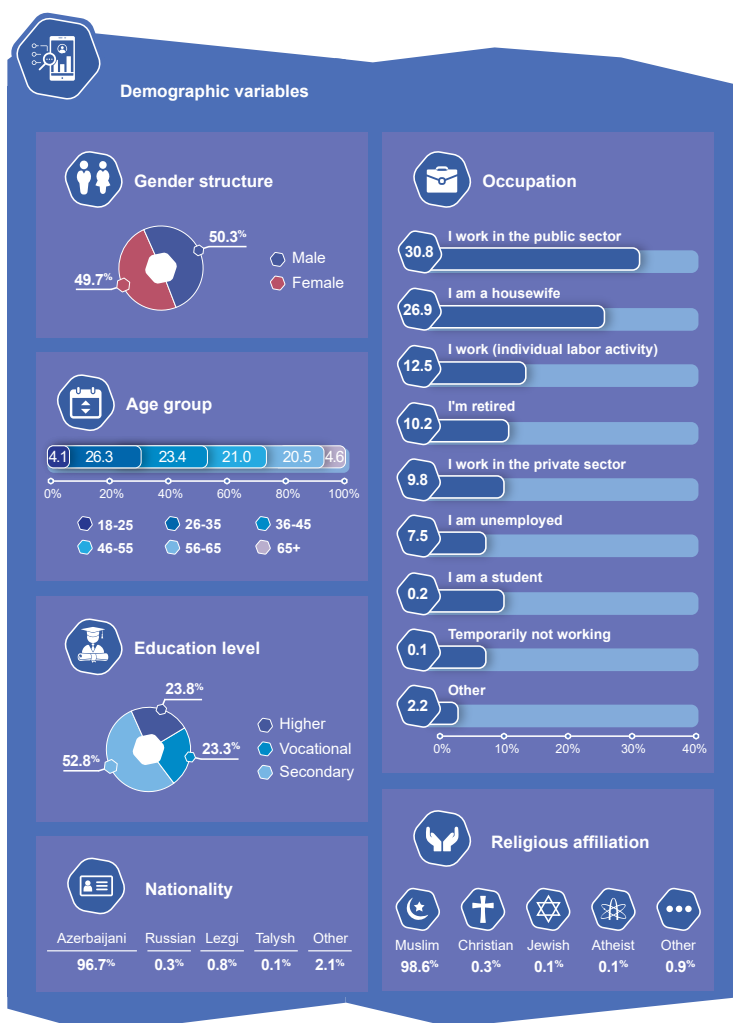
Process control

To control the quality, the quantity and quality of surveys conducted by

each interviewer during the day were analyzed. Also, through the GPS function of the software the addresses where the interviewees went, and the duration of their stay at one address were checked daily. In addition, the duration of the time spent on each survey and all questions in the survey separately was monitored.

Socio-demographic variables of respondents

The majority of respondents are Azerbaijanis (96.7%) and Muslims (98.6%). Gender balance was maintained within the sample selection – male (50.3%) and female (49.7%). Among those surveyed, the age ranges of 26-35 (26.3%) and 36-45 (23.4%), as well as those with complete secondary education (45.7%) prevailed. In terms of employment status, the weight of public sector employees (30.8%) is greater.



Family studies are the basis of Family Policy

The Modern Family does not need proof that its problems are quite extensive. One of the important issues is to determine the most important measures that need to be taken based on the analysis of the real situation. Social research on family has been developing quite rapidly in recent years in this regard.

From the second half of the last century - 1960- 1970s - "Familistics", which has since been separated from the science of Family Sociology and turned into an independent research area, is rapidly developing.

"Familistics" (from Latin: "familia - group of people who are related by kinship, family, generational proximity") is a complex branch of science that studies family institution.

"Family Studies", "Family Studies", "Family Studies", "Family Science", etc. are used as synonyms for the term "Familistics".⁵ Familistics/Family studies is one of the most important areas of modern social science, as well as the basis of State Family Policy. This is the reason for the intensification of Family Studies. Within the framework of the science of Familistics, family is studied as a socio-cultural element of society.

Familistics is an interdisciplinary scientific direction that studies the problems of family as a whole, as well as the socio-economic protection of children, women, parents. The intensive development of Familistics as one of the youngest branches of science, which arose in the process of differentiation of Sociology, was due to the richness and possibilities of its research methods.

Since family in Sociology is diversified as an interdisciplinary direction, the study of marriage and family issues covers the analysis of economic, historical, ethnographic, legal, demographic, gender, pedagogical, psychological, medical, and other aspects, Family Studies, i.e. Familistics provides opportunities for multifaceted, in-deep, and comprehensive research, taking under its umbrella these and other areas.

And as a result, the creation of a holistic, not fragmentary, picture of family issues in a narrow framework is achieved. Accordingly, the scope of issues does not remain incomplete either. In the direction of the social study of the family, there are numerous branches of science - Sociology of the family, Social Pedagogy, Social Psychology, Family Psychology, Family Law, Family Pedagogy, Pedagogical Psychology, and so on.

Familistics, that is, a complex system of sciences about family, allows a joint analysis of problems as a branch of science that studies the processes of upbringing in the family. One of the important points is that Familistics perceives and studies family as a sociocultural element of society. Since family is a single socio-cultural phenomenon, social institution, and system, a comprehensive study of its functions becomes more successful in this area.

Familistics allow the application of the categories "social institution" and "small social group", which express the essence of family, to jointly study the family, hence the society at macro- and micro-levels.

The basis of family unity is social and psychological attachment.

Being such a unique phenomenon as social cohesion, family is a subject of the historical development of society, being at the same time a social structure, social organization, and culture.

Family as a social structure manifests itself in three aspects:

- marriage relations, a set of individuals united by kinship ties;
- collection of social roles and statuses; a set of norms and values.

Family as a social organization of people's lives has been formed and existed throughout history based on responsibility, interaction, and mutual assistance of people. In this regard, family is a socio-cultural system consisting of three levels:

- societal level acting as a social institution;
- level of a small social group;
- level of personality that meets the social, moral, and biological needs of an individual.⁶

⁵ Шилов И.Ю. Фамилистика (Психология и педагогика семьи). Практикум. 2012; Формирование фамилистической культуры студентов педагогических вузов. 2008; Шубович М. Семейная педагогика в системе междисциплинарной интеграции гуманитарного знания; <https://core.ac.uk/download/pdf/197369095.pdf>

⁶ Семья как объект и предмет социологического анализа. // Известия Российского государственного педагогического университета им. А.И.Герцена. – № 132, 2011, с.169–179

In Facilities, technologies for social diagnostics of family issues, mutually complementary methods are applied.

Social diagnostics first of all reveals what causes the most concern in family life, and in which area special support measures are required. The assessment of the current situation in society is one of the first things to do, just as the diagnosis is first determined during the disease.

Social diagnostics of family institutions seeks to find answers to the following questions and issues:

1. Does the threat of depopulation exist as a decrease in the birth rate and its consequences?

2. Where can the unsatisfactory socialization of children lead in the conditions of the irregular and undisciplined style of family?

3. What are the causes and remedies for domestic violence, and cruel treatment of children?

4. Unsatisfactory reproductive health;

5. Detection of a decrease in the standard of living of families and raising it to the required level;

6. Does the increase in the number of divorces, and the dynamics of the number of single-parent families demonstrate an ascending or descending dynamics?

7. "Social orphanhood" (an increase in the number of babies in orphanages; abandonment of children, or deprivation of parents of children for cruel behaviour, etc.) threats of reaching a significant degree;

8. Observation of the dynamics of vulnerable, risk-group families, etc.

Based on social diagnostics in Family Studies, possible prospects, and forecasts of changing expectations about the desired family model from generation to generation under the influence of cultural and socio-economic factors can be developed, and new directions of Family Policy can be identified.

2.1. State of Family Studies in Azerbaijan

Unlike many countries, Azerbaijan does not have a separate research

center or institution related to the study of family issues. Nevertheless, based on the generalization of the positions of researchers analyzing the issue from different angles, as well as their reflection in the media, one can get an idea and conclusions about the general picture.

In our country, studies are carried out that analyze various aspects of family institutions. Along with this, the study of family issues in the direction of complex and systemic familistic is not found. Not only are "Familistics"/Family studies carried out in Azerbaijan, but in general, this term itself has not yet entered the local scientific lexicon. So, the search for the word in the Google search engine gives a "zero" result. Searches for the phrase "Family Studies" also do not give the proper level of encouraging results.

A large part of the research on Family Studies in the country, as well as local and international projects, has been carried out by the SCFWCA. A large part of the research on Family Studies in the country, as well as local and international projects, has been carried out by the SCFWCA.

By the decree of August 2006, 9, among the tasks of the Committee in the regulation of the SCFWCA, which implements the state family policy in the country: "8.13. taking into account the advanced international experience, to apply modern scientific achievements in the relevant field, as well as to carry out and ensure the application of scientific research works" is reflected.⁸

In 2013, the Committee proposed the establishment of "Research Institute on Family, Women and Children".⁹

Of course, there is no need to prove the impossibility of covering the issues of more than 2 million 62 thousand families in Azerbaijan by a committee with a small number of staff. It would be a reasonable step to establish a Research Institute on Family, Women and Children issues in Azerbaijan to investigate numerous issues in this area. However, unfortunately, this proposal was not implemented.

Some of the research in this area was carried out by civil society institu-

⁷ Mammadov R. Azerbaijani family: yesterday, today, and tomorrow. Baku, 2020; Mehdiyev E. Family values in Azerbaijan. Baku, 2018. p.65 Guliyeva N. Modern village family in Azerbaijan. Baku: "Elm", 2005, p. 176; Alizada H., Mahmudov R. Social Pedagogy. Baku, 2020; Damirc-hiyeva M.D. Judicial protection of family rights (casuses). Baku: "Şərq-Qərb", 2012, p. 120.

⁸ <http://scfwca.gov.az/page/komitenin-esas-namesi>

⁹ https://apa.az/az/xeber/sosial-xeberler/xeber_aile_qadin_ve_usaq_problemleri_uzre_elm_-303307

¹⁰ Annual report on gender assessment of legislation and public policy in the Republic of Azerbaijan, 2020; barriers to access to justice for women in Azerbaijan, remedies and best practices, 2017; Women in the private sector in Azerbaijan: opportunities and challenges gender Assessment Report, 2018; The Child Protection System in Azerbaijan: Situation Analysis Available Resources, UNICEF. 2005; [https://www.nhc.no/en/growing-domestic-violence-endangers-women-lives-in-azerbaijan/?fbclid=IwAR1sH7Usg2BV1x-27CimKKa8dmHG1xSJSP55PMyl-8kclO18AoYdndIijakQ/GrowingDomesticViolenceEndangersWomensLivesinAzerbaijan20.05.2021; // Gender Based Violence in Azerbaijan 2020. Norwegian Helsinki Committee 20-05-2021; Azerbaijan country Gender Assessment December 2019](https://azerbaijan.unfpa.org/az/publications/demografik-proqnozlar-2014-2050-az-C9%99rbaycan-dado%C4%9Fulanlar%C4%B1n-cins-nisb%C9%99tinin-m%C3%BCxt%C9%99lif;Demographic-forecasts, 2014-2050: various scenarios of the sex ratio of births in Azerbaijan; <a href=)

tions. It is reported that about 90 NGOs are dealing with women's issues in the Republic of Azerbaijan. As their name suggests, the direction of their analysis is mainly the study of mainly female issues and not family issues as a whole.

Among the NGOs, Family Studies are included in the recent activities of the "Himayedar" Humanitarian Progress Public Union. As a result of a sociological survey conducted by the Public Union among 300 people, the main conclusion is that "the process of transforming the authoritarian family model into a democratic family model is underway in Azerbaijan."

In recent decades, during the period of national construction, accompanied by the processes of restoration of independence and democratization, the main leading direction in the study of family issues in comparison with the study of this institute as a single system in interaction was gender equality issues, protection of women's and children's rights, domestic violence and other topics. These topics have become almost the only relevant area, especially within the framework of research and survey projects carried out by international organizations in our country. These studies, which are of great scientific importance in themselves, logically considered the Azerbaijani family, its moral foundations and values, modernization and transformation of domestic relations exclusively through the prism of domestic violence.¹⁰ Naturally, the analysis of problems mainly in one direction - in the aspect of gender and rights - could not remain incomplete, but create a holistic picture of the processes, dynamics and trends taking place in our family institution.

On the other hand, the establishment of "Centers for Gender Studies" in various universities, while there are highly qualified specialists in the field of psychology in general, including "Family Psychology", the number of "experts" who take 2-week paid courses and receive certificates and instantly become "Family Psychologists" has increased too much that it would be wrong and naive to think that this situation will contribute to solving the socio-psychologi-

cal issues of families.

The increase in the number of divorces and family conflicts, and the recent appearance of negative trends in families caused a sharp reaction in society and the scientific community to the situation of family problems, almost creating the effect of "sudden capture" in public opinion.

The presented report can be considered as one of the first steps in the field of quantitative and qualitative research of family relations as a social phenomenon in Azerbaijan, other social institutions, social processes and their social changes and dynamics of society as a whole, and family studies of the patterns of human-society relations. Thus, the research was aimed not at a foreign grant project or survey, but at a local official research centre to investigate the transformation processes taking place in the Azerbaijani family, and not on the topic of narrow-profile "gender", women's and children's rights.

This approach can allow us not only to study the family at the micro- and macro-level through our family institution, the attitude of public opinion to the crises and issues arising in intra-family relations, but also to interact, complex study of the processes taking place in modern society and the transformation of family, to revive its whole picture in sight.

2.2. The mission and essence of family as a social institution

To understand the importance of family as a fundamental social institution of the state and society, it becomes necessary to recall the content of the term "social institution". "Social system, social institutions" (lat. the term "my institute" - structure, institution) did not always exist. The concept, introduced into the science of sociology by the English scientist H.Spencer, was widely studied by T.Parsons. T.Parsons, one of the representatives of Institutional Sociology, presented "social systems" as a structure consisting of values, norms, collective organizations, and roles, and considered it a universal concept that can be applied to all spheres surrounding an individual. Since social

systems perform several vital functions, the monitoring, analysis, and regulation of the processes occurring here are of non-alternative importance.

Fundamental social system and sub-system institutions: economic, political, legal, and social systems themselves are also diversified into subsystems, i.e. institutions, performing several obvious and latent functions. Some of the main functions of the family as a social system (reproductive, educational, household, economic, recreational and emotional-psychological, communicative, etc.) are intergenerational transmitters. Social institutions have the following unique functions:

- Adaptive function, understood as adaptation to external and internal changes;
- The function of purposefulness, expressed in the fact that the system sets a certain goal and achieves it;
- Integrative function, expressed in the fact that the system brings together elements and functions in its composition;
- The latent function of the system, which is expressed in creating, maintaining, and improving the norms of sociocultural, moral, legal, and social behaviour, the motivational and stimulating environment of people, which is not obvious at first glance.

| Table 1. Social institutions inherent in all types of civilizations | | |
|---|--|---|
| | Social institutions | Functions |
| 1. | Family and marriage | Procreation, socialization and protection of children |
| 2. | The state | Creation of a hierarchy of power |
| 3. | Market | Goods and services, their production and distribution |
| 4. | Legal Affairs | Provision and enforcement of law and |
| 5. | Confessional/religious sectarian organizations | To preserve the moral foundations of society, to give meaning to its activities, to instil purposefulness |

PROCESSES OCCURRING IN THE FAMILY INSTITUTE IN THE 21ST CENTURY: GLOBAL CRISIS OR TRANSFORMATION

As already mentioned, the processes associated with the crisis of the modern family institution are on a global scale. The crisis faced by families as a result of the overexposure and interference of the phenomenon of information civilization and social networks in the life of society has similar features in different states.

The Azerbaijani family is directly in the sphere of influence of these processes, and the transformation processes taking place are interconnected. Knowledge of the leading trends, manifestations and indicators of rapidly changing domestic relations in the world, a general and brief look at the comparative analysis of indicators reflected in local statistical and global indices on domestic relations in Azerbaijan are among the necessary objectives of the study in this regard.

In modern times, there are two approaches to the problem of researchers who accept and study the conclusion that family institutions are experiencing a crisis:

1. "Liberal-progressive" transformation concept;

2. "Conservative-crisis concept".

Supporters of the first approach believe that such an objective process is taking place as the collapse of the old traditional family and the emergence of new structures in its place.

According to representatives of the second approach, the crisis of the family in the 21st century has reached such a level that its complete extinction as a social structure can occur, to the point of creating a threat to the future of mankind. Therefore, it is necessary to mobilize all efforts to strengthen family, family values, and family way of life, to preserve traditions.¹¹

One of the interesting, but at the same time alarming trends is that the crisis of the family in the status of a "social institution" is much deeper and more large-scale, rapid in comparison with its status as a "small social group". If not in other words, then the authority of fam-

ily in the status of a small social group remains, not falling below the critical threshold. This is because family is a place of spiritual stability, and comfort for the time being in the world and society, where chaotic processes are inherent, changing at a rather fast pace.

This difference between the crises experienced by the two statuses of the family model is the most important point to consider in public policy. A decrease in the social functions of family, and its social mission can lead to undesirable consequences from the point of view of prospects not at the level of individuals, but at the level of society, the state.

3.1. Transformation of family relationships and family values: challenges of the current stage

The "first demographic transition" in the Western world, starting from the end of the 19th century and continuing for a third of the 20th century, was characterized by a low number of births and deaths, as well as longer life expectancy trends. This also resulted in a decrease in the birth rate of the population and the ageing process. The "second demographic transition", which began in the 1960s and continued at the beginning of the 21st century, led to a noticeable increase in the number of divorces, out-of-wedlock, extramarital births and single parents.

The "deinstitutionalization" of family institutions is accompanied by such painful processes as the transition from traditional value systems, collective responsibilities and obligations to postmodern/extreme individualism, the concept of rights and freedoms, characterized by a deep crisis that is currently underway.

The dynamics of the evolution of family as a small social group in the last century, both in the world and in Azerbaijan, has appeared in the form of the following successive models and their transformations:

¹¹ Микросоциология семьи (методология исследования структур и процессов). М. : Издательский Дом «Nota Bene», 1998. – 360 с.

- 1) patriarchal family;**
- 2) modern child-centered family with children in the centre;**
- 3) postmodern family-marriage model.**

At the first stage of the historical transformation of the family as a social institution, the values of familism (family) completely prevailed over individualism (individualism). The model of a multichildren (child-centred) family was considered legitimate, i.e. the norm. The birth of children out of wedlock was considered socially unacceptable. There was a negative attitude in society towards children out of wedlock. Marriage was carried out only by the will of the parents and under the pressure of public opinion (condemnation) as the only acceptable and legal way to regulate sexual relations in society. Celibacy was condemned as an abnormal form of human social behaviour. Child-free married couples suffered in terms of their social status and psychologically, and their social status had a "low rank". Divorce was considered an unacceptable form of social behaviour. In general, the ideas about the integrity and indivisibility of families prevailed. The family had an expanding and diversifying image.

In the second stage of the historical transformation of the family as a social institution, a partial predominance of familism (family) values over individualism takes place. The average number of children (three or four children in a family) becomes the legal norm. Marriage is concluded by personal choice, at the same time with the consent of parents. Divorce as a social act in all strata of society is allowed only for objectively acceptable reasons. Family structure is characterized by the tendency of families to a partially nuclear (consisting of father, mother, and child) form.

At the third stage of the historical transformation of family institutions, counterdirectional processes occur - the tendency of individualism to stand out, partially prevails in comparison with family values. The small number of children is becoming a widespread conditional social norm. Marriage is already made by purely personal choice. Divorce can be caused by subjective, but socially acceptable reasons (separation of spouses and household management, abnormal social behavior of one of the spouses, severe incurable

diseases, etc.) occurs. The causes of divorce remain under the social control of society, although it is still a process that tends to decline.

In the 4th stage, the transformation of family institutions reaches its peak, covering all the development parameters of family functions as a basic social institution. In the system of values, the complete dominance of individualism takes place. Family (familism) values are already considered a relic of the past. Traditional conventional norms are out of order. The significance and independence of the personality become the dominant function that determines all choices and social activity in the family structure. Couples' perception of the absolute need for children in the family fades into the background. Alternative forms of family and marriage (renunciation of marriage, same-sex marriages, voluntary loneliness, single parenting, etc.) are emerging. The separation of all types of family behaviour from each other occurs. Sexual behaviour no longer necessarily has to do with marital, reproductive, and parenting behaviour. The average age at which men and women enter into marriage continues to grow consistently.

In public opinion, divorce is no longer perceived as a "social catastrophe" and is considered a normal, legal right of a person, nominated at the request of one of the spouses. The perception of the "whole family" in the family structure and system is changing. New family structures appear. The most negative aspect is that family institutions and the system of values are completely changing, and when thinking about marriage, people have to weigh the prospect of a potential divorce. Insecurity accompanies relationships from the very beginning.

Couples' perceptions of certainty and trust are subject to wear and tear. All emerging alternative forms of marriage - "trial", "temporary", "citizen", "student", "guest", etc. in fact, reflect the fact that people are wary of both themselves and each other, and their efforts to "insure" against possible divorce. The sexual revolution that originated in the West and spread aggressively around the world is also liberating the biological power of women.

No matter how much "erotic frankness, comfort" is encouraged, it is not able to solve the problem of existential love/af-

fection, the most vividly expressed area of gender identity, which is fundamental in the creation of a family. As a result, undesirable social perceptions are formed, for example, as a woman in the eyes of a man, or, conversely, "someone else" - a threat, the embodiment of a possible obvious threat."¹²

Analysis of the state and transformation of family institutions makes it possible to identify the expected trends. Thus, the Modern Family is completely moving away from the patriarchal family model based on age or gender, and subordination.

The model of the "Modern Family" began to take shape in the era of industrialization - and modernization. Towards the end of the last century, the situation changed dramatically, and women in all industrialized countries began to massively return to the labour market. The birth rate decreased, and the planning of children was postponed to suitable times. The number of women in education, health, services, and other areas has increased rapidly. In the 1990s, the number of girls who studied at universities for the first time exceeded the number of boys.

Family as a social institution has undergone significant changes not only in Azerbaijani society but also in all societies that have entered the postmodern stage of development. In the West - in Europe, the USA, Canada, and other places - the transition of the family from the traditional patriarchal model to the nuclear (husband and wife, parent) family model took place much earlier. Since the traditional values of collectivism, which have been going on for centuries, conflict with extreme individualism and liberal values rooted in the selfish interests of an individual, the extended family model is out of order.

Family is at two main crossroads in terms of social value orientation:

1) overcoming the crisis through the adaptation and adoption of innovations based on moral foundations, while maintaining traditional family values;

2) a radical transformation in the direction of the formation of a non-traditional family with numerous alternative models of marriage.

The first socially oriented path of the family can serve to ensure resistance to global false ideologies, to restore histori-

cal, spiritual, and religious values.

The second social orientation of family is ultimately the shaky foundation of society and the path to self-realization.

3.2. Crisis and breakdown of the family's social functions: Manifestations of an undesirable trend

Touching on the functions of the family is especially important in the sense that the functional structure is one of the most important aspects reflecting the dynamics of changes in the family at different stages of historical development. The study of the transformation of family functions in light of the changes taking place in modern society is relevant in this regard. American sociologist of Russian origin Pitirim Sorokin predicted an increasing family crisis. In his book "The Main Trends of the Cycle - music", he stated that the industrial-urbanization civilization hurt family institutions and led to a decrease in its socio-cultural functions.

In the present century, it is obvious that the dominance of the modern/postmodern family model in comparison with the traditional family is moving along the ascending line, which leads to profound changes in the functional structure of the family.¹³


As mentioned, the functions of the family are deeply historical, and over time, their content and hierarchy also change. Some functions are completely lost, while others are replaced by more relevant ones in the new social conditions. Changes in the standard of living in recent decades have led to changes in the way of thinking of young people, about family institutions and their values. This, in turn, contributed to the emergence of a Modern Family model that claims to completely replace the traditional family.

The traditional/classical model of the family is understood to mean a model based on kinship and blood ties, in which continuous communication with close coverage is maintained. The modern type of family, in turn, is characterized mainly by such aspects as a person's personal life, and the vulnerability of marriage. Analysis of changes in the functional structure within the framework of the Traditional and Modern Family models is necessary in this regard.

¹² Вах: Голод С. Современная семья: мачизм, феминизм, трибадизм // Человек, 2006, № 6, с. 69-81; Лактюхина Е. Г. Развод в молодых семьях в условиях трансформации ценностей: автореф. дис. ... канд. социол. наук. - Волгоград, 2013, 28 с.

¹³ Рябова В. В. Трансформация функций семьи в современном российском обществе. // https://brstu.ru/static/unit/journal_2/docs/number-17/106-112.pdf

Table 2. The difference in the main functions of the Traditional and Modern Family models

| Functions | The Traditional model | Modern / postmodern family model |
|--|--|---|
|  Reproductive | <p>A large family based on the marriage - marriage of mother and father. Older children treat the younger ones like guardians - teachers</p> | <p>Small family (1-2 children) Increase in the number of childless (child-free) families Increase in the number of children out of wedlock</p> |
|  Educational - socialization | <p>The absolute authority of parents and the authoritarian system of upbringing</p> <p>Upbringing is the result of several generations (grandparents, etc.) takes place in the extended family, where he lives together, where one of them has the main say</p> <p>Parents need children as a labor force, stability of the social status of the family and a guarantee of "insured" old age</p> <p>Inheritance and continuity of lifestyle, professions, and traditions</p> <p>The system of punishments and rewards in upbringing is based on the traditions of family and the authority of the head of family</p> | <p>Children are brought up in one-generation families (only in communication with parents, the upbringing influence of grandparents is reduced)</p> <p>Children become available to parents as a means of self-realization, education, fashion, acquaintance with new behavior and consumption habits, as a source of information about new professions and books, cultural events and social opportunities, as well as a means of developing their own identity</p> <p>Children cease to be carriers of family values</p> <p>The system of punishments and rewards is based on a moral assessment of what is happening</p> |
|  Household | <p>Clear division of functions between spouses, their certainty</p> | <p>Uncertainty of functions between spouses</p> |
|  Recreational (restorative) | <p>Parties, communication with guests, entertainment</p> | <p>Lack of family-oriented infrastructure that provides recreation, health restoration and organizing leisure for families with children</p> <p>The predominance of the meaning of leisure mainly as a shopping process</p> |
|  Emotional - psychological (psychotherapeutic) | <p>Woman acts in the role of a friend in relation to man</p> | <p>Weakening of emotional communication and relationships</p> <p>Increased conflict in intra-family relations due to the unwillingness or inability of spouses to improve the moral and psychological climate of family, to make mutual concessions</p> |
|  Economic | <p>The fact that spouses have certain roles</p> <p>Wife is the mother of children and the hostess of the house, husband is responsible for the financial well-being of the family</p> | <p>Increase in the economic independence of both spouses leads to equality in family</p> <p>Increase of family business/enterprises in various fields</p> |
|  Social status | <p>Patriarchal family type (based on the dominance/rules of man)</p> | <p>Biarchate-bilateral (based on the equality of spouses) family type</p> <p>The emergence of a new cultural stereotype - the view of the predominance of women in society</p> |

As can be seen from the Table, the Modern Family model differs significantly from the Traditional one. Over time, many traditional functions of the family have changed, and some are falling out of order. In particular, in the 20th century, these processes were clearly manifested: old traditions are being forgotten, and new ones have not yet been fully formed.

The first and most important difference to note is that the family has undergone structural changes. For Azerbaijan, the Traditional model of a large family based on the succession of generations (with grandparents, fathers, and mothers together) has been typical for centuries. At the moment, this model is already going down in history.

The difference between family and other institutions is that in the macro-sociological aspect, the family ensures the fulfilment in society of the most important - reproductive and socialization functions, without which the existence of human civilization would be impossible. Thus, family is indirectly also the foundation of all social institutions. In this sense, when it comes to the development and problems of family, issues and problems in the development of society as a whole are covered.

The family has unique social functions as an intermediary between a person - citizen and the state, a transmitter of fundamental values that live from generation to generation. The family contains in itself a powerful potential for influencing the processes of social development, reproduction of labour and the formation of civil relations.

Family performs the function of unity, harmony/consolidation, resisting social conflict and tension. In this regard, the consideration of the changes that have occurred with family institutions in modern society is of extraordinary importance.

3.3. Alternative family models as a vector of crisis in family transformation

In Family Studies, which has been intensifying since the last century,

two theoretical and methodological approaches are distinguished in the study of problems related to family institutions:

1. The current state of the family is studied in the world in the aspect of the crisis of the monogamous family model;

2. The phenomenon of the family is investigated from the point of view of the transformation of its structural elements.

One of the many positions is that in reality, it is a more appropriate approach to talk about the crisis of the institution of marriage, and not of family. Because it is precisely the marriage relationship that has undergone more changes in the processes taking place. The historically formed social unity and value image of family remains to be perceived separately from marital relations, to remain in worldviews.

One of the main directions of the evolution and dynamics of the Modern Family is the tendency of the family from the format of a collective-social institution to a group format. This means that in the Modern Family, there is a weakening of economic functions. The leading place in the family is occupied by the psychological atmosphere and the personal interaction of the spouses. If, as an interesting point, the weakening of reproductive (generational growth) and educational functions, recognized by researchers as the most important functions of the family, is expressed primarily as a decline and crisis of the social status of a family, then changes in other family functions are more often regarded as transformation.

The predictions of Emil Durkheim, one of the founders of classical Sociology, and the founder of the Theory of Structural Functionalism, seem to have come true in the 21st century. He believed that "the solidarity of spouses and parents in the family" arises based on the division of labour between the genders. According to Durkheim, if the division of labour "falls below a certain possible threshold, the marriage union will disappear, giving way to temporary sexual relations; if the genders become completely different from each other as

an existential and gender being, a whole form of social life would not appear, or if this happened, it would disappear."

Unfortunately, the processes of the emergence and rapid growth of alternative family forms can confirm this far-sighted forecast of E. Durkheim.

Thus, if we proceed from Durkheim's logic, the proliferation of single-parent families, the crisis of the "monogamous marriage model" accompanied by the weakening of paternal participation in families, the emergence of the alternative model of "same-sex marriage" and other trends are primarily directly related to the universalization, modification of gender roles, the strengthening, promotion and dissemination of radical branches.

Recent changes in the family structure, one of the signs indicating the decline of the traditional family, is the emergence and spread of alternative forms of families. Alternative forms of families include single-parent (incomplete) cohabitation couples, same-sex families, voluntary child-free marriages (single parenthood), unmarried cohabitation couples, etc. These new forms are based on close relations, which, on the one hand, coexist, share a common living space, and exist without any legal/legitimate, cultural, or religious sanctions. On the other hand, there are alternative forms of family that require legal/legitimate grounds, such as "same-sex marriages".

It is no coincidence that the new family forms are considered by researchers to be no less progressive. Thus, with the new "family innovations", nothing replaces the failure of the historically formed social functions of family, a large and dangerous gap appears in the middle. It is no coincidence that already in research there is an opinion that "the biggest problem facing family in the 21st century is the absence of family at all, its gradual disappearance."¹⁴ For example, in an economically developed country like Japan, it is no longer an economic crisis, but the potential "nightmare" of demographic problems that arise with the family crisis to collapse the economy. As a result of a record low birth rate, an increase in the elderly

population, and a "celibacy syndrome" (young people under 34 "avoid" close relationships), the country already lacks labour.

In Western countries, it is widespread that spouses live separately by joint decision, often in different cities and even countries. Spouses may or may not be legally married, or may or may not have a common child. This form of relationship is called by European experts "guest, visiting marriage", defined as LAT ("living apart together").¹⁵

It is believed that in the 21st century, this family form of coexistence can become widespread as a new social institution, especially among spouses who prefer career and professional choices. The main one is the fact that due to the geographical imbalance in the labour market, spouses are forced to leave to work in other regions, even in a different country. In American familistic studies, especially the processes of well-to-do, well-known persons, referred to by the term "serial marriage", are widespread. The consistent change of the marriage partner of the mentioned category of persons has become the norm. If until recently children were considered an obstacle to re-marriage, then the situation has already changed.

3.4. Same-sex marriages among alternative forms of marriage

As one of the factors of family transformation, the emergence and spread of alternative forms of marriage is highlighted. The term "same-sex marriage" was first used in the Oxford Dictionary in 2000. "Same-sex marriage" is a phenomenon that subverts classic, traditional family values, based on completely different moral and ethical norms and different logic. If the organized networking of sexual minorities under the guise of a global social movement continues at the current temp, scale, and pace, then the tendency to ultimately become the life strategy of the whole society, and worst of all, family institution, the way of life, and ultimately the political elites, may become a reality. In the conditions of the transformation of

¹⁴ Главная проблема семьи XXI века: отсутствие семьи. // <https://regnum.ru/news/society/2522716.html>

¹⁵ Trost, J. LAT relationships now and in future. In: K. Matthijs (Ed.), *The family: Contemporary perspectives and challenges*. Leuven University Press, 1998, p.210.



this "logic" into the leading trend in the social behaviour of society, there is no doubt that the processes are aimed at self-destruction. Thus, the fact that the organized mobilization of "minorities" will ultimately oust and disappear the majority is not a possibility, but a reality

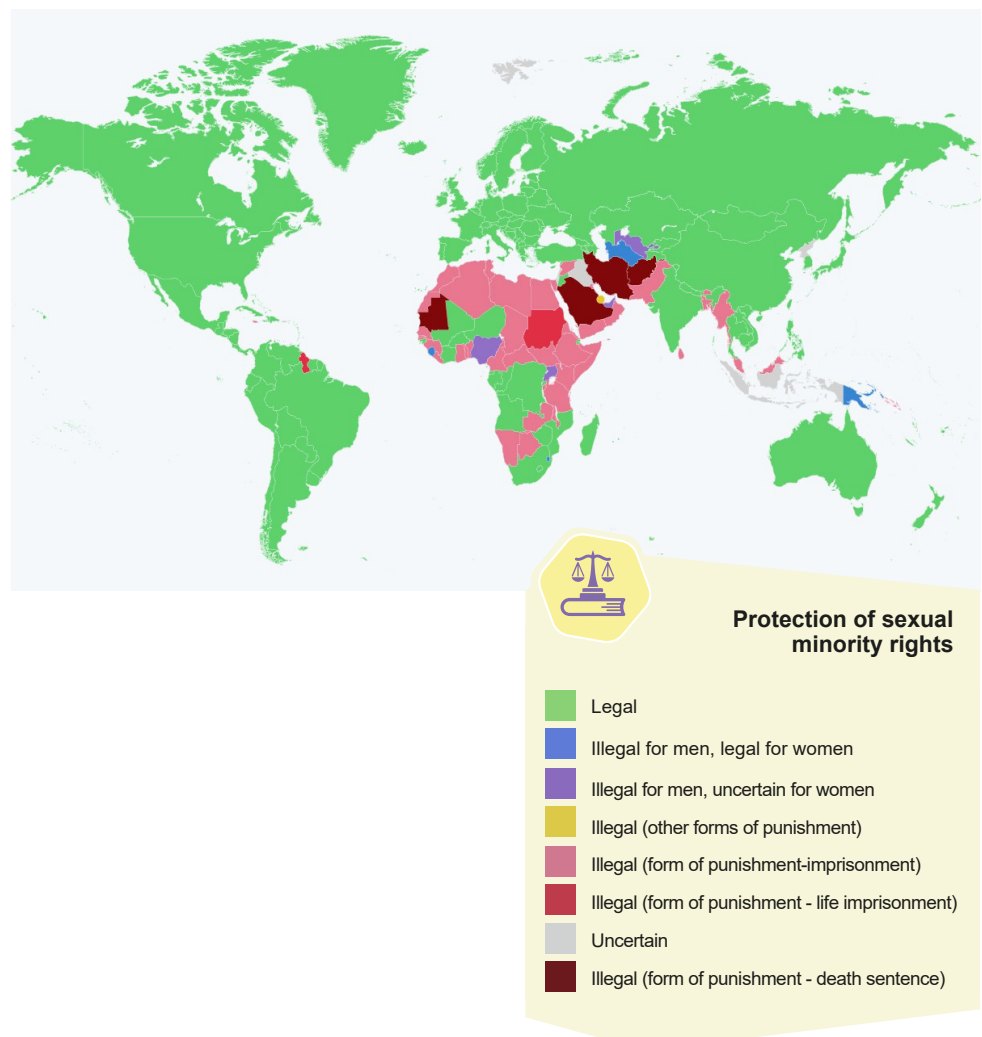
known from history.

The strengthening of these trends means that they can repeat the fate of civilizations, or rather the fall of the Great Roman Empire. As is known, the decisive factor in the causes of collapse and bankruptcy is the processes of collapse, which are also accelerated by the demographic crisis caused by moral crises. At present The fact that the West - the entire European civilization - is experiencing similar problems is noted by numerous researchers. The countries that legalized alternative marriage for the first time were the Netherlands (2000), Belgium (2003), and Canada (2005), which adopted the relevant law. So, same-sex marriage has already been legalized in 29 countries of the world, which is not considered a small figure. 16 of these countries are located in Europe, 9 in the Americas, 3 in Asia and Oceania, and 1 in Africa.

The mentioned states cite the "human rights" policy as the main argument for legalizing the form of same-sex marriage, including the right to be "different". The most undesirable trend here is efforts to apply this basis in all states that are different from the civilizational point of view. In this direction, certain centres are conducting obvious propaganda all over the world. By turning human rights into a tool of geopolitical pressure, they interfere in internal affairs.

According to the Pew Research Center, only Italy and Switzerland remain in Europe, which do not allow same-sex unions by law. In Central and Eastern Europe, however, no country has yet taken this step. On the African continent, the South African Republic (SAR) remains the only country to legalize "same-sex marriage".

The countries painted green on the map are countries that have adopted legislation on the protection of the rights of sexual minorities in the world.



3.5. Main topics from the global report of the International Federation for Family Development (IFFD) titled “Family Trends”

2024 will mark the 30th anniversary of the “International Year of the Family” established by the UN (2024 - IYF+30). As part of the preparations for this anniversary, the United Nations Organization and the International Federation for Family Development (IFFD), which has the status of a consultant, aimed to raise awareness in member states to implement a sensitive family-oriented public policy for global megatrends and their resolution about the family institution.

The International Federation for Family Development has prepared a global report called “Family Trends” for this purpose.¹⁶ The Federation accepts and advocates as the main indicator that the best social strategy of the state in the whole world is family-centred and

family-perspective.

The Action Plan was developed to mark the 30th anniversary of the “International Year of the Family” (IYF +30), together with global experts from the UN Department of Economic and Social Affairs, it was decided to identify the main trends identified by the UN Secretary-General, which influenced families in the 21st century and gave impetus to changes.¹⁷

The following were highlighted as the main trends in the report:

1. *New technologies;*
2. *Urbanization; and international migration;*
3. *Demographic changes;*
4. *Climate changes.*¹⁸

Looking back at 2024 and beyond,

¹⁶ <https://www.un.org/en/observances/international-day-of-families>

¹⁷ <https://iffd.org/>

IFFD targets the following challenges facing family institutions in the modern world:

1. Developing recommendations for global megatrends facing families and for related member states;

2. Millennium Development Goals (MDGs) for Sustainable Development;

3. Lessons learned from the pandemic for families;

4. Strategic Partnership campaign.

At the end of 2019, during the International Congress of the International Federation for Family Development (IFFD) in London, the international family profile NGO summit, which operates on a global scale, took place. At the Congress, global civil society organizations working in the field of family issues decided to start preparations for the 30th anniversary of the "International Year of the Family". Also, the "Civil Society Declaration" was adopted to promote certain activities in 2024 and subsequent years to realize the campaign associated with strategic partners on a global scale.

The international family organizations that signed the Declaration are as follows:

- International Federation for Family Development (IFFD)
- Generations United (GU)
- National Association of Large Families (NOE)
- Doha International Family Institute (DIFI)
- European at-home Parents and Carers (FEFAF)
- Haro's Platform on Family Politics (Haro)
- European Large Family Association (ELFAC)

Besides, meetings of regional expert groups and focus groups, etc. are also involved in this direction.

The first International Conference on "Family Policy and new technologies: family-oriented policy in the digital age" was organized by Projekt PL together with IFFD. The main questions, the answers to which were sought at the conference, were the following:

- *How can new technologies and*

digitalization be brought together with families?

- *What difficulties does the digitalization of societies bring to family life?*
- *Should the state regulate this field?*
- *What benefits should be provided to entrepreneurs applying family-oriented policies?*¹⁹

The unanimous conclusion was that families all over the world have changed, the number of large families has decreased, and the number of single-parent families has increased. The decline in the number of extended families and the high growth in the number of single-parent families has exacerbated the issue of social protection on a global scale.

As more and more women participate in the role of the formal and informal workforce, they continue to bear the disproportionate heavy burden of housework compared to men, which makes it difficult to achieve a balance between family and work. For this reason, the need for regulation of intra-family relations and ensuring understanding increases even more. Further trends, such as rapid urbanization affecting families and the continuous increase in the "family homelessness" issue, are more alarming trends. These issues are discussed in more detail in the subsections below. Research on the "family homelessness" issue shows that the general trend in this area is moving towards growth. In some European countries, homeless families account for more than 20% of the total homeless population. Similar trends can be observed in America, where 33% of homeless people are families with children, and in Canada, where 37% of households are not provided with housing, more than that, families live in temporary housing.²⁰ Among the homeless families, migrant families are the majority who cannot be provided with a home, even though they have lived in those countries for decades.

The causes of the problems of homeless families in developed countries are more often unemployment, disruption of family relations and escape from violence. In developing countries, however, the causes of family homelessness

¹⁸ <https://familyperspective.org/2021/01/21/towards-2024-beyond/>

¹⁹ 1st International Conference "Family-responsive policies in the Digital Era"// <https://www.youtube.com/watch?v=wA8lo-SapyIE>

²⁰ National Alliance to End Homelessness, State of Homelessness database, available at <https://endhomelessness.org/homelessness-in-america/homelessness-statistics/state-of-homelessness-report/> (accessed on 27 August 2019); and Quinn, "The impact of personal and family circumstance on homelessness"

are more complex. Here, if the tradition and chains of family support are broken, children and the elderly become the most vulnerable risky, homeless group. The increase in the level of divorce, separation, and abandonment of women also leads to an increase in the number of female homeless, and spurious/single-parent families. And this becomes a tendency leading to the poorest stratification.²¹ According to other opinions expressed at the UN conference, there is a worldwide statistical database gap on the number and experience of homeless families. Information about homeless people who are not in contact with official services is unreliable and incomplete, in reality, the situation is much more deplorable. Some studies in North America show that women who are single mothers, homeless and with children, seek to make ends meet more with the help of their circle, family, and friends than with contact with official institutions,

Homeless Assistance Services.

To address the problem of family homelessness, some governments offer social protection and social housing to vulnerable families. Best practices in this area include measures to provide direct financial assistance to all qualified tenants in the Netherlands, the voucher system in the United States, as well as the "Pradhan Mantri Awas Yojana" housing provision scheme in India, which provides affordable housing to the poor in the city. Services such as the "Sophia Housing" in Ireland and the "Center for the Fight against Violence" in Australia can contribute to the reduction of family homelessness.

Finland's National Action Program on providing supported rental housing to replace housing options, shelters, and emergency accommodation in a short time on the principle of "Housing First" has achieved successful results.

In South Africa, the government is implementing a "Social Work Program" to prevent the increase in family homelessness and address housing shortages, thereby providing the homeless with free housing for the duration of social work.²²

Noting that the family-oriented policy

of the state can contribute to poverty reduction and social protection at the national level, UN member states emphasized that one of the main goals of the "International Year of the Family" is to further strengthen national institutions for the development and implementation of appropriate policies in response to the problems faced by families. Initiatives put forward at the national level to achieve this goal are welcomed. Member states have implemented several initiatives aimed at improving the "work-family balance" for families with children. For example, a new "work balance" guideline has been adopted by the European Union to help parents better balance their work with family responsibilities. Some member states of the European Union have improved parental leave legislation; that is, they have increased the duration of paternity leave and extended parental leave. In several middle-income countries, the list of pregnancy benefits has been expanded and changes have been made to childcare rules to increase women's participation in the workforce.

Some member states have also embraced the view that sharing childcare at home among parents helps balance mutual "work and family" responsibilities. Some said that companies operating in the private sector are developing a package of incentives to attract parents with young children to employment.

In some countries, mothers or fathers can get three years of parental leave and a guaranteed opportunity to return to work before graduation. Such measures have contributed to an increase in the participation of women in the workforce. In addition, some member states have introduced new social programs for young fathers and data on how they ensure the integration of teenage mothers into the formal school system.

The UN International Federation for Family Development (IFFD) has also developed a review of new practices and initiatives implemented in the field of social programs for families in member states. It is noted that, for example, the state family policy adopted in Indonesia - the "Family Hope Program" is a

²¹ Suzanne Speak, "The state of homelessness in developing countries", paper presented at the expert group meeting on affordable housing and social protection systems for all to address homelessness, Nairobi, May 2019; European Observatory on Homelessness (EOH), Family Homelessness in Europe: EOH Comparative Studies on Homelessness (Brussels, 2017).

²² Jean Quinn, "The impact of personal and family circumstance on homelessness", paper presented at the expert group meeting on affordable housing and social protection systems for all to address homelessness, Nairobi, 22-24 May 2019.

new social protection initiative. Under the program, low-income families are provided with free health insurance, 12 years of basic education, and social benefits that assist people with disabilities and the elderly. In the first period of the Program, between 2016 and 2018, there was a decrease in the poverty rate by 0.52%.

The state of Kuwait has developed social programs for families as part of the "2030 Goals (Agenda). A new social policy is being introduced to promote family well-being, especially for economically and socially disadvantaged populations.

In Kenya, "Maternity and health insurance" programs are introduced, and financial support is provided to families with vulnerable members, including people with disabilities and the elderly.

In Paraguay, female-headed families are considered a vulnerable group. Housing subsidies are offered to low-income families to prevent the transmission of poverty from generation to generation.

In the Philippines, families are guaranteed targeted remittances based on their social status the Government of Senegal is implementing the

"National Family Insurance Grant Program".

Social benefits are provided to poor families in Palestine. The program is funded through local and international assistance. In Switzerland, the provision of assistance to low-income vulnerable families with young children is a national priority. In Ukraine, child benefit is provided to 2.1 million families, which make up 38% of all families with children under the age of 18. Thailand has social support programs for families with newborns, low-income families, and families at risk of poverty.

Our country is also mentioned in the global report prepared by the UN International Federation for Family Development (IFFD). There is no information on the presence of new initiatives and approaches: "Among other countries, Azerbaijan, Bangladesh, Djibouti, Egypt, Guinea, Myanmar, Pakistan, and Romania have social protection guarantees for vulnerable families. Some

countries, including Hungary and Poland, provide social benefits to families during the years when children attend school."

In the European Union, striking a balance between family responsibilities and work commitments remains a significant challenge for many households. Families juggle caring for children and elderly relatives while pursuing careers and personal aspirations. Consequently, there's an ongoing effort to find effective measures to help families manage these competing demands and achieve a harmonious work-life balance.

The Global Report also sheds light on efforts to prevent domestic violence in various countries. For instance, Morocco has taken significant steps to protect women from domestic abuse, including establishing the National Monitoring Center for the Protection of Children's Rights under the Ministry of Solidarity, Social Development, Equality, and Family. Likewise, Kyrgyzstan has improved family legislation, particularly in safeguarding children's rights.

In the United Kingdom, Family Policy emphasizes a differential approach that caters to the diverse needs of families, considering factors like inclusivity, flexibility, and the specific dynamics of different family structures. This approach reflects the evolving nature of family dynamics in a market-oriented economy.

According to the report of the UN organization IFFD, "the main focus in improving family policy is on the transition from maternity leave to parental(s) leave as a global trend, the focus of all social measures and infrastructure related to child care, and the consistent support of the field.²³ In ensuring "work and family balance", the transition from personal responsibility to shared responsibility, from the approach as a family-individual issue to the policy treated as "shared collective responsibility shared between the public, private sector, employers and families" is seen as the target. Family-centred policies aimed at increasing family well-being through reducing parental concerns and stress are defined as the new level of promoting the format of "happier families, healthier children and more

²³ UNICEF, "Family-friendly policies: redesigning the workplace of the future", policy brief, July 2019

²⁴ United Nation. General Assembly Economic and Social Council. Seventy-fifth session. Implementation of the objectives of the International Year of the Family and its follow-up processes Report of the Secretary-General. Economic and Social Council Seventy-fifth session 2020 session 25 July 2019–22 July 2020// <https://undocs.org/A/75/61%E2%80%9393E/2020/4>

successful entrepreneurship".²⁴

The importance of the crucial place and role that fathers have in families has been recognized within the framework of the UN Global Solidarity Movement for Gender Equality "HeForShe".²⁵

Proponents of this movement promote shared sharing of parenting practices and social support concessions to stimulate parents to raise the next generation together, advocating and promoting the provision of not only motherhood but common parenthood/paternity leave. The UN Organization for Gender Equality and the Expansion of Women's Rights and Opportunities (UN-Women) warns in its report on the development of women in 2019-2020 that the focus is on families in a changing world, emphasizing the importance of family institutions for universal cultural and economic development. It is noted that the widespread use of violence in families and the reforms in the field of Family Law, which provide for the elimination of the situation of discrimination against women, are still being carried out at a slow pace.

3.6. International family NGOs' view of family problems

Both national governments and international organizations encourage civil society to take more active initiative in resolving family issues. In this direction, efforts are being made to coordinate activities by identifying "international family NGOs".

The above-mentioned International Federation for Family Development (IFFD) is a non-governmental organization engaged in the education and training of children. The organization has 70 Family Centers in 240 countries. Its current, last global project is called "TOWARDS 2024 & BEYOND".

IFFD has general counsel status under the United Nations Economic and Social Council (ECOSOC) and was founded in 1998 at the 14th International Family Congress in Florida.

An important role in its formation was played by the International Family Foundation (IFF) founded in 1978 at

the III International Family Congress in Rome. The Chairman is Jim Morgan from the United States, and the President is Marina Robben from Belgium.

International family profile NGO organizations, also known as civil society organizations, are actively engaged in promoting family-oriented initiatives globally, regionally, and locally. In 2016, the Confederation of Family Organizations of the European Union was established, now known as COFACE Families Europe. Representing EU member states, COFACE Families Europe advocates for programs that consider the impact of early childhood education, environmental risks, and family circumstances on children's health and well-being. It also aims to strengthen the perspective of child health across various policy areas, as evidenced by its participation in the conference titled "Creating a Healthy Environment Suitable for Children" held in Helsinki in 2019.

Similarly, the European Large Families Confederation, which brings together associations for large families across the continent, focuses on supporting family well-being, recognizing and promoting best practices, and advocating for family-friendly policies at the local level.

Furthermore, the European Network of Family-Friendly Municipalities, established in 2018 between the EU and Italy, aims to foster a conducive, culturally enriching, and supportive environment for families with children throughout Europe.

At the Family Institute of La Sabana University in Columbia, the IFFD annually conducts global and local issues related to family and its internal dynamics and other problems in the last 30 years through three academic divisions. It also offers family counselling and educational programs for parents. For the last time, the Institute held an international congress on "Family problems in the Fourth Industrial Revolution" with the participation of the UN Division for Inclusive Social Development, UNICEF, and the International Federation for Family Development (IFFD). Also, the International Federation for Family De-

²⁵ UN-Women. HeForShe: 2019 Impact Report (New York, 2019). See also www.heforshe.org/en/movement.

velopment (IFFD), in partnership with UNICEF and the UN Division for Inclusive Social Development, has implemented a global research project called "Sustainable Development Goals and Families".²⁶

The Federation also held the 20th World Congress on Family Enrichment in London in 2019. The Congress topic was "Family: The Face of Humanity". The Congress discussed issues such as parenting, successful marriage, family well-being, family and technology issues, civil society, and contribution to parenting, among others.

"Make Mothers Matter", together with the European Economic and Social Committee (EESC), organized a conference titled "The Role of Families in Achieving a Circular Economy" on International Family Day.²⁷ At the event, joint efforts and cooperation mechanisms at horizontal and vertical levels were discussed so that families can contribute to the transition to a circular economy.

The results of a study on how to involve mothers in the economy as part of the largest scientific research project of the European Union "Horizon 2020" were presented at the event.

The UN organization "UNANIMA International" (meaning: a combination of the words "United Nations" - UN and "anima" in Latin (meaning "spirit")) carries out research projects on family homelessness and trauma. Working in partnership with "Sophia Housing" and New York University, the organization collects qualitative and quantitative databases that are important to use to draw attention to the family problems of homeless and displaced people. "UNANIMA International" is developing joint initiatives with global members and partners to promote the rights of homeless and displaced people and families, and the voices of the homeless worldwide at the international level. The organization is a founding member of "Working Group to End Homelessness". Organized in 2019 with the participation of the UN Inclusive Social Development Unit, "UNANIMA International" is working intensively on the global distribution, causes and elimination of family homelessness, especially the number

of women children and girls living in the conditions of homelessness and/or displacement. The involvement of the private sector, business sphere, and local and global transnational business companies in solving family problems at the international level and their initiatives are also of interest. For example, Walmart Centre for Family and Corporate Conciliation has exhibited best practices in the field of work and family integration, especially during the pandemic. It can also mean the path and progressive experience that the IESE Family Responsible Employer Index Club, the world's leading network of companies promoting work-family balance, has travelled over the past decade. This activity reflects strategies that help people balance family and work responsibilities. In the field of business, several success stories of Argentine companies are also appreciated, which plan to instil in the organizational culture the concept of "corporate family responsibility".

The "NGO Committee on the Family" based in New York oversees the implementation of UN resolutions and policy documents related to family matters. It is dedicated to monitoring Member States' efforts to enhance families through policies, legislation, and programs. The Committee convenes monthly meetings on diverse family-related subjects to raise awareness about international issues and policies impacting families. Its objectives include promoting the welfare of children, parents, and extended family members, as well as advocating for the community's involvement in bolstering family structures.

The Vienna NGO Committee on the Family organized two international forums before the pandemic, in 2019. A forum organized in conjunction with the United Nations Office on Drugs and Crime integrates global efforts to end the AIDS epidemic by 2030 as part of the Sustainable Development Goals (SDGs). Three forums on "Families and Use of Digital Media" were held, organized in the direction of cooperation aimed at protecting children and young people in digital media with the joint efforts of parents. The Committee publishes the quarterly bulletin "Families

²⁶ Dominic Richardson. Key Findings on Families, Family Policy and the Sustainable Development Goals: Synthesis Report (Florence, Italy, UNICEF, 2018).

²⁷ Circular economy (closed cycle economy) - in a general sense, it is a non-waste economy, which is an alternative (circular) economy based on the recovery of resources.

International", focusing on the direction of eliminating the practice of early marriage with the University of Salzburg.

Thus, as follows from the latest report of international organizations and the UN on global mega-trends facing families, effective family-oriented/centred policies of states should cover poverty reduction, promotion of gender equality, development of work-family balance, prevention of family homelessness, regulation of problems facing families in the context of a digital society, demographic issues, and other areas.

The social policy of every state is not understood as the same meaningful as the Family Policy. At the same time, to what extent the family is in harmony and balanced in the country, if the children are surrounded by a prosperous, spiritually rich environment, then the best social policy is being implemented. The more problems within families tend to decrease, the more successful the social policy of the state can be considered. At the same time, Family Policy cannot be considered the same as social policy with its peculiarities inherent in this area. In most cases, some states do not understand the strategic nature and specificity of Family Policy precisely because they think so. Therefore, if problems with family institutions are growing, then in addition to urgent correction of social policy, the state Family Policy should be developed and implemented as an independent direction.

On the other hand, social policy itself should be family-centered, and contribute to investments in family capital. Ensuring intergenerational solidarity and investing in families as a natural environment in which children will grow up prosperous is therefore often considered the best Social Protection Strategy.

There are unanimous conclusions that improving the work-family balance for women and men helps to achieve the stability of families. Among the positive experiences in this area can be noted the improvement of regulations on childcare leave, an increase in the duration of maternity leave and greater investment in the field of childcare. In particular, there are numerous measures to be taken in this area in low-in-

come countries.

Currently, in the world, the reality associated with poverty and unemployment, such as homelessness - "family homelessness" - has become the most worrying phenomenon. Moreover, single-parent (mother) families have a higher risk of becoming homeless than couples with children. The most significant causes of family homelessness are economic problems, disruption of intra-family relations, and domestic violence.

The increasing trend of family homelessness globally, as recommended by the UN to member states, requires heightened attention from governments. This concerning trend has significant implications for the health and well-being of families, particularly women and children. If family homelessness persists as a chronic and widespread issue on both global and national scales, it could severely impact the socio-psychological health of future generations. Failing to address this issue effectively could have potentially destructive consequences for the functionality of family institutions.

The global report of the International Federation for Family Development entitled "Family Trends" presented recommendations for member states. Let's take a look at these recommendations that should be taken into account in Family Policy in Azerbaijan:

84. Member states are encouraged to consider the following recommendations:

(a) To continue efforts to create an environment that enables the realization of the Goals of the "International Year of the Family" and the Sustainable Development Goals (SDGs) for 2030;

(b) To achieve investment in family-oriented policies that target poverty to prevent poverty from becoming a trend that is passed down from generation to generation;

(c) To promote family-centred social protection policies, government programs, sensitive social protection measures, to recognize the role of families as decisive providers of social protection;

(d) To focus on expanding services

for children and investing in a variety of work-family balance policies focused on parental leave, including paternity leave;

(e) To promote gender equality in family-oriented strategies and an equal distribution of household responsibilities between men and women, and to ensure recognition of the consequences of unpaid workload;

(f) To increase efforts to ensure equal pay for equal work;

(g) To maintain the legal identity and birth registration of all newborns to ensure full participation in society and the use of benefits, which also include social protection;

(h) To promote investments in accessible and inexpensive infrastructure, including housing and transportation, to benefit families and prevent family homelessness;

(i) To eliminate the causes of family homelessness, including poverty.

3.7. Some statistics on global and local trends in the dynamics of the family institution

To understand the global scale of the problems facing the Modern Family and its impact on local trends, a look at some statistical data allows a comparative revival of the real picture that exists in the world and Azerbaijan.

Speaking about the crisis of family institutions, one of the problems listed in the first place is the statistics on the increase in the number of divorces. So what do the statistics say about what factors are among the causes of divorce? According to the global analysis company "Statista", socio-psychological factors of intra-family relations are in the first place among the five reasons for divorce. Paradoxical is the fact that material factors are in the last - 5th place in the top five.²⁸ The top five reasons for divorce are as follows:

- 1. Lack of commitment, lack of responsibility between couples;**
- 2. Infidelity or extramarital affairs;**
- 3. Intra-family conflicts (too much conflict);**
- 4. Getting married too young;**

5. Financial problems

□ The results of the study, which evaluated divorce statistics by country, show that divorce is more common in the West. Countries such as Russia, Latvia, and the United States are distinguished by a higher level of divorce compared to the countries of the East.

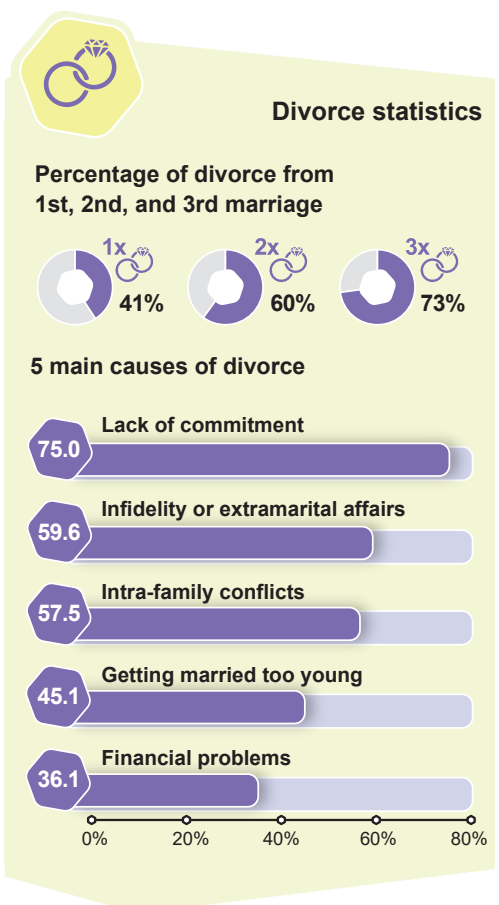
□ Russia has the highest divorce rate in the world, with 4,7 divorces per 1000 people. Next in the line are Guam (4,2) and Moldova (3,7) (WPR, 2021).

□ Divorce is considered illegal in only 2 countries in the world: the Philippines and the Vatican.

□ In the United States, there is a divorce every 13 seconds (Wilkinson & Finkbeiner, 2020), and the divorce rate is 2.9 divorces per 1000 people.

□ According to the latest available statistics, Latvia and Lithuania have the highest divorce rates in the EU. In both countries, there are 3.1 divorces per 1000 people. They are followed by Denmark (2.6) and Sweden (2.5) (Eurostat, 2020).

□ As for Asian countries, China has



²⁸ Divorce Statistics You Can't Ignore: // <https://financesonline.com/divorce-statistics/>

the highest divorce rate per 1000 people - 3.36. China is followed by Kazakhstan (3) and Hong Kong (2.8) (NBCO, 2020; OECD, 2019).

□ The divorce rate in Australia is 2 per 1000 people.

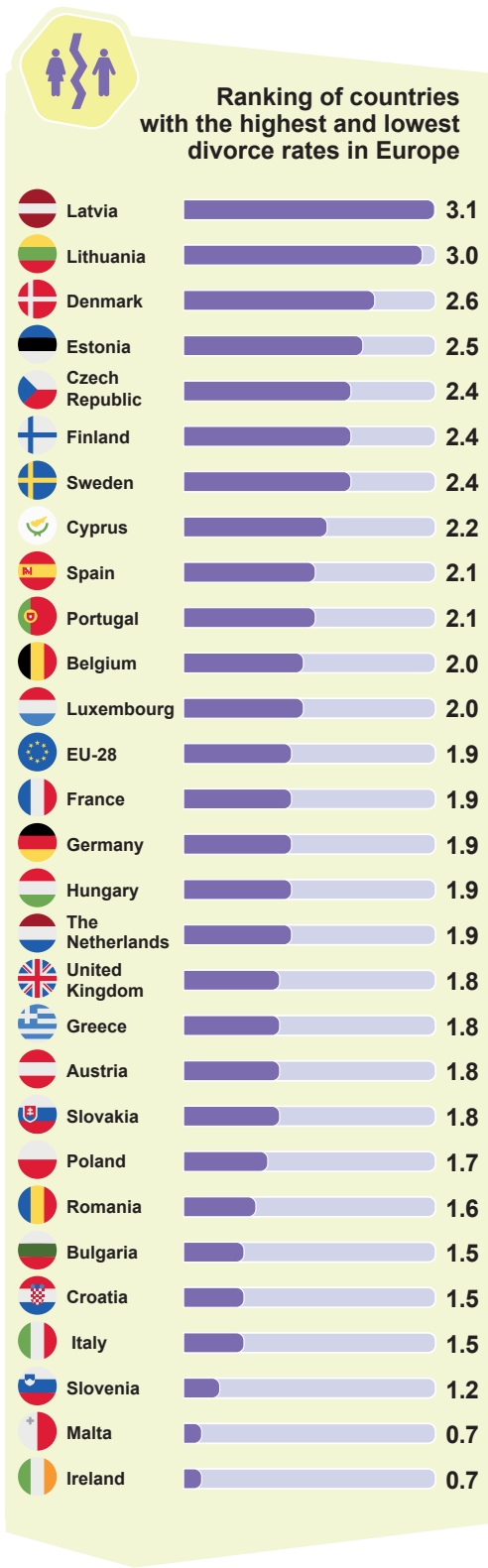
□ The number of divorced women in Canada has gradually increased from 2.54 million in 2015 to 2.71 million in 2021. (StatCan, 2020).

□ The UK also has a high divorce rate. For 1000 marriages, there are 8.9 divorces. The level of initial initiation in divorces, mainly by women, was high, amounting to 69%. Among women with higher education, this figure reaches 90%. The divorce rate for women per 1000 people is 7.7. For men, the average length of the first marriage term that ends in divorce is 7.8 years. For women, this period is 7.9 years. 54% of divorced women and 30% of men do not want to marry again.

There has been a "separation" of the concepts of "parenthood" and "marriage". The proportion of children born out of wedlock has increased significantly in almost all Organization for Economic Development and Cooperation (OECD) countries

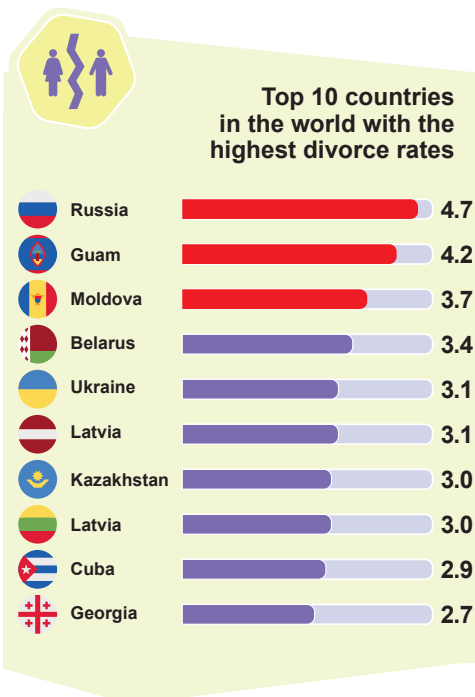
The countries with the lowest number of divorces in the world include Guatemala (0.4), Qatar (0.4), Peru (0.5), Bosnia and Herzegovina, Venezuela, Ireland, France, Macedonia, Martinique, Uzbekistan, Tajikistan, Slovenia, Panama, Jamaica, and Mexico (WPR, 2021).

The number of marriages in the EU fell from 7.8 per 1000 people in 1965 to 4.4 in 2017, and the number of divorces increased from 0.8 per 1000 people in 1965 to 2 in 2017.



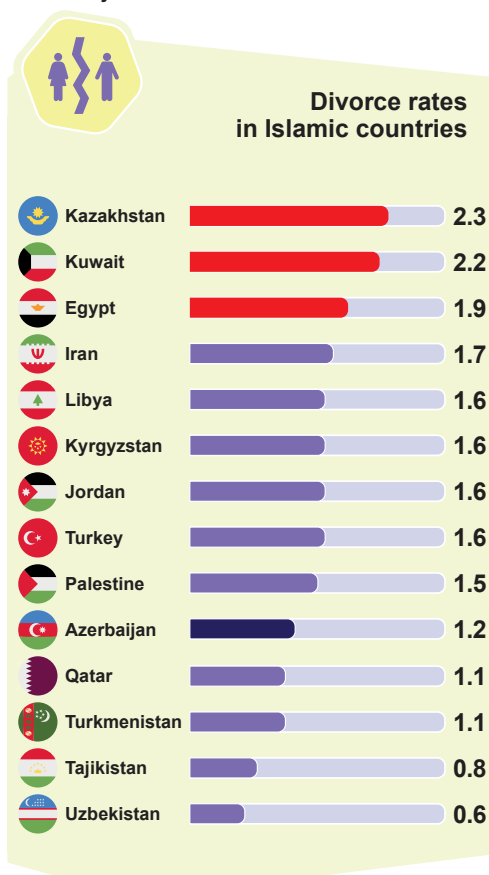
For 2021, Russia ranks first among the countries with the highest number of divorces per 1,000 marriages in the world

²⁹ <https://www.pew-research.org/social-trends/2019/11/06/marriage-and-cohabitation-in-the-u-s/>



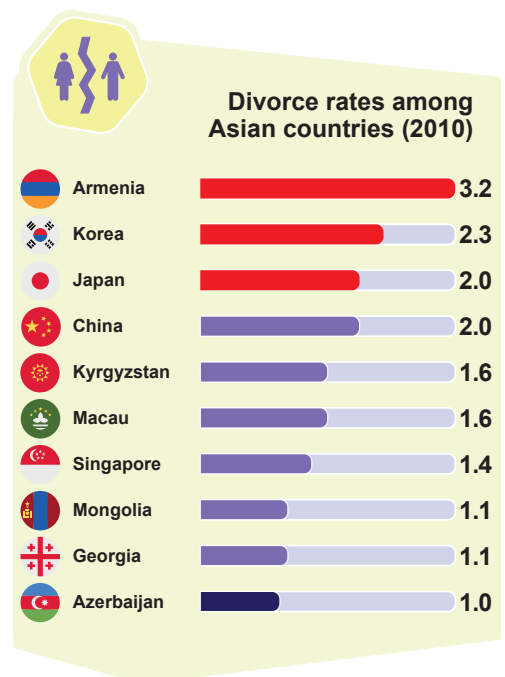
3.8. The situation of the Eastern and Western family model in the context of marriage and divorce

The country with the highest divorce rates among the Eastern-Islamic countries is Kazakhstan. In the data for 2011, Azerbaijan ranked 10th.³⁰

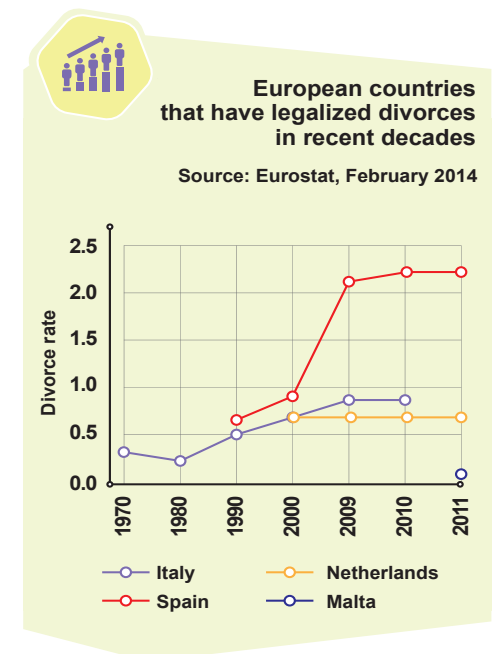


³⁰ <https://divorcescience.org/for-students/world-divorce-statistics-comparisons-among-countries/>

The fact that Armenia is the first in the entire Asian continent on the scale of the Global East-Asian space not only due to depopulation (catastrophic population decline) but also due to the high level of divorce attracts attention to the fact that the country's family relations are very deplorable.



Interestingly, some European countries have legalized divorces only in the last 2-3 years. The divorce rate in those countries is still very low. For example, Italy legalized divorce in 1970, Spain in 1981, Ireland in 1995, and Malta in 2011.



As can be seen from the current statistics of marriages and divorces, both in the East and in the West, the attitude towards this social phenomenon has no longer remained the same. A similar trend has covered half the world, but in some post-Soviet countries, the situation with marriage and divorce has become just a disaster. This once again confirms the thesis that the efficiency of the system of public administration and social policy in those countries is very low.

According to world statistics, the best situation with marriage and divorce is in countries with a high standard of living or conservative social traditions. In 2018, the least divorce in the world was recorded in Ireland - 0.7 per 1000 people. But the reasons are thought-provoking. Thus, Ireland has the strictest legislation in the world regarding divorces. According to the laws of this country, to file for divorce, a couple must live separately for at least four years. On this painful issue for the Irish, a referendum was even held three years ago, in which the majority of the country's citizens voted to liberalize the divorce legislation. In this regard, it is possible that shortly Ireland will most likely lag behind the leading positions in the divorce rates. The situation is similar in Greece, where there are many bureaucratic procedures for divorces. Procrastination procedures are very painful, especially until the case comes to court.³¹

In this context, let us add that in the historical and demographic literature, two types of marriage behaviour were presented, which were initially identified and analyzed by J. Zainal. Their main diagnostic parameters are the initial age of marriage and the percentage of recent celibacy. The main psychological differences between the two types of family behaviour are due to cultural and economic conditions. For example, in Western Europe, family is more inclined towards economic independence than in Eastern Europe. Socio-cultural and economic changes taking place in modern global society have given impetus to the transformation of moral consciousness and values associated with marriage. There is a process of gradual elimination of patriarchal and ancestral family val-

ues, as well as the adoption of the nuclear family as a leading model, especially in urbanization regions. The importance of the comparative study of changes in the aspect of Eastern and Western Family models along with multivariate factors has recently become widespread.

Some studies compare Western-type marriage behaviour with traditional marriage behaviour in the East (in Islamic, Buddhist, and Confucian civilizations).

Familism, that is, the approach that gives the highest cultural value to the family, being a "family-oriented" society, is considered one of the moral foundations for public consciousness. The family remains a form of social unity that accompanies man from ancient times to the present day, both in the East and in the West. Family institutions almost always acted as a psychological and moral value, although in different historical periods in different cultures, it had different models and forms, varietal principles of construction, and sometimes a very different concept of morality.

Globalization processes, socio-cultural and economic changes taking place in the world in the East as well as in the West in the last century modernization of the "Westernization" type, respectively, the intensification of the modernization of the marriage mentality in large cities has consistently continued. According to researchers, in the West, family institutions have historically stimulated the development of organizational individualism and entrepreneurship. In the East, other psychological features have taken on the form of a tradition - to consult with numerous relatives, to get along, to obey the elder, and gradually to accept his will to maintain order in family and household. In this regard, everyone who has already been born has developed a habit of having a minimum of rights and expectations (patronage and care by the older generation) with some kind of birthright.

From the point of view of the above, there is a deep need for historical and demographic research on the patterns of development of family institutions and marriage not only within the traditional global West-East dichotomy, but also within the "Eastern" civilizations,

³¹ <https://offshore-view.eu/2019/08/30/statistika-brakov-i-razvodov-v-mi-re-rossiya-snova-v-li-derah-antirejtinga/>

as well as one more "Eastern societies" - Buddhist and Islamic cultures. It is in this context that a broader and more multifaceted socio-psychological analysis of Eastern and Western families is possible, and not only with the "Christian-European" family.³²

A similar trend can be observed in the marriage and divorce patterns across the East-Turkic states. Alongside the Turkic-Islamic family structures within the East-Asian (Buddhist) countries and the East-Islamic (Muslim) civilization, each region exhibits distinct historical demographic trends in marriage and divorce. For instance, Kazakhstan, as previously mentioned, has the highest divorce rate among the East-Turkic states. A study supported by the UN Population Fund (UNFPA) in Kazakhstan highlights a consistent decline in the number of marriages and a simultaneous increase in the divorce rate. In Kazakhstan, approximately 40% of marriages end in divorce.

From 2013 to 2018, in general, the number of marriages in the country decreased by 18%, and in the East Kazakhstan region - by the most - by 28%. From 2000-2018, the number of divorces doubled on average. The increase was recorded 1.3 times in the East Kazakhstan region and 2.8 times in the Almaty region. The study notes that if in 2000 the number of divorces in the country amounted to 30% of the number of marriages, then in 2018 this rate deteriorated and increased to 40-45%. It is noted that the birth rate in Kazakhstan has consistently decreased since 2014. In 2017-2018, the birth rate fell to the lowest level since 2008. The main reason for the decline in the overall birth rate is the decrease in the number and proportion of women of active reproductive age in recent years: a small contingent of those born in the 90s is included in the reproductive age. In some cases, people far from the Eastern-Muslim world have an idea that Arab-Islamic families do not divorce at all. Or there are thoughts that even if there are divorces, this happens only on the initiative of men, and women are very passive here. It is not. Divorce is considered "halal" in Islam, that is, acceptable.

Although religious and conservative social rules prevent divorce, both parties (husband and wife) have the right to divorce, and this is not considered a sin. The reasons for parting can be such a simple and completely ordinary reason as "disagreement". The Sharia Court is unable to bring the spouses together by force and divorce proceedings are initiated after some standard procedures.

It is impossible to get divorced by saying "I divorced you" three times in a row, as is the case with the generally established beliefs in the religious section of the Sunni sect (which prevails in Saudi Arabia). This happens in stages. At least a month should pass between each "I divorced you" so that the parties can think over everything in detail and make a decision. Another condition is that a woman has the right to continue living in the same house with her husband until the final divorce, that is, for at least three months. As well as the husband is obliged to support her as before. Only after the word uttered for the third time, the marriage is already considered invalid. According to Islamic law, against the superior rights of men who have the right to divorce their spouse for no apparent reason, women can file for divorce, even if they do not have the same right.³⁴

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As for the divorce statistics of Saudi Arabia, according to studies conducted

³² Носевич В. Л. Еще раз о Востоке и Западе: структуры семьи и домохозяйства в истории Европы // Круг идей: Историческая информация в информационном обществе: Тр. VII конф. Ассоциации «История и компьютер»: - М., 2001, с. 15-38. <http://vn.belinter.net/mo-del/10.html>.

³³ https://tengrinews.kz/kazakhstan_news/40-protsen-tov-brakov-zakanchi-vaetsya-razvodami-kazhstane-391959/ 40 процентов браков заканчивается разводами в Казахстане - исследование

³⁴ <https://www.bbc.com/russian/blog-aria-37551252>

in 2012, this country occupies one of the leading places in the world in terms of the number of divorces and single women. Official figures show that about a fifth of the marriages concluded in 2010 in the Kingdom broke up. That is, out of 90,983 registered marriages, 18,765 were dissolved. According to experts, the reduction in the number of divorces among Saudi couples can be facilitated by a special educational training system introduced in other countries, developed for young people getting married. According to statistics, there are currently about 1.5 million single women in Saudi Arabia. According to the analysis, in the next five years, due to the high divorce rate, their number may exceed 4 million.

According to statistics from the Japanese Ministry of Health, Labor, and Social Development, today one in three marriages breaks up in the country, which is considered by no means a small figure. What is interesting and significant is that the result of the loss of cultural tradition and family values in modern Japanese society is that the initiators of divorces are mainly women. The fact that this trend led to a demographic recession and, as a result, to a potential threat to the economy, worries the Japanese. According to the researchers, the impetus for the growth of divorces in Japan was the modernization from the West, the promotion of gender and women's freedoms, and the weakening of the historically existing polarization of the division of labour between male and female labour. This transformation began in the second half of the 20th century when the state-supported gender policy. Gender freedom has led to the weakening of one of the main factors traditionally hindering divorce - the "Japanese culture of shame" ("had-no-bunk").³⁶

Over the past few decades, the divorce rate, measured by the Crude Divorce Rate (CDR), has risen dramatically in both the East and West. However, recently in some countries, there has been a slowdown or decline in this direction. Some analysis has been carried out in recent years around whether the decline or stabilization of the Crude Divorce Rate (CDR) in some countries in recent years reflects real trends in di-

vorce risk. Thus, due to the multifaceted and diverse causes affecting marriages and divorces in family demographics, researchers consider it inappropriate, or even extraordinarily complex, to measure the trend of increase or decrease by unambiguous criteria.

Not only marriage, but also divorces are conditioned by traditions, values, belief systems, social structures, social order, and cultural norms. Divorce proceedings cannot be equally accepted and valued in all cultures and societies. What is common is that divorce is considered the most undesirable social phenomenon that causes various social problems throughout the world. Divorce undermines the social order of the state and society. Moreover, divorces are a significant "black life strip" transformation in personal life, which entails long-term social, legal, personal, and economic consequences.

Over the past few decades, the Crude Divorce Rate (CDR) has shown a dramatic increase in divorces not only in the West but also in Eastern countries. At the same time, since the 1990s, there has been a tendency for the Crude Divorce Rate (CDR) to decrease in some Western countries, such as the United States, the United Kingdom, and Sweden. For example, the CDR of some Asian countries, such as Taiwan, South Korea, and Japan, stabilized or began to fall in the early 2000s, despite the divorce trends observed in the West. At first glance, the impression was that married couples have a reduced risk of divorce and the quality of marriage improves. However, concerns about potentially serious consequences on the well-being of divorced families have fueled new research. In the study "Detailed analysis of CDR in Singapore, Taiwan, South Korea, the United Kingdom, and Australia", the authors obtained different results using the decomposition method.³⁷ The researchers analyzed the changes in the last 20 years comparatively in Western (UK, Australia) and East Asia (Taiwan, Korea, and Singapore) to find out if the recent decline or stabilization in CDR reflects real trends in divorce risk. As a result of the analysis, the following was

³⁵ Странная статистика Саудовской Аравии.- <https://golosislama.com/news.php?id=6981>

³⁶ <https://mgimo.ru/upload/2019/09/vorkina-diss2.pdf>

³⁷ Decomposing the crude divorce rate in five countries: Singapore, Taiwan, South Korea, the UK, and Australia Singapore. Asian Population Studies. April 2018. 14(1):1-16

observed: the tendency for divorces to decrease in CDR in the UK and Australia in the 1990s and Taiwan and Korea in the 2000s was mainly associated not with a decrease in divorce risk, but with a decrease in the proportion of the married population. Only in Australia, there was a real decrease in the risk of divorce between 2001 and 2011. Between the 1990s and 2010s, divorce in Singapore increased relatively steadily, prompting the government to implement its policy of promoting marriage.

As a result, the researchers concluded that a change in the age structure of the population and, more importantly, a sharp decrease in the number of marriages seriously distorts the overall divorce coefficient, making it an unreliable indicator for monitoring and evaluating divorce trends.

Thus, depending on the methodological approaches behind the rise or fall (or stabilization) of divorces observed in some countries, other significant changes in family behaviour in recent decades may either be revealed or overshadowed.

Both in the West and in the East, more and more people are currently not getting married or starting a family at a later age. If in Western societies alternative coexistence is accompanied by an increase in family models, forms and the predominance of the level of illegitimate birth, then in Eastern societies this is because people postpone marriage from year to year, further extending the age of celibacy/marriage.

It is the significant reduction in the number of people entering into marriage in all countries that underlies the volatility - fluctuation of CDR. In this context, if the number of married people is relatively reduced, then, accordingly, and logically, the number of divorces may also be reduced. Because the number of people getting married is decreasing. It is at this point that progressive reduction can cause distortions in the assessment of divorce trends, and there is a high probability of misjudging the risks of divorce between couples. So, it is necessary to emphasize that behind the observed rise or fall (or stabilization) of CDR, there are other and new larger

transformations in family behaviour in recent decades.

It can be said unequivocally that both in the West and in the East, the growing trend of alternative forms of cohabitation, the tendency to "marry but not have children", or the tendency to "extend the life of celibacy" in Eastern societies will continue along the growing lines. On the contrary, there can be no reason to show that marriage in one group of countries has improved, and in another, it has deteriorated. Therefore, the drop in CDR observed in some years in Western countries such as the United States, the United Kingdom, and Australia should be interpreted with caution. Over the past two decades, a very limited number of empirical studies have been conducted on the causes and parameters of the rise and fall of divorce and marriage trends of Eastern and Western Family models. Although this issue is discussed in a few sources, there is a great need for systematic research on the example of the East and the West to reveal the potential driving forces behind these transformations. In addition, the status of different social and age groups is also one of the important factors affecting the divorce risk.³⁸

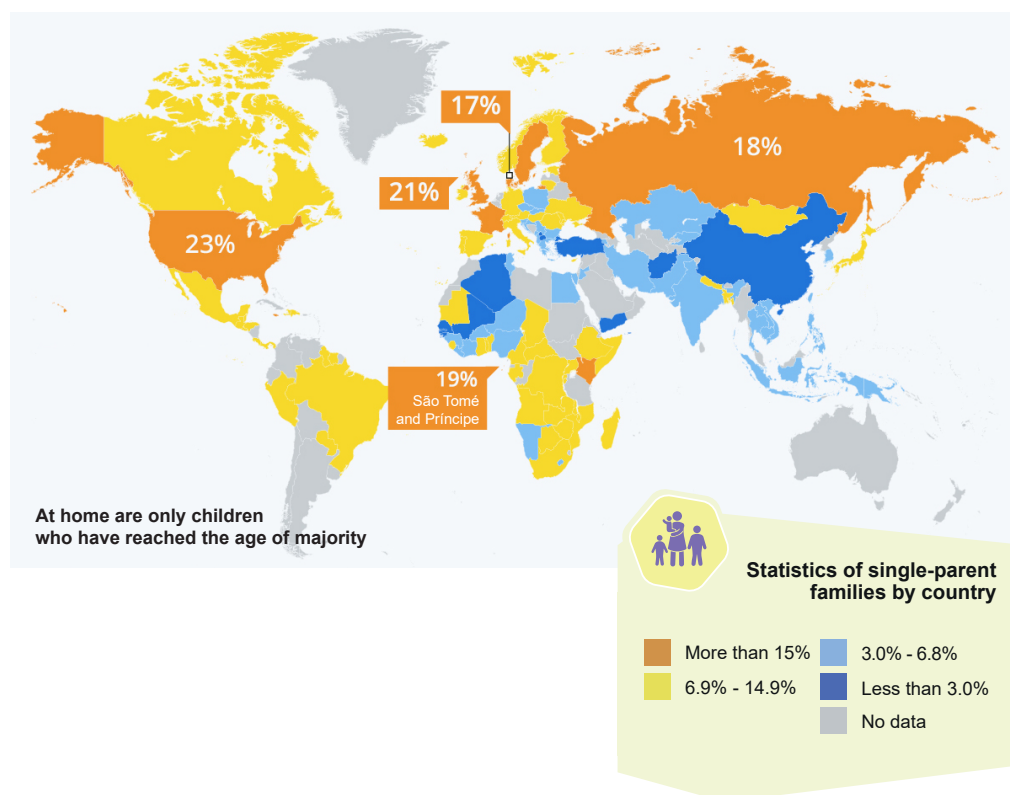
Another unpleasant direction in the structural transformation of family institutions is the increase in the number of single-parent families. The growing dynamics of single-parent families as a whole is one of the global trends. According to the Pew Research Center, the United States leads the ranking in terms of the number of single-parent families in the world. In 2018, about a quarter of children under the age of 18 in the United States lived in single-parent families. In the United States, about 20% of children live only with their mothers and 5% only with their fathers. In 2019, 49% of black children, 28% of Hispanic children, and 21% of white children lived with a single parent in the United States.³⁹ Most developed countries lead the world in the number of single parents due to the small number of joint couples. After the USA, the UK has the second highest number of single parents. Next are the island countries

³⁸ Jones, G. (1997). Modernization and divorce: Contrasting trends in Islamic Southeast Asia and the West. *Population and Development Review*, 23(1), 95–114. doi:10.2307/2137462
Jones, G. (2007). Delayed marriage and very low fertility in Pacific Asia. *Population and Development Review*, 33(3), 453–478. doi:10.1111/j.1728-4457.2007.00180.x

³⁹ <https://www.statista.com/chart/21655/share-of-children-living-with-single-parents-worldwide/>

São Tomé and Príncipe, Russia, and Denmark. Among the total 7,598 million families in France, the number of single-parent families is 529,730 thousand, while the number of single-parent fam-

ilies is 2,434,140 million. Some of the countries with the lowest level of single parenting in the world are Afghanistan, Mali, and fraternal Turkey.



3.9. The influence of the Internet and social networks on intra-family relationships. Family at the epicentre of the information revolution

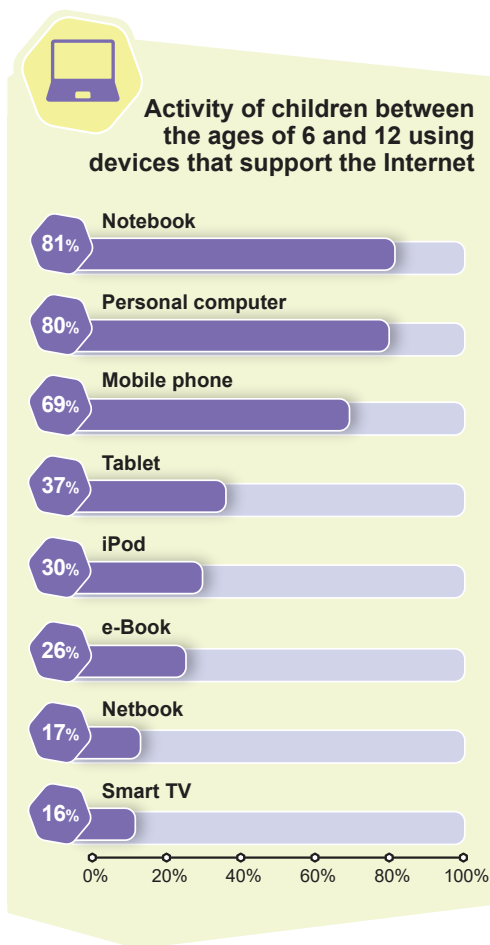
As noted, in the global report "Family Trends" compiled by the UN "International Federation for Family Development (IFFD)" in 2024 as part of preparations for the 30th anniversary of the establishment of the "International Year of the Family", new technologies and responses to the challenges that digitalization brings to family life are in the first place.

At present, it is the beginning of the 3rd decade of the 21st century, and social networks are interfering with intra-family relations with lightning speed. The Internet, social networks, and smartphones dictate the conditions in relationships, both at home and at school, which is the traditional place of socialization of the

new generation. The problem of smartphones and social networks, which are distinguished by their complexity, has been added to the existing difficulties in parent-child relationships. Real and living parent-child relationships are often replaced by an inefficient waste of time in the virtual space. There are quite extensive discussions about the negative consequences of this. At the same time, every family feels the burden of problems that the Internet and smartphones bring to their lives.

According to research conducted by "IPSOS", a global centre in the field of public opinion polls, children from 6 to 12 years old are already interested in social networks in the family and try to be quite active in this direction. According to "IPSOS", although most social networking sites do not allow members under the age of 13, the activity of most children between the ages of 6 and 12 using internet-enabled devices is as follows: 81% use notebooks, 69% use mobile phones, 37% use tablets, etc.⁴⁰

⁴⁰ Ipsos MediaCT's syndicated LMX Family Study data.



The double harm of smartphones to intra-family relationships is because both parents and children spend a lot of time on social networks.

The indicators for the statistics of dependence of parents and children on smartphones are as follows

- 66% of users have symptoms of smartphone dependence, that is, "nomophobia". At least 2,200 clicks are performed per day; "nomophobia" (English: Nomophobia "no mobile-phone phobia"; a term that is an abbreviated form of "fear of being left without a phone", "phobia of being left without a phone") was used in 2008 in the research of the British survey centre YouGov;

- Compared to young people who spend only 1 hour daily on smartphones, young people who spend 5 or more hours have a 71% higher probability of suicide risk;

- 47% of surveyed parents confirmed that their child has smartphone addiction;

- 67% of surveyed teachers said that mobile devices hurt pupils;

- 89% of parents admitted to being responsible for their child's cell phone use;

- 18% of respondents in the 29-22 age category said that they check their smartphone every 1-2 minutes;

- 36% of the 2000s generation spend two or more hours a day looking at the phone for social media;

- 41% of adolescents suffer from the amount of notifications they receive daily;

- In the UK, 46% of surveyed parents admitted to being addicted to mobile devices;

- 33% of young people spend more time communicating with close friends online than with personal/live communication;

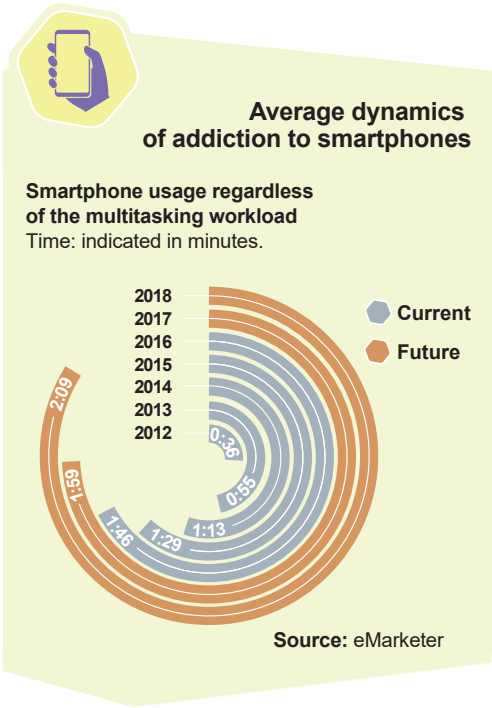
- 52% of teenagers spend time with smartphones for a long time;

- On average, a modern person devotes 5-6 years of his/her life to smartphones.

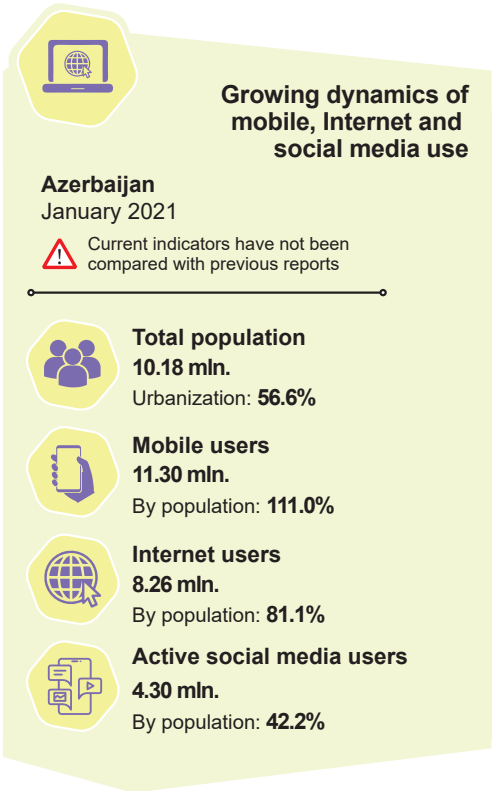
Currently, the number of Internet users is growing almost every day. The growing dynamics of smartphone use dependence in the UK over the years was as follows:

⁴¹ <https://www.slicktext.com/blog/2019/10/smartphone-addiction-statistics/>

The mentioned dynamics have made it a very urgent issue to take adequate measures related to the impact of the internet and smartphones on family relationships.



In recent years, Azerbaijan has seen increasing dynamics in the number of Internet users. As of January 2021, there are 8.26 million Internet users in Azerbaijan. Over the past 1 year, the number of Internet users has increased by 202 thousand (+2.5%) people.



Modern state family policy: common goals, different strategies

Thallenges faced by each era lead to the transformation not only of family but, accordingly, of the state family policy.

It contains the historical-political structure, the socio-economic environment, the social status of the family, state-family relations, the system of values adopted by the family in society, and the ratio of other internal and external factors. For example, the current older generation can clearly remember, and distinguish the difference between Soviet and post-Soviet Family Policy.

The creation and development of family institutions is carried out both "from above" - through ensuring the legal and legislative base of state family and social policy, and "from below"-through the adoption of new socio-cultural norms and values that have developed in the life of society.

The first of the most important channels for the formation of a Modern Family is state policy.

"State Family Policy" is an independent direction of social policy, a system of complex activities and measures of the state aimed at the family institution, strengthening, developing institutional interests and interests, protecting the family, increasing its status and role as a social subject, ensuring the sovereignty and well-being of family based on legal regulation of family-state relations.

The concept of "State Family Policy" has been confirmed as a scientific concept adopted in social science. "State Family Policy" as a scientific term has long been applied in foreign research. In the CIS countries, research in this direction began to be widely used in the 70s of the 20th century. Against the backdrop of global transformations that took place in the 90s of the last century, the attention of researchers and politicians turned to family problems. State Family Policy covers family institutions and a whole system of measures aimed at strengthening family values, solving

their problems, and creating the necessary conditions for the family to fulfil its social functions.

Measures related to the "institutionalization", regulation of the family, which has relative independence as a social institution, and the formation of the appropriate infrastructure are directly determined by State Family Policy "from above".

As a result of the policy of "institutionalization of the family" carried out by the state, the family acquires the necessary conditions necessary for its purpose and mission in society, as well as for solving its fateful problems. As a result of state policy, the family acquires new qualities and features through the challenges of the environment and time, acts as a link that reduces tension in social relations and ensures harmony in society. In family-state-society relations, the activity is carried out, which is expressed by the term "Family Development".

The "Family Development" policy includes all the main indicators and parameters in the direction of the implementation of its strategic goals in its activities - economic, demographic, moral, educational, psychological, and other aspects that ensure the transition to a higher standard of living, to a new qualitative stage.

There are numerous models of State Family Policy in the world. With a brief look at this area, it is possible to determine what model the state policy implemented in Azerbaijan corresponds to and to get an idea of the directions that should be progressive and corrected.

For any state and society, family institutions and state policy in the direction of its support are of vital importance. Thus, countries with strong moral and family foundations are also able to develop economically, maintain their national presence and resist the pressures of the era of globalization.

Today, there are very few countries in the world where there is no family policy.

The priority areas of family policy are demographic, social, gender, and existential orientations.

In the demographic aspect, there are family policy systems in the world aimed at both increasing and decreasing the birth rate. Also, this does not necessarily depend on the birth rate in the country. Family Policy most of all depends on what ideology was in which country at a particular time. Some states where the overall birth rate is at the same level consider the birth rate critically low and try to increase it. Others do not interfere (this can be not only political, but also economic reasons), and some 3rd countries want to keep the problem at the current level, the 4th wants to reduce it, etc. The second half of the 19th century is considered a symbolic starting point of family policy in Europe when the family began to be considered "not a private, but a public issue, an area requiring state intervention". During the period in question, the first-child benefits began to be introduced for certain families, and also the first preschool institutions appeared, where children could spend the whole day while their mothers worked. State funding of kindergartens in Europe began in the 1870s. State preschool institutions first appeared in Austria and France at the turn of the 19th and 20th centuries, and the highest female employment rate was observed at that time. In 1900, the share of women in the total labour force in Austria was 43.2%. If in France in 1866 the share of women working in social production was

25% of the labour force, then in 1901 it had already reached 35%.

Demographic policy and population decline have been a driving force for family policy in European countries. In 1940, the "Allowance for Housewives" began to be issued in France. It can be noted that the first stage of the institutionalization of State Family Policy in Europe symbolically began with the emergence of various state family institutions and organizations. The Ministry of Family Affairs was first established in Germany in 1953. The next stage of family policy in Europe was associated

with the "welfare state" strategy, aimed mainly at combating poverty. In the 3rd stage, on a single European scale, the "European Social Charter" was adopted in 1961 and outlined the strategic priorities of European family policy - the rights of the family and children to social, legal, and economic protection. From this stage, gender equality has become mainstream.⁴²

Depending on the scope of social problems to be solved, as well as the implementation of what family functions, and what type of assistance is provided, the following directions of State Family Policy are distinguished:

- Demographic policy - aimed at stimulating birth rate;

- Social policy - aimed at combating poverty in families (currently the main emphasis is placed on child poverty);

- Gender policy - achieving gender equality in family and professional employment;

- Existential policy - helping the family in caring for vulnerable and risk groups, incapacitated categories (children, the elderly, the disabled).

- According to Franz Kaufman, a well-known researcher in the field of familial studies, among all European countries, only in France, Family Policy occupies a central place in the structure of social policy. It distinguishes three forms of State Family Policy in Europe, depending on the degree of state intervention in family life:

- The position of active participation of the state when the function of the state is limited exclusively by financial resources and the possibility of their effective use (social democratic family policy model);

- The position of minimal state participation by the view of the peculiarity of private life, which implies minimal state intervention in the family (conservative Family Policy);

- A position of selective participation (liberal family policy), when the state helps only socially weak, vulnerable families.

Depending on which family model the state supports, three family policy strategies developed in the closest

⁴² Носкова А. Эволюция семейной политики в Европе: меняющиеся проблемы, приоритеты и практики. // <http://ehd.mgimo.ru/IOR-ManagerMgimo/file?id=9cd9ae->

European states are distinguished:

□ "Welfare policy" as a traditional gender division of family roles and a well-developed Family Support Policy (Austria, Belgium, Germany, Ireland, Italy, Netherlands);

□ Public policy supporting the family in which both parents work (Denmark, Norway, Finland, Sweden);

□ Market-oriented model (UK, Switzerland).

The mentioned state policy models are also referred to by the terms "defamilization" and "refamilization". In the first case, the state provides mothers with the opportunity not to work, but to devote themselves to their family and children. In the second case, on the contrary, mothers are allowed to work. It is noted that these policies, which are considered progressive, also have their "weaknesses". Thus, strong state care gradually creates a stable dependence of parents on public support and assistance in raising children. As a result, this leads to a gradual decline in such an important family (upbringing) function as caring for children, communication with them and intra-family parent-child relations. Or it can lead to unexpected/sudden social consequences for society, its family and its members, especially in conditions of a sharp decrease in the possibilities of state financing of the social sphere or conditions of socio-economic instability at the stage of an acute economic crisis.

Starting from the beginning of the 21st century, new demographic families and socio-economic problems are aggravated, one in three marriages ends in divorce, etc. European states have been prompted to rethink the "Welfare" family policy. At present, family policy is dominated by the transition from social protection to social partnership and strengthening the rights of the child, the provision of "paternity leave" and other vectors.

4.1. The newest approaches and directions in Family Policy

The mentioned classical typology of family policy exists as Liberal, So-

cial-democratic, and Corporate models. The Liberal model has become more typical for English-speaking countries, differing only in support for the most needy families. Other families must live according to the laws of a market economy. It began with the adoption in England of the Law "On the Poor" back in 1598.

The same approach is used by international financial institutions that are trying to implement the ideology in developing countries. In the Social-democratic type of family policy, it follows from the principle of solidarity of all members of society. To some extent, this policy is reminiscent of the policy of socialist solidarity and equal distribution in the former Soviet Union. This type of social policy is currently typical for classical Sweden and other Scandinavian countries.

Although universality is also characteristic of Corporate type policy, the distribution of support is determined in proportion to the contribution of individuals to the national economy. Then it gradually spreads to the whole society. If, in the Liberal model, assistance is provided mainly to the poor, disadvantaged strata of society, then in the Corporate model, on the contrary, assistance is provided to those who are most useful to society, and only then to everyone. This policy is typical for countries that are considered advanced in economic development - Germany and Japan. Although historically this is also typical for France, the idea has been adopted that there is a complex and successful (perhaps the most successful in the world) Family Policy in this country. At the same time, it is not only very difficult but even impossible to simply take that policy and mechanically fit it into the framework of another policy.

In the geography covering the countries of southern Europe, the "Mediterranean model" of family policy is also distinguished. If not in simple terms, then minimal help is provided to families.

Over the past two centuries of the existence of the state Family Policy, classical types of policies have been

criticized and several changes have been made. Some reasons led to the emergence of new classifications. One of them was developed by University scientists in Denmark in 2009, it is based on a policy of gender equality and family support. The main goal is to maintain the balance of working parents between family and work. These countries include Italy, Spain, and Greece, where the birth rate is currently very low. Family support in France also includes school-age children.

The central point in the new family policy can also be called Ensuring the effect of increasing the birth rate by regulating maternity leave and childcare leave. Researchers have identified several groups of family policies in this direction.

The family policy provides for long-term parental leave, and a part-time schedule - it applies in Germany, Austria, and Luxembourg, which spend the most finances on Family Policy. Long-term parental leave is provided with a good fee.

The family support model provides for short-term maternity leave and part-time employment. It is applied in England and the Netherlands. Leave is quite short (on average, it takes 6 months), the payment is not high, and childcare facilities are few, expensive, and short-lived. A combination of nursery, kindergarten, and part-time work for mothers ensures that the labour market adapts to the opportunities for many women to work.

Childcare services, daycare centres, and private gardens are obliged to provide mothers with the opportunity to work part-time. The labour market in this situation has to adapt to reality because many women work part-time.

The Large family policy model - is typical for Denmark, Sweden, France, and Belgium. During this period, for almost all categories of the working population with fairly generous wages, there are rights to parental leave, a large number of kindergartens and nurseries, a high level of employment of mothers in a market economy and a large budget is spent on Family Policy.

The Family care policy model is implemented in the countries of Southern Europe and the two Baltic states. The duration of parental leave varies. The fee is not very high, which makes mothers temporarily dependent. Childcare facilities are low, working hours are short and inconvenient for working parents, and the fees are high. Many mothers do not work at all. If they work, they only work on the condition that they have family support, such as grandmothers and other relatives who can take care of the children, in cases where they are forced to do so to have at least some amount of income.

The Long-term parental leave model is implemented in Hungary, Poland, the Czech Republic, Lithuania, and Finland. Parental leave is very long, up to three years for each child. Except in Finland, the nursery/kindergarten system is underdeveloped. After graduation, children are looked after by private kindergartens or nannies. Finland has the most developed system of nurseries and kindergartens. Various studies showed that it was found that the average length of maternity leave has the best effect on the birth rate. A leave system of no more than a year is considered optimal. At the same time, if the vacation is very short, then in the first months it becomes very difficult for parents, and the number of child-free women and men increases. If we consider European countries, then the highest fertility is observed in France and Scandinavia, that is, in countries with gender equality and nurseries from the first months. Nurseries operate with sufficient quality. In France, unlike Sweden, there is a choice whether to give the child to kindergarten or not. Either way, the mother is supported.

On the other hand, in Scandinavia, and Sweden, for example, there is compulsory paternity leave. Father should sit with the child alone, and not with the mother. It is also possible not to take it. In this case, the total duration of leave is reduced by 2 weeks. In the case when a father takes leave, the child can stay longer just at home, and not in the nursery. Sometimes bonuses are paid

to increase the birth rate. The most interesting example here is the Australian experiment, in which a "baby bonus" is awarded, which is paid immediately after the birth of a child.

Maternity capital introduced in Russia can also be considered a bonus. But in Russia, the government does not fully trust people and allows you to receive "real" money only 3 years after birth.

In the new approaches, parents are also provided with various child benefits, parental leave, payments for kindergartens, subsidies for childcare, tax deductions, housing subsidies, and flexible working hours. For example, several mothers or husbands and wives can share the same work. Most of the countries that practice this type of family policy are in Europe.

If we summarize the family policy experience of foreign countries, we can say that if the state is interested in increasing the birth rate, then the following several factors should be taken into account:

- it is not considered profitable to make parental leave long-term;
- in addition to the kindergartens, there must be nursery infrastructure;
- child allowance or benefit must be paid;
- extra money must also be paid, especially for older children of school age. The main thing is that parents are given the opportunity to work and earn money, a regime is created that is convenient for everyone to work in the family. An optimal family policy requires ensuring financial and gender equality.

PART V.

Family Institution and intra-family Relations in Azerbaijan: A Brief Look at the Trends of Recent Years

This part provides a brief overview of the processes taking place in Azerbaijan concerning quality-based analysis, and local and foreign sources of research on family issues.

Traditionally, the Azerbaijani family is considered one of the best models not only in the region but also in the world. Our people have been distinguished by the high appreciation of family values, family lifestyle status in society, the Large family model and firmness, passed from century to century. To some extent, we can say that there was an unambiguous and great merit of our family model at the intersection of civilizations and geographies, in preserving the foundations of our statehood, which faced the most complex historical trials. Despite the strong influence of the Soviet authorities on intra-family relations during the 70 years of the formation of the Soviet family model, the Azerbaijani family managed to preserve its unique features.

The history of the emergence, evolution, and development of Modern Family Policy in Azerbaijan can be conditionally divided into 3 periods: Soviet, post-Soviet, and modern/postmodern periods.

From the 80-90s of the last century, social experiments, transitional upheavals, the collapse of the Soviet model, and the processes of national construction in the direction of democratization and modernization, which caught our family institution abruptly, unprepared, exposed the status of the family, its social and moral foundations to a sharp impact. It gave impetus to the formation of new, but at the same time tense trends in intra-family relations.

From the mentioned period, the Azerbaijani family moved to the post-Soviet, i.e. national stage of construction. Our family system has gone through painful and fateful, epoch-making, historical, and geopolitical processes, such as the 30-year occupation war, the life

of refugees and displaced persons, the replacement of radically different political structures, and at the same time, simultaneously entered the wave of rapid modernization.

Against the background of our society's belief in the historical sustainability of family values, there has been confidence that family institutions can cope with the problems they face.

Until just five or six years ago, the relevant officials of this field proudly emphasized the qualities inherent in the Azerbaijani family, such as unity, solidarity, selflessness, responsibility, order and harmony of relations, etc. between the elderly and the young, husband and wife, parents and children.

At the same time, the results of the three decades that our family model has overcome since the restoration of independence in the last few years have made it possible to attract attention, make the expert community think seriously, and track the evolution and dynamics of family and marriage have led to the discovery of several disturbing trends in some areas.

As mentioned in the Part on Family Studies/Familistics, the peculiarities of the modernization/postmodernization processes occurring at the Institute of the Family in the 21st century in Azerbaijani society, the transition stage to the information society has not yet been the subject of extensive research in the aspect of Family Studies. Taking into account the impact of this process on the transformation of the Azerbaijani family as a continuous, universal phenomenon, the analysis of new and painful trends inherent in the information society was covered in separate aspects, but systematic, complex, and academic studies were not carried out.

Moreover, this situation continued in conditions when the trends in the systemic development of the family model and our values were not considered the main research topic in comparison with numerous foreign-funded projects

on gender, women's rights and equality, domestic violence, etc. However, in reality, the systemic problems faced by the family system could be covered and characterized not only by the issues of democratization, women's freedom, and gender equality.

At present, Azerbaijan is actively involved in the system of globalization and relations characteristic of Western civilization. The state of family institutions is largely due to the global political and socio-economic processes that have taken place since the beginning of the 21st century. The dynamics of the decline in the number of marriages and the growth in the number of divorces, which can be seen with the naked eye in recent years, suggests that the Azerbaijani family is moving towards a new model, which differs significantly from the traditional model in all its parameters.

At present, in the studies devoted to the analysis of the development trends of the Azerbaijani family in our country, we can say that there are three main approaches to the existing processes:

1. As a result of socio-cultural modernization processes, Azerbaijan is undergoing a natural transformation of the Traditional family model into the Modern/postmodern family model;

2. The crisis of family institutions is taking place in Azerbaijan, and the processes of degradation are underway;

3. The transformation of the family is part of the inevitable process on a global, universal scale. The transition of the Azerbaijani family to the stage of the Postmodern democratic family model is taking place in this crisis.

According to the results of a study conducted by civil society institutions in the country, for example, "Himayedar" Humanitarian Progress Public Union, "Azerbaijan is undergoing a process of transforming the authoritarian family model into a democratic family model."⁴³

Proceeding from these approaches, two main directions revealed in the study of the problems of transformation of family institutions in Azerbaijan are clearly distinguished:

1. Approach to ongoing processes in

a crisis aspect;

2. Study of family issues in the aspect of the processes of natural evolution and dynamics.

The above shows that the dynamics of the family in recent decades have not been assessed unambiguously, and positions are expressing their inclination to vectors of both positive and negative content. Although this situation is considered acceptable from the point of view of the diversity of opinions, a clear emphasis on actual trends in assessing the real situation of a family is an extremely important issue for making appropriate decisions.

This would mean an unambiguously positive characterization of processes in the world called the transition from traditional societies to modern ones, called modernization, overshadowed by numerous influences on family institutions. Thus, the family policy of nation-states in the 21st century is carried out under the conditions of competition of geopolitical powers, manipulation opportunities provided by globalization and the information revolution, interference in the internal affairs of national-independent states, widespread use and pressure of political structures and elites from abroad "regime change", "export of revolutions", "colour revolutions" and other political chaos tools. At the same time, in sociological studies, family institution in approaches to family problems from crisis and evolutionary paradigms is analyzed not in development and dynamics, but mainly from the standpoint of an institutional approach aimed at studying functions. Within the framework of the newly formed neo-institutionalism approach, these two directions for the study of family institutions not only exclude each other but complement each other in the form of synthesis.

The synthesis approach can be applied as a transformation approach, in which the theoretical and methodological foundations of this approach have not yet been the subject of extensive research in Azerbaijan.

As a result of the crisis of the traditional family in our country, the processes associated with the change of the pa-

⁴³ Interpretation of the expert survey conducted in order to assess the current situation in the field of strengthening the family institution in Azerbaijan. Baki, 2019 /<https://www.himayadar.org/eks-pertl-r-aras-nda-keciril-n-sosioloji-r-y-sor-usunun-s-rhi.html>

triarchal system of society as a whole, the formation of Modern Family values and relations, the influence of civilizational, socio-cultural, globalization, political, legal, individual-subjective, and other factors, quantitative and qualitative parameters of family development in society have undergone a radical change. The main vector of transformation and its typological diversity can be expressed as the acquisition of a transition of intra-family relations to the plane of militarization, that is, equalization.

In conclusion, in the 21st year of the 21st century, family problems have risen to the rank of the most important in terms of importance. Because:

1. The family is the most important social institution, both for a person-citizen and for the whole society;

2. At present, he needs the support of the state and society to get out of the deep crisis that has penetrated the family or is being purposefully carried out.

All the various problems that the Azerbaijani family is currently experiencing can be distinguished into several groups: socio-economic, social-domestic, socio-psychological, problems of stability of the modern family, problems of family education, the problem of the demographic situation and, finally, the problems of families belonging to vulnerable risk groups.

Although the entry into the post-Soviet stage of National Construction gave confidence in the formation and dynamics of the sovereign Azerbaijani family and society, the globalization process, the information revolution and the phenomenon of social networks were not taken into account in these expectations. Parenthood institution was accompanied by the modernization of Family Policy. Thus, the crisis of the traditional family model, on the one hand, symbolized the weakness of the trends that need to be changed, the development of the Modern Family, the strengthening of the more active and progressive role of women in society, the weakness of some aspects seen in the plane of mentality, the inadequacy of challenges.

In reality, egalitarianism (equality

of opportunities based on mutual respect) is in mutual unity and dependence on such fateful areas as the quality of not only women's rights but also

1. husband-wife relations;

2. parent-child relations;

3. and the quality of the upbringing process in the family, which are considered the three pillars of family institution. All three directions

are subject to focus. Otherwise, family relations experiencing a crisis can, in the distant future, be much more severe than the consequences of a crisis in any other sphere, endangering national existence.

Modern Azerbaijani society is characterized by typological pluralism and diversity of family models. As mentioned here, there are complete and incomplete, marriage-based and extramarital, large, small and childless, two-career (where both parents work) and single-career, mono-ethnic and mixed, foreign (interethnic) and other types of families.

5.1. Institutionalization of Family Policy. Administration for family issues

The names of the official bodies implementing the policy of individual states in the field of family issues are different. For example, they are called "Ministry of Family and Social Services" in Poland and Turkey, "State Ministry of Children and Family" in the UK, "State Family and Child Administration" in the USA, "State Ministry of Family and Children" in France, "Federal Ministry of Family Affairs, Senior Citizens, Women and Youth" in Germany, "Ministry of Family and Disability" in Italy, "Ministry of Labor, Health and Social Affairs" in Georgia," etc.

By the Decree of the President of the Republic of Azerbaijan dated February 6, 2006, the State Committee for Family, Women and Children Affairs was established based on the State Committee on Women's Issues established in 1998. The leadership of the Committee, which has been operating since then,

⁴⁴ <https://www.adb.org/sites/default/files/institutional-document/546166/azerbaijan-country-gender-assessment-2019.pdf>, p.12

was renewed in 2020.

Since September 26, 2000, based on Decree No. 176 of the Cabinet of Ministers, the position of a person responsible for gender issues (coordinator) has been established in each ministry and state institution.

SCFWCA has 9 departments, and 76 employees.⁴⁵ Within the framework of the cooperation project with UNDP of the 11 Child and Family Support Centers (CFSC) operating under the Committee, from 2011-2020, 9 Women's Resource Centers (WRCs have about 3,000 members) operate. In 2020, as part of the structural reforms carried out by the new leadership of the Committee, the "Public Relations Sector" was created, and the Statute of the "Information and Analytical Research" Department were changed.

Since its establishment in 2006, within 15 years, the Committee focused on family issues in the field of State Family Policy, preserving national-moral and universal values, family culture, educating young people in the spirit of respect for the elderly, caring for the younger ones, promoting a culture of peace and tolerance in the family, healthy lifestyle, exemplary large families, and adaptation, it carried out several events aimed at informing and educating about the consequences caused by early marriage and harmful habits.

From the decisions made in the most recent period, aimed at solving fateful, complex problems in the field of family policy, the "Rule of awareness on the importance of family and marriage among young people, the negative consequences of early marriage between relatives to protect and strengthen it" approved in 2020; "Strategy of the Republic of Azerbaijan on children for 2020-2030", and "National Action Plan for the fight against domestic violence for 2020-2023".

The report on the work done by the Committee during the 15 years since its establishment, as well as the last 5 years, is posted on the organisation's website.⁴⁵ The analysis of the work carried out based on these reports also determines the additional needs for the development and implementation of a

family strategy, which creates the basis for a single, complex, and large-scale solution to problems in the country.

According to the reports and the name of the Committee, the main areas of activity are reflected as 1. State Family Policy, 2. Women's Policy, and 3. Children's Policy.

The Committee worked on the development of relations with international organizations and cooperated with the UN Children's Fund, Population Fund, Food Fund, UN Economic Commission for Europe, UN Development Program, UNESCO, Asian Development Bank, Organization of Islamic Cooperation, International Committee of the Red Cross, International Organization for Migration, US Agency for International Development (USAID), and other organizations."

It should be noted that 26.2% of the population of Azerbaijan, that is, as of 2020, 2636.8 thousand people are children. The main goal of the "Strategy of the Republic of Azerbaijan on Children for 2020-2030" was defined as follows: "to fully adapt the child protection system in the Republic of Azerbaijan to the requirements of the Constitution of the Republic of Azerbaijan and the principles of the UN Convention on the Rights of the Child"; "To create a working mechanism for protecting children, provide state support for their development in early childhood, protect children in difficult life conditions, raise and educate children in a healthy environment."

Despite all this, in the absence of a single concept of State Family Policy, its implementation was, accordingly, fragmentary and retail. In comparison with the preservation of family values, the progressive aspects of the traditional family model, liberal and neoliberal activities on women's freedom, gender equality, rights and freedoms have received a rather intensive picture. This activity was carried out with great support from international foreign organizations. Thus, the preservation of family values is not reflected in the strategic documents, since the Azerbaijani family model has become the target of the processes taking place in the global information space, there is a strong counter-propaganda against

⁴⁵ http://www.scfwca.gov.az/store/media/Komite_illik_Hesabat%20_2020.pdf

family values, and there is no concept of a single-family policy in the current crisis facing the family system, and family institution has faced current undesirable consequences.

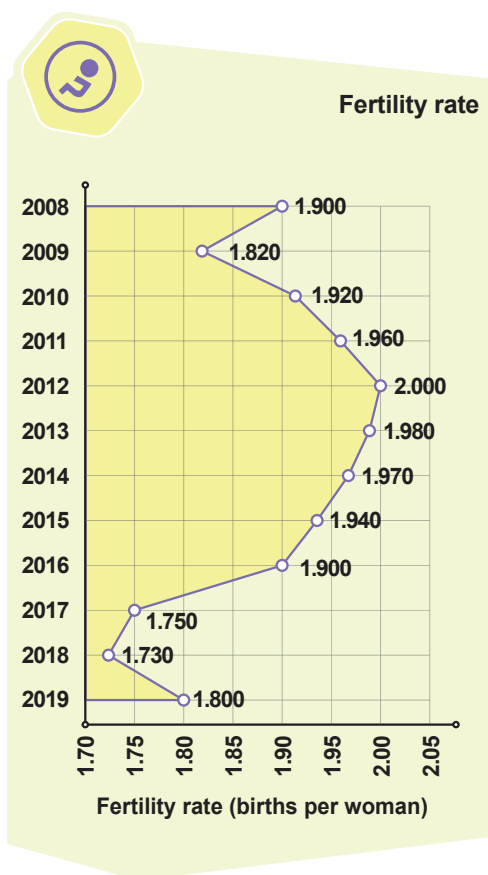
Meanwhile, the problems faced by families in recent years, the increase in the number of divorces, the formation of a prospective imbalance of the sexes as a result of domestic violence, selective abortions and other threats have given impetus to the revision of previously accepted concepts and programs, the search for an adequate family policy that can meet modern challenges. Over the past few years, analysis has been released by the Committee on the crisis trends observed in the family model.

Although state support for large families in Azerbaijan is provided for in these or other normative legal acts, studies, analyzes on family institutions and at the same time, international practice has shown that this support is not enough for the comprehensive support of families of known categories. The above-mentioned conditions the reflection in reality of the directions “Family, women, and children issues”, which are reflected in the name of the official state agency that implements state policy in the field of family issues and expresses a complex, not systemic, but fragmentary approach to problems. During the founding of the Committee, the expression meaning “issues” in many languages was understood as “problems”. From the point of view of the above and expressing the unified state family policy, it would be appropriate to rename the Committee “Ministry of Family Affairs” and give it the status of a ministry.

5.2. A statistical view of some trends in the dynamics of the Azerbaijani family institution.

“My greatest work is my family.”
Mir Jalal Pashayev,
People’s writer

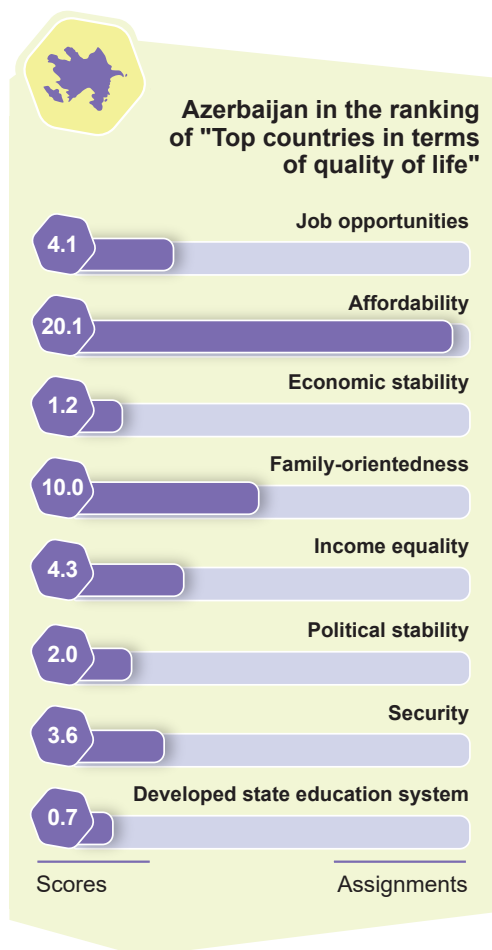
In Azerbaijan, unlike Western countries, the statistical database of the state does not allow us to trace in detail the dynamics of several important



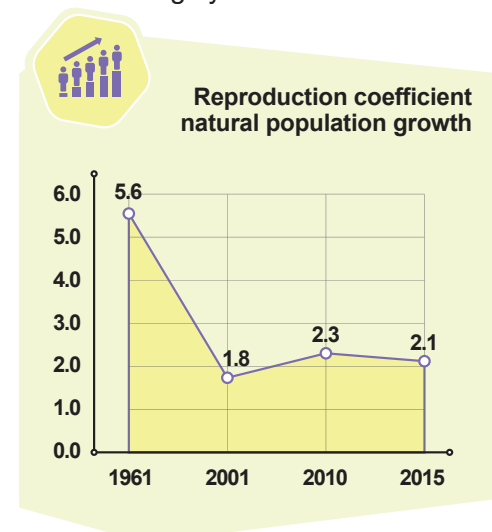
structural indicators of families. At the same time, recalling some statistical indicators that testify to the crisis survival of the traditional family model and the reproduction of undesirable trends is useful in terms of revealing comparative dynamics with the results of a new public opinion survey conducted.

According to the World Bank, over the past 50 years, the generation ratio in Azerbaijan has fallen sharply. In the region, compared to Turkey and Georgia, it has significantly lagged.

In the ranking of "Top countries in terms of quality of life", the state family policy in Azerbaijan is included in the list of countries that are not considered "family-oriented" or have a very low indicator.⁴⁶



The State Statistical Committee of the Republic of Azerbaijan has presented the number of marriages and divorces in the last 10 years (2010-2020) on decreasing and increasing dynamics.⁴⁷



According to the results of the research conducted by the Center for Scientific Research and Statistical Innovation of the State Statistical Committee of the Republic of Azerbaijan (ETSIM), "fertility rate in natural population growth" is of great importance. As can be seen from the figure below, in 1961, the fertility rate for different years was 5.6, and in 2001, it decreased to a minimum - 1.8. In 2010, this rate increased to 2.3. At present, the total fertility rate is equal to 2.1. According to regional differences in generation, the lowest indicators were observed in Baku (1.8), and the highest - in the Upper Karabakh region (2.6).⁴⁸

The total fertility rate is to determine how many children are on average for women of childbearing age. If the indicator is less than 2, the country may face a demographic problem. The birth of fewer than 2 children is considered a dangerous trend. For the current situation to be stable, the total birth rate must be equal to or greater than 2.

Another worrying trend is that a deterioration in the sex ratio of children born starting in 1990 has been observed. Since 1998, cases of violations of the sex ratio have increased.

Referring to the analysis, it can be noted that Azerbaijan ranks second in the world after the People's Republic of China in terms of the sex ratio of children born with a ratio of 116/100. The SCF-WCA study notes that "according to official data released by the UN recently, Azerbaijan has already ranked first in the world." If sex ratio violation among the born children is not prevented, this can lead to a further decrease in the number of women in the future, ultimately leading to gender disproportion.

⁴⁶ <https://www.usnews.com/news/best-countries/azerbaijan>

⁴⁷ https://www.azstat.org/portal/tblInfo/TblInfoList.do;JSESSIONID=74BCF097E-57352D63F5BFF-5818F1B621#994_001

⁴⁸ The effect of gender disproportion on natural population growth. <http://etsim.az/az/research/15>



Sex ratio violation among children born



Sex ratio violation among children can lead to demographic imbalance. To prevent the problem, as well as to stimulate the birth of girls, the implementation of socially oriented educational activities, and the payment of material benefits can have a positive effect.

The SCFWCA's analysis "On domestic violence in Azerbaijan and sex ratio violation among children born" reflects the crisis trends of the family model: "In recent years, a decline in marriages, an increase in divorces, a decrease in the number of children born, a decrease in the total fertility rate, as well as sex ratio violation among children born prove the existence of several gaps in the regulation of intra-family relations. The continuation of this trend may lead to several demographic problems in the future, as well as negative effects on the gene pool and more serious complications."

Another of the factors affecting the natural population growth is related to marriage and divorce.



Sex ratio violation in the coming years

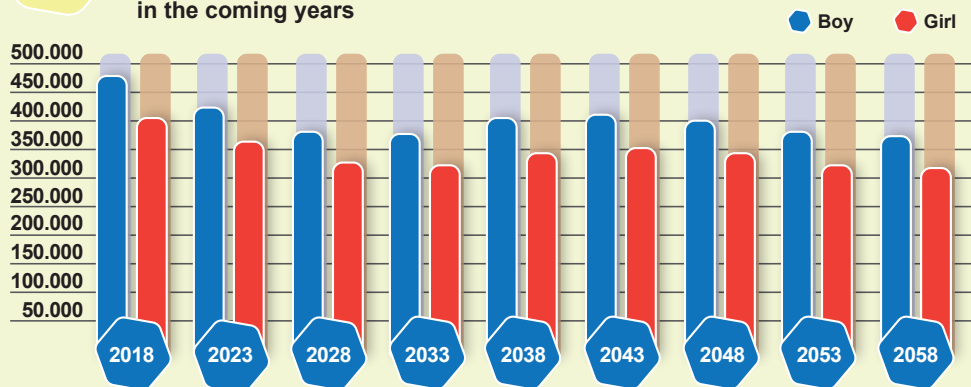


Table 3. Marriages and divorces registered by official authorities

| Years | Marriages | Divorces | Per 1000 people of the population | |
|-------------|--------------|-------------|-----------------------------------|------------|
| | | | Marriages | Divorces |
| 1960 | 46635 | 2910 | 12,0 | 0,7 |
| 1970 | 35222 | 6786 | 6,8 | 1,3 |
| 1980 | 60134 | 7116 | 9,8 | 1,2 |
| 1989 | 71874 | 11436 | 10,4 | 1,7 |
| 1990 | 73119 | 14040 | 10,4 | 2,0 |
| 1991 | 74378 | 10679 | 10,4 | 1,5 |
| 1992 | 68740 | 9465 | 9,5 | 1,3 |
| 1993 | 60028 | 6564 | 8,1 | 0,9 |
| 1994 | 47147 | 6256 | 6,3 | 0,8 |
| 1995 | 43130 | 5669 | 5,7 | 0,7 |
| 1996 | 38572 | 5598 | 5,0 | 0,7 |
| 1997 | 46999 | 5806 | 6,1 | 0,8 |
| 1998 | 40851 | 5657 | 5,2 | 0,7 |
| 1999 | 37382 | 5013 | 4,7 | 0,6 |
| 2000 | 39611 | 5478 | 5,0 | 0,7 |
| 2001 | 41861 | 5382 | 5,2 | 0,7 |
| 2002 | 41661 | 5738 | 5,2 | 0,7 |
| 2003 | 56091 | 6671 | 6,9 | 0,8 |
| 2004 | 62177 | 6914 | 7,6 | 0,8 |
| 2005 | 71643 | 8895 | 8,7 | 1,1 |
| 2006 | 79443 | 7817 | 9,5 | 0,9 |
| 2007 | 81758 | 8340 | 9,7 | 1,0 |
| 2008 | 79964 | 7933 | 9,3 | 0,9 |
| 2009 | 78072 | 7784 | 8,8 | 0,9 |
| 2010 | 79172 | 9061 | 8,9 | 1,0 |
| 2011 | 88145 | 10747 | 9,7 | 1,2 |
| 2012 | 79065 | 11087 | 8,6 | 1,2 |
| 2013 | 86852 | 11730 | 9,3 | 1,3 |
| 2014 | 84912 | 12088 | 9,0 | 1,3 |
| 2015 | 68773 | 12764 | 7,2 | 1,3 |

| | | | | |
|-------------|--------------|--------------|------------|------------|
| 2016 | 66771 | 13114 | 6,9 | 1,4 |
| 2017 | 62923 | 14514 | 6,5 | 1,5 |
| 2018 | 62484 | 14857 | 6,4 | 1,5 |
| 2019 | 63869 | 17148 | 6,4 | 1,7 |

The main reason for the growth of the country's population is that the mortality rate per 1,000 people remains stable (for several years it has remained at 5.9, but taking into account the pandemic and the Patriotic War in 2020, this figure was 7.6 miles), migration is monitored with a positive balance and life expectancy at birth has increased. Statistics on other indicators are alarming. Over the past 10 years, the total coefficient of marriages for every 1000 people in the population has decreased from 8.9 to 3.5. During this period, the total coefficient of divorce for every 1000 people in the population increased from 1 to 1.5. Thus, in 2010 the number of marriages was 79,172, the number of divorces was 9,061, and in 2020 the number of marriages was 35,348, and the number of divorces was 14,628. There is also a decrease in the total fertility rate in the country. So, if in 2010, this coefficient was 2.3, then in 2020, it fell to 1.7. In recent years, there has been a decline in the birth rate across the country. So, in 2010, for every 1,000 people in the population, this indicator was 18.5, but in 2020, it decreased to 12.7.

In other studies in the field of family issues, it was shown in comparison with the countries of the world, where measures related to the state's social support for large families in Azerbaijan are insufficient.⁴⁹

It is no coincidence that the expectations in our society regarding the comprehensive support of large families have not fallen off the agenda with the topic of "child benefit" in recent times. According to experts, today, families with three children in Azerbaijan can already be considered large children and receive benefits. Otherwise, the trend of increasing the number of single-child families in Azerbaijan may continue. At present, women who have given birth and brought up more than 5 children are

provided that the children are alive and when the last child reaches the age of 1 year, a 55 AZN benefit is provided for each child. However, this figure is 400 USD in Russia, 270 EUR in Germany, and 150 GBP in the UK.⁵⁰

Since 1992, child allowance has been paid based on the Presidential Decree "On strengthening the social protection of low-income families". Since 2006, the provision of social benefits for children growing up in low-income families has been suspended. Officials explained this by the fact that there are no problems with demography in Azerbaijan, and low-income large families are paid a single monthly payment under other social protection programs.

"Over the past 20 years, the number of children in Azerbaijan has decreased by 236 thousand 2 hundred people. 85% of children are not assisted within the framework of the social protection programs currently applied in Azerbaijan. So, according to the SSC, as of January 2020, 1, the number of children receiving social benefits was 401,249 people. The average monthly amount per person was 118.4 AZN, which is 15.2% of children under the age of 18. So, up to 85% of children are excluded from social protection programs."⁵¹

An official of the Ministry of Labour and Social Protection of Population said that "currently, 14 types of social benefits for children are provided to families in Azerbaijan. Annually 494 million AZN are allocated for this. These benefits cover 585 thousand children." The Deputy Minister added that during this year alone, 160 thousands children have benefited from targeted social assistance in the country, and public funds should be used efficiently and in a targeted manner. And the provision of benefits for children does not fully meet the principle of targetability.⁵²

It should be noted that the effective

⁴⁹ <http://scfwca.gov.az/store/media/%-C3%87oxu%C5%9FaqI%C4%B1%20ail%C9%99I%C9%99r-l%C9%99%20ba%-C4%9FI%C4%B1%20t%C9%99hlil..pdf>

⁵⁰ <https://publika.az/news/qirmizi/44664.html>

⁵¹ <https://www.turan.az/ext/news/2021/4/free-analytics/az/2935.htm>

⁵² <https://banco.az/az/news/usaq-pulu-berpa-edilecek-resmi-cavab>

organization of social protection of children under the age of 8 is a strategic task for responsible and accountable governments. Because children from low-income families have more limited opportunities to realize their potential than their peers from high-income families. For a new generation of countries that have not been able to realize their abilities for financial reasons, it is human capital that is lost and cannot be filled with any resources.

At present, payments to children within the framework of social protection measures, as well as social benefits received by children under 18 under the Law "On social benefits"⁵³ and their amount are as follows:

□ Children under the age of 16 of persons with "Martyr" status. After the Presidential Decree of February 23, 2018, the amount of the benefit is 21 AZN.

□ Children under the age of 16 of term active military service personnel. After the Presidential Decree of February 23, 2018, the amount of the benefit is 100 AZN.

□ Children under the age of 16 of persons who became disabled in the war. After the Presidential Decree of February 23, 2018, the amount of the benefit is 15 AZN. for Children under the age of 16 of persons who became disabled during the events of January 20. At present, the amount of this benefit is 15 AZN.

□ Children under the age of 16 of parents who became disabled of I and II groups or died as a result of the Chernobyl accident. After the Presidential Decree of February 23, 2018, the amount of the benefit is 15 AZN.

□ The amount of benefit provided⁵⁴ to children under 1 year of age from low-income families is 55 AZN.

□ Benefits provided to children from families who have lost the breadwinner. This benefit is provided to every child under the age of 18 of a deceased unemployed breadwinner (under the age of 23 in the case of the study). After the Presidential Decree of February 23, 2018, the amount of the benefit is 80 AZN.

□ Benefits provided to children under 18 with disabilities. After the Pres-

idential Decree of February 23, 2018, the amount of the benefit is 150 AZN.

□ Lump sum allowance for the birth of a child. This benefit is paid at the expense of the employer if one of the parents works, and through the Social Protection Fund, if none of them works, the amount is 200 AZN.

In discussions around the provision of child allowance, most experts believe that there are enough resources in the budget for the payment of this partial benefit. Officials believe that child allowance is not provided in countries where there are no demographic problems. In Azerbaijan, many families receive targeted social assistance, which is intended for large families. Large families are also considered low-income families.

The State Committee for Family, Women and Children Affairs of the Republic of Azerbaijan reports on its annual activity by Article 20 of the Law of the Republic of Azerbaijan "On guarantees of gender equality (men and women)". The report of the Committee for 2019 reflects several problems aimed at ensuring the balance of career and work in families, improving the provision of benefits and care for children: "In general, there are several factors that slow down the process of ensuring full gender equality in the world. Early marriage (child marriage), domestic violence, negative gender stereotypes, and selective abortions remain a problem. It is planned to further strengthen measures to prevent these problems in the coming years."

In the final part of the report entitled "Measures necessary to implement in the field of ensuring gender equality in Azerbaijan", it was considered necessary to take the following measures to eliminate existing gaps and fulfil the international obligations undertaken by our country:

- *Strengthening measures to prevent gender imbalance among born children;*
- *Continuation of measures on the development of preschool education infrastructure to expand the employment opportunities of family-bound workers;*
- *Making 14 days of unpaid paternity leave paid, etc.*

⁵³ https://www.sosial.gov.az/post_381246-3814

⁵⁴ According to the Law "On Addressed State Social Assistance", it is given to children under 1 year of age of families entitled to receive targeted social assistance. (Presidential order dated February 23, 2018)

STATISTICAL ANALYSIS OF PUBLIC OPINION POLL

6.1. Study Overview

Based on the analysis of the findings of the public opinion poll on "Existing family relations in Azerbaijan: socio-psychological analysis", the following main research conclusions were obtained:

- Two-thirds of respondents believe that the 21st-century Azerbaijani family differs more from the 20th-century family, and 25.8% is partially different.

- 90.6% of respondents believe that everyone should get married sooner or later, and 77.8% believe that it is better not to get married at all than to have a forced marriage.

- Azerbaijan ranks first in harmful effects and dangers against family values: 1. social networks (64%), 2. financial situation (47.6%) and 3. foreign TV series/movies (44.9%) are perceived by the larger part of the respondents. One in 4 people believes that the continuation of the quarantine regime is also dangerous for family institutions.

- Other threats that damage our values are the following: improper promotion of Western family values (18.9%), claiming to represent feminism in Azerbaijan (16.1%), the content of local TV programs (22.2%), the proliferation of anti-family propaganda (16.2%), local TV series (19.1%). The fact that, along with the promotion of Western values, the content of local programs and TV series is assessed by the majority of respondents as a threat to family values is a very serious and alarming signal.

- About 10% of those surveyed fully agree with the opinion that family life interferes with professional and career progress, and 15.4% - that starting a family limits the freedom or independence of an individual.

- Almost one in 5 people expressed complete agreement with the idea that deception, betrayal, and conflicts in the family are inevitable.

- Regarding mixed marriages, the question "How do you feel about marriage between a man of your nation-

ality/religion and a woman of another nationality/religion?" was asked. While about 35% of the sample is positive, this figure for women is 25.1%, which indicates some gender discrimination.

- Selective abortion is viewed negatively by the absolute majority (90%).

- A significant part of those surveyed - 34.5% - have a good attitude towards marriage between close relatives, while a similar indicator for marriage between distant relatives is 2 times higher.

- According to the population, for the age of marriage, 23-27 years are the most suitable age for men and 18-22 years for women. In general, respondents believe that, as a rule, women should get married by the age of 27 at the latest.

- Most of the families surveyed are low-born and have at least one child (96.8%). At the same time, 24.5% of the families covered in the survey have a family of 4 and 22% have a family of 5. While a substantial proportion of families (72.8%) have been married for more than 10 years, 14.4% have a marriage period of 5-10 years.

- In more than 44.2% of the surveyed families, the parties were able to adapt to the new family environment within 1-6 months.

- 10.6% of respondents preferred a logical approach to marriage before marrying. A substantial part of those surveyed (77.3%) wanted to decide on marriage by loving themselves, but only 58.5% had their marriage done by this method.

- 33% of respondents believe that women's rights in our families are fully protected, and 53.1% - partially.

- The majority of respondents view the prevalence of early marriages among both boys and girls as bad. 10.8% of respondents said that there are frequent cases of marriage of girls under the age of 18 in their region. Baku and Aran economic regions are noteworthy as areas where this is observed more quickly.

- To varying degrees, 12.8% of re-

spondents agree with the opinion that "I can raise my hand at my wife if there is a dispute or misunderstanding."

- Division of responsibilities and decision-making, cooking and serving dishes in family and domestic affairs are the least common household activities that couples do together (18.7%). But in 62.2% of families, both parents devote the same amount of time to playing and spending time with children. In addition, 58.9% of families have both parents involved in raising children. The issue in which both parties are equally most involved in decision-making in families is making plans for the future (84.6%). In 76.3% of families, cooking is done only by women.

- Cleaning is the responsibility of women (68.3%), while bargaining (48.5%) and housekeeping (63.9%) are mostly the responsibility of men.

- In 41.6% of families, women help children more in their studies than men. A similar case was observed for feeding and cleaning offspring (56.9%).

- 35.4% and 60.1% of families did not have any planning on the number of children and the interval of birth. In other words, these events took place unplanned. But in almost two out of three families, there was planning in one form or another about the number of their children, either by the couple itself or by their parents.

- While 73.3% of households do not have outside interference in decisions made in the family, 14.3% of households have outside influences with one frequency or another.

- A substantial part of families (70.4%) said they had never used contraceptives (condoms, drugs). And 7.3% of respondents always use them. Although the final decision on the use of contraceptives is mostly made by both parties together in families, decisions involving only one party are mostly decided by women. The frequency of contraceptive use in cities and villages is significantly higher than in settlements ($x=21.578$ (6), $p<0.05$).

- Monthly salary (public sector) (50.3%), benefits (35.5%) and daily income (work from one to another) (27%) are the three most common sources of

income for families. A rather high percentage of families in which there is a daily income is alarming. Only 25% of the families are made of individuals working in the private sector or engaged in entrepreneurship.

- The business entity of 25.7% of those engaged in entrepreneurship is not officially registered, which to some extent indicates the size of the shadow economy. 21.9% of employees in the public sector and private sector, as well as freelancers, do not have an employment contract.

- In the answers about the "family-work life balance", the difficulties experienced by families in their work in almost 20% of cases affect their relationships in the family with one frequency or another. In only 25% of families, the parties can fully maintain the balance between work and family life. In about 6 out of 1 family, the work factor does not allow at least one of the parties to spend enough time with the family, which is a fairly large figure.

- 63.6% of families consider themselves to be average in terms of financial situation and 35.4% to be low in social status. This shows that the main factor in assessing the social status of the population is the level of income.

- The monthly income level of 35.5% of those surveyed (as a family) varies from 100 to 250 AZN, and 35% - from 251 to 500 AZN. While the monthly income of one in four families is 501-1000 AZN, only 4.7% of families earn more than 1001 AZN. In 2/3 of families, both parties have various forms of income (wages, benefits, etc.).

- In 86.8% of families, the man is the person who brings most of the income. Food products (average value of 353.19 AZN ($\sigma^{55}=200.60$ AZN)), education expenses (233.44 AZN, ($\sigma=286.73$ AZN)), medicines and health expenses (213.23 AZN ($\sigma=507.30$ AZN)) were determined as the main expenditure directions. The average monthly cost for Transport and Utility bills was 161.53 AZN ($\sigma=156.40$ AZN) and 98.9 AZN ($\sigma=72.7$ AZN), respectively.

- Almost one in 3 families has a lot of difficulty in securing food expenses, child expenses, utility bills, and leisure

⁵⁵ Standard deviation rate

expenses. More than half of tenants (8.4% of the overall sample) have problems with paying rent to one degree or another. The payment of communication (telephone, Internet) expenses as the most convenient spending direction stands out, with 48.6% not having any difficulty in this sense. A substantial part of families (80.4%) cannot invest any funds as savings beyond earnings every month.

- Among family members, those with at least one daily income (work from one to another), and those who had a lot or some difficulty in paying for food expenses were significantly prevailing (75.5%).

- Family composition among families consisting of 4 and 5 people, the reimbursement of food expenses is approximately 1.5 times higher than for smaller and larger families ($x=46.702$ (20), $p<0.01$).

- As for the payment of health and medicine expenses, more than 70% of families with a monthly income of up to 500 AZN have difficulty in meeting these needs. The same indicator for families with a monthly income of more than 500 AZN is 53%. This suggests that spending on health and medicine is problematic for at least half of all social strata.

- More than half of those surveyed (54.4%) have a loan to pay, and 28.3% have a debt to pay.

- Almost 2/3 of the surveyed families are completely worried about their financial situation for the next 3 years, which can be considered a source of serious stress.

- While the last 3 years saw a decline in family income of 47.8%, it remained unchanged for 33.8%.

- In responses about the sociocultural aspect of family life, 42.5% of respondents said that they did not spend time outside the home even before the pandemic, which is a worrying point. A total of 19.8% of respondents spent time away from home as a family several times a month. However, 81% of families said they wanted to spend more time away from home. There are two main reasons why the population does not spend as much time away from home as they would like: financial situ-

ation (75.3%) and lack of time (23.1%). About 40% of respondents spent their free time as a family watching TV and going for a walk before the pandemic, while 3.5% complained that they had nowhere to go.

- There is a correlation between family income and time spent away from home ($x=31,900$ (8) $p<0.01$).

- While 8.3% of urban-settled families spent time away from home several times a week before the pandemic, the figure for rural families is 3.7%. Half of the rural population said they never spent time away from home as a family.

- While religious values do not matter in about 15% of families, 26.6% said they build their lives on religious values. Almost about 50% of families try to harmonize religious and secular values in the family.

- In response to potential sources of problems and stress in the family, 41.8% of families do not have problems due to any issues, but financial difficulties are the main contributing factor (36.9% of families). Among the non-material factors, the problems that arise due to misunderstanding in matters related to the child (9.9%) and jealousy of one of the partners (8.9%) prevail. 39% have problems in the family due to financial worries.

- Among the non-material factors, the problems that arise due to misunderstanding in matters related to the child (9.9%) and jealousy of one of the partners (8.9%) prevail. 39% have problems in the family due to financial worries. It is noteworthy that the occurrence of family problems due to living conditions was distributed almost equally across each income group.

- In 49% of families, at least one person is a smoker and 16%, use alcoholic beverages.

- The second Karabakh War hurt half of the surveyed families. The share of those who did not experience any impact from the war was 20.1%. Among families whose monthly income ranges from 251 to 500 AZN, those negatively affected by the war are higher than those of other income groups ($x=25.486$ (4), $p<0.01$).

- Although 19% of families did not

suffer from the COVID-23.9 pandemic, 38.6% of families experienced financial and 48.9% psychological impact.

- Of the surveyed families, only 27.8% were those who said that there were many or some divorces among families in their area. A similar indicator ranges from 0.1 to 13.5% for friends and acquaintances, relatives, and own family members. The share of those who have not observed any divorce cases is from 40.5 to 89.5% according to the degree of proximity.

- Factors such as financial reasons, infidelity, and lack of children (infertility), as well as the motives for divorces, have almost the same indicator (it is around 22%). In second and third place are bad habits (16.5%) and the influence of social networks (11.5%), respectively. While 55.4% of respondents were unaware of the current situation of the divorced parties, 19.1% said that men are content with alimony only.

- 28.4% of respondents observe cases of domestic violence in their territory with varying frequency. Those who observe this condition among friends acquaintances and relatives are around 20%.

- More and more of the respondents said that they support the initiator in cases of divorce due to infidelity. So, the option "when a husband betrays his wife" was chosen by 45.7%, and the option "when a wife betrays her husband" - by 52.5%. One in ten respondents noted that the partners should not divorce under any circumstances.

- While 45.9% of respondents were unaware of the establishment of mediation (extrajudicial reconciliation) service, 33.8% had positive expectations. This indicator shows the need to raise awareness about the establishment of the mediation service.

- It is interesting that 33.6% of respondents said that they would not address anywhere about the crisis that may occur in their family. 27.8% said they would contact relatives, 6.9% the police, and 3.1% the relevant authorities. 98.5% of respondents did not apply to any institution on family issues over the past 3 years. Those who did not apply put forward two main reasons:

they do not want outsiders to interfere in the family (21.2%) and do not consider it necessary (59.5%).

- Most of the surveyed families are satisfied with their family to varying degrees (70.6% - very satisfied, 25.7% - mostly satisfied).

- Respondents were also asked about measures of social support for families. It has been established that most measures do not apply to them, or that families do not benefit from them. 49.7% benefited from a lump sum payment for newborns, whose response to "not satisfied at all" was 29.9%.

- The currently widely discussed provision of child allowance (60%) and financial support for low-income families (53.1%) were highlighted as the two most anticipated, desired social support measures.

- In parent-child relationships in the family, 60.4% fully fulfil their obligations to their child, and 36.4% partially. 66.7% of parents fully agree and 22.8% partially agree with the opinion that "my child's successes or failures are related to obligations as a parent." While the majority of parents prefer to communicate with their children, 85.2% can be strict when necessary. 71.3% of parents apply what they see from their parents in the upbringing of their children.

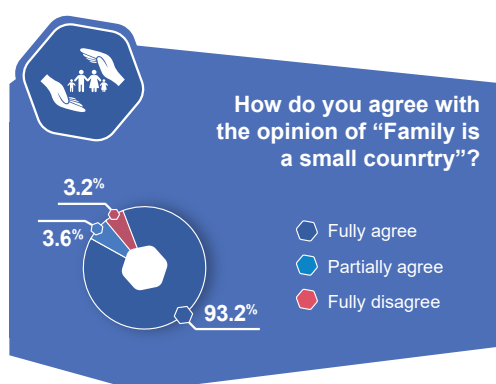
- In many countries, families in which a child is treated negatively and illegally have the right to direct intervention of social workers (for example, temporarily taking a child from the family). It is an interesting result that 53% of respondents want such a right to be applied in our country as well. While 80.7% of respondents fully agree with the opinion that "family values should be taught in high school", the same indicator about reproductive health education is lower (50.8%).

ANALYSIS OF THE SURVEY KEY FINDINGS

SECTION I.

Family institution, the place of family and marital relations in society

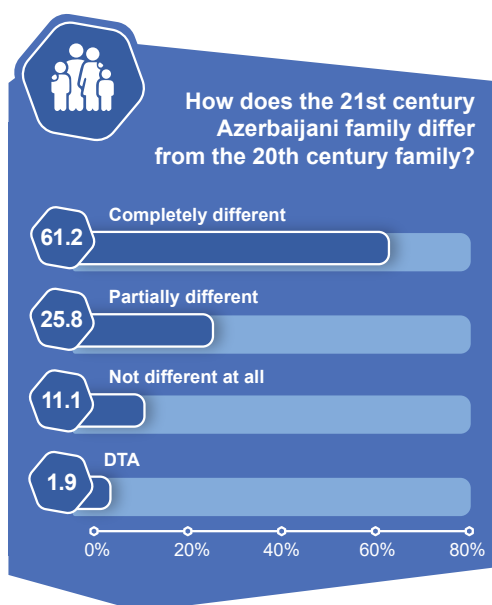
Chart 1.1.



The absolute majority of the surveyed families - 93.2% - fully agree with the opinion that "Family is a small state", 3.6% partially agree, and 3.2% expressed "disagree". This shows that, despite some negative trends in the family sphere, the opinion among the respondents about the status of the Azerbaijani family institution in society and the life of statehood is at a high level. The question revealed a very low percentage of respondents who did not adequately assess the importance of family in society, which, as a whole, is not at the level of concern for the current moment.

In interviews with respondents, they were asked to assess their perception of what changes the family has undergone in the current century compared to the 20th century. About two-thirds of respondents, i.e. 61.2%, believe that the 21st-century Azerbaijani family is very different from the 20th-century family, and 25.8% - is partially different. This indicator proves that the changes taking place in the evolution and dynamics of the family during the period

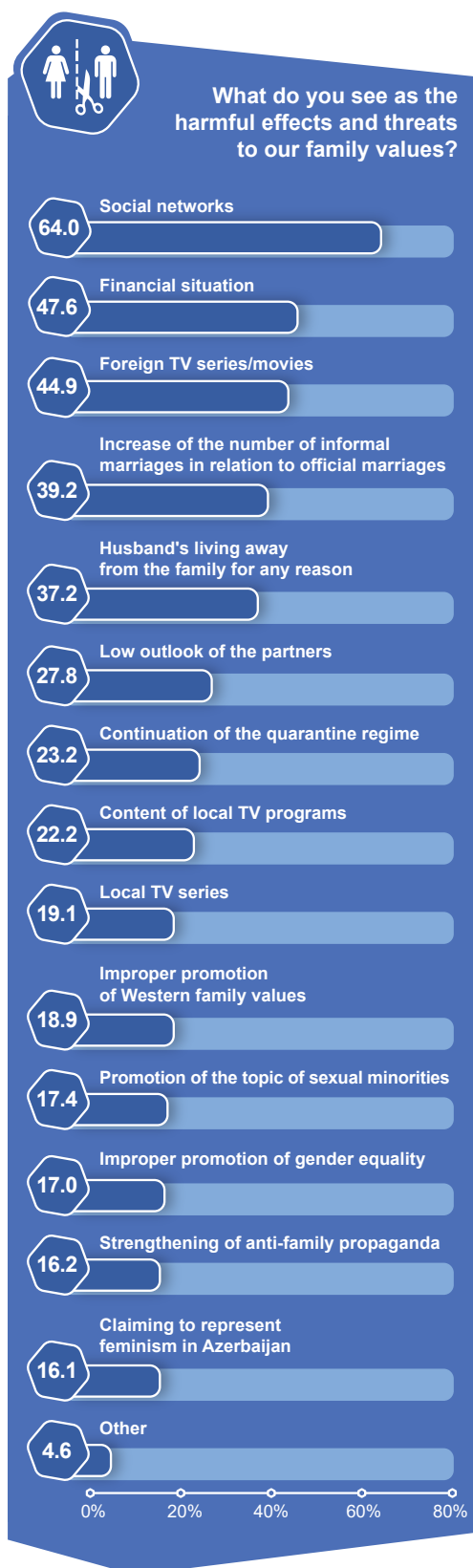
Chart 1.2.



of independence are felt to a sufficient extent. Perceptions of changes cover all aspects of family institutions and show that the post-Soviet family model, in comparison with the Soviet period family, acquires different features.

The respondents were asked to express opinions on factors that damage family relations. In the answers, it was emphasized that various factors affect family relations: social networks, foreign TV series/movies, financial situation, improper promotion of Western family values, claiming to represent feminism in Azerbaijan, the low worldview of the partners, the content of TV programs, the proliferation of anti-family propaganda, local TV series, the continuation of quarantine regime, improper promotion of gender equality, and promotion of the topic of sexual minorities.

Chart 1.3.



Social networks, the financial and economic situation, and the influence of foreign TV series are among the top three

factors that are harmful to our family values.

64% of respondents expressed social networks, 47.6% - financial situation, and 44.9% - foreign TV series as harmful effects and threats.

It is noteworthy that about one in 4 people believes that the continuation of the quarantine regime is dangerous for family institutions.

In the responses to factors harmfully affecting family relations, quite a large number of respondents responded that "for one reason or another, the husband lives away from the family (inside or outside the country)" (37.2%) and "Increase of the number of informal marriages about official marriages" (39.2%). It follows that compared to the complete family model in which children are parent couples, the incomplete family model in which children live with a single parent is becoming widespread. Also,

the increase in the number of informal marriages was in itself, shows an undesirable trend.

Among the factors harming family relations, the views "propaganda of sexual minorities" (17.4%), "claiming to represent in Azerbaijan" (16.1%), and "improper promotion of gender equality" (17%), which are not typical for both our society and the traditional Azerbaijani family, were considered equally alarming. "Improper promotion of Western family values" (18.9%) and "Low outlook of the partners" (27.8%) together make up a significant figure. At the same time, the fact that the Azerbaijani family model is under pressure against the background of Westernization and aggressive propaganda of Western values is a worrying trend.

In total, the list of the main factors leading to the decline of family values proves that active promotion of Western values is one of the main goals in social networks and Internet channels. One of the interesting and paradoxical issues is that a certain number of respondents include "local TV series" (19.1%) among the factors harmful to families. Also, the activity of those "claiming to represent feminism in Azerbaijan" is due to the tension in society and the fact that movies have negative effects. These three fac-

tors are perceived by a larger percentage of respondents to the extent that they make us feel our family values.

In the answers of the respondents, the factor "increase of the number of informal marriages about official marriages" represents a fairly high figure (39.2%). This can be considered an adequate response to the current situation. So, there are discussions on this topic in society as well. It is even proposed that "The number of those who already live in a civil marriage in Azerbaijan and give birth to children from this marriage can almost reach the number of those who enter into an official marriage, and in this regard, introduce regulatory provisions into the Family Code and other legislative documents." Not "De jure", but "de facto" marriages are expanding not only as a subject but as a trend. According to experts, the number of both married and divorced is much higher than the data of the State Statistical Committee. In particular, the number of divorces is many times higher. There are generally enough people in the country who live without marriage or only by religious marriage. On the other hand, there are usually couples who do not live together due to family conflicts and other reasons, without the dissolution of official marriages. The prevalence of most of these and other manifestations, even though they are alien to the character of our family model, indicates transformations.

Chart 1.4.

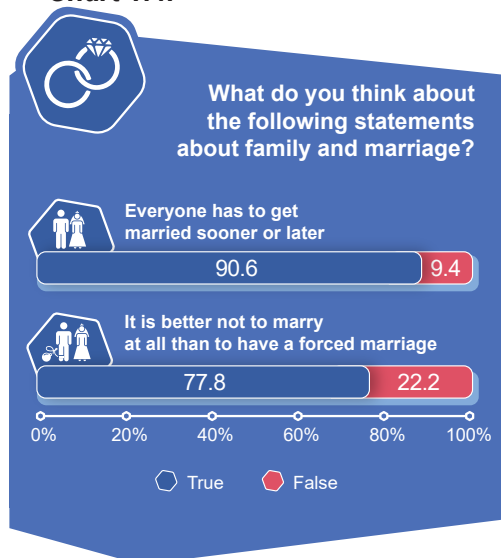
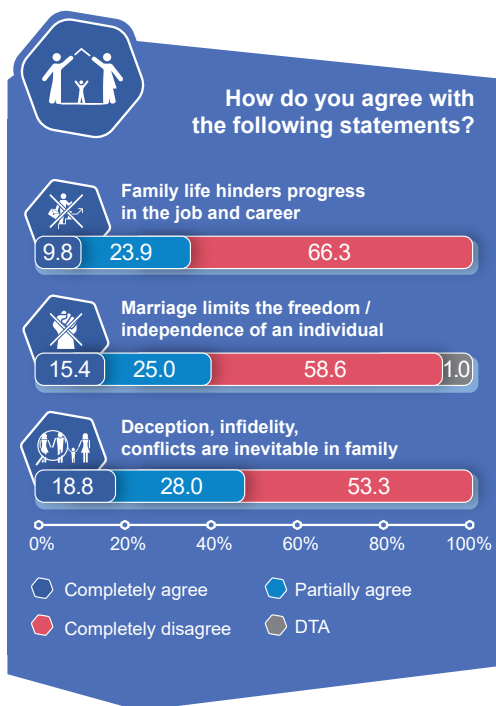


Chart 1.5.



Commenting on views on family and marriage, 90.6% said that everyone should get married sooner or later, and 77.8% said that it is better not to get married at all than to have a forced marriage. 9.8% of the respondents fully agree with the opinion that family life interferes with professional and career progress, and 15.4% agree that starting a Dfamily limits the freedom or independence of an individual. Almost one in 5 people expressed complete agreement with the idea that deception, betrayal, and conflicts in the family are inevitable.

The latter conclusion suggests that family values such as confidence and trust in family relationships have changed.

At the same time, the answers show the pluralistic picture of the family model, that the "careerist" family model, which is still widespread in the West, has not become the leading trend in our country. On the other hand, many think that family life interferes with professional career progress.

Attitude towards kinship in marital relations

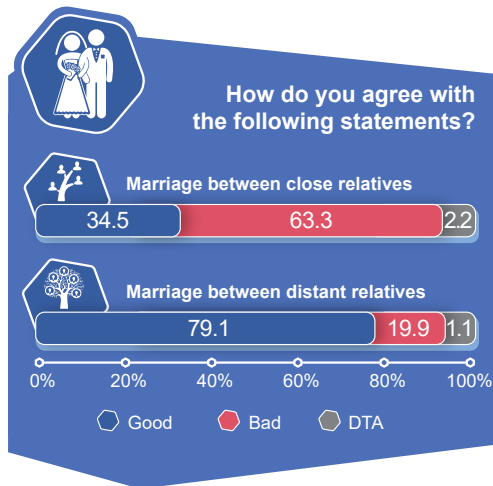


Chart 1.6.

While a significant part of those surveyed, that is, about 35%, have a good attitude towards marriage between close relatives, a similar indicator for marriage between distant relatives is 2 times higher - 79.1%. Responses about attitudes towards marriage between close relatives show that the roots of such marriage traditions are deep for the time being.

Conclusion of marriage - attitude toward marriage age

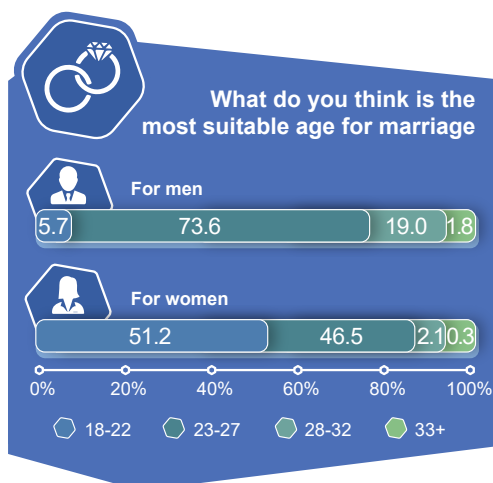


Chart 1.7.

According to the respondents, the best age for marriage is 23-27 years (73.6%) for men and 18-22 years

(51.2%) for women. In general, respondents believe that, as a rule, women should get married by the age of 27 at the latest. The percentage of respondents who consider the best age for marriage for women to be 23-27 (46.5%), in our opinion, is an interesting result, expressing the opinion that early marriage is not a requirement for women, that they are active in the field of education and career. It also points to the strengthening of ideas about the Modern family model.

The attitude toward international marriages and abortion, including se-

Chart 1.8.



lective abortion, is as follows.

For the Modern Family model, mixed (international) marriages are characteristic. In this regard, the question "How do you feel about marriage between a man of your nationality and a woman

of another nationalities?", while about 35% of the sample is positive, this figure for women is 25.1%, which indicates some gender discrimination. In other words, 55.9% of male respondents have a negative view of a woman of the same nationality marrying a man of another nationality. A similar picture was observed regarding the marriage of persons from different religions.

According to the SCFWCA, the number of abortions in Azerbaijan from 2000-2018 increased from 17,500 to 37,300. Among abortions, the share of selective abortions is high. Azerbaijan ranks 1-2nd in the world for this indicator. It is a negative attitude in society that arises from cultural stereotypes that contribute to selective abortion. Selective abortions can lead to unpleasant consequences in the dynamics of the

population due to gender imbalance in any country.

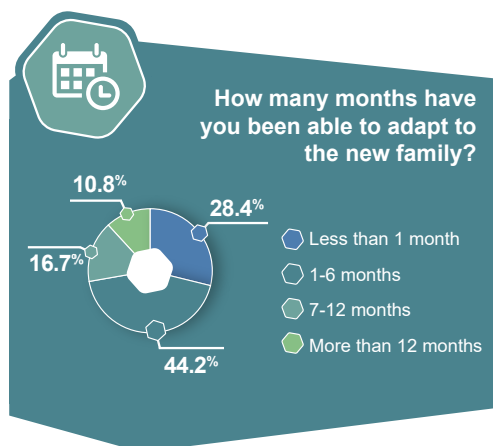
In this regard, the respondents were asked about abortion and selective abortion. Although the answers received are somewhat opposite to the current trend, they allow you to look at the prospects with hope.

So, quite a small part of the population (less than 5%) has a positive view of abortion and selective abortion. The gender factor was distinguished as the only factor affecting attitudes toward abortion. Thus, of the 5% of respondents who answered positive, 65.7% were women ($\chi^2=21.948$ (2), $p<0.01$). The absolute majority (90%) view selective abortion negatively, no intergroup difference was observed in this matter.

SECTION II.

Attitudes toward marriage, children, and family members

Chart 2.1.



Adaptation to the new marriage environment in intra-family relations is of great importance in the formation of the foundation, socio-psychological foundations of stability in the family. According to Family Psychology, the partners should evaluate the first 3 years of marriage more as an adaptation to the new environment - the family environment, try to get to know the partner's family members, and pay attention to their expectations. According to global statistics on the duration of marriage and divorces, divorces in the 4th year after marriage rank 1st in the world.

In this regard, the respondents were asked the question of how many months they can adapt to the new family environment after marriage. 44.2% of respondents said they adapted to the new environment for 1-6 months, 28.4% for less than a month, 16.7% for 7-12 months, and 10.8% for more than 12 months.

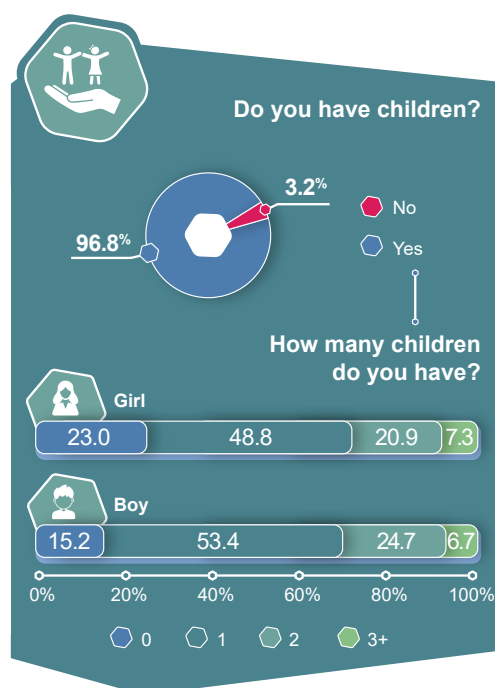
Again, if we refer to the conclusions of Family Psychology, then adaptation to the new environment, the adaptation period has its duration and regularities. Speeding up or slowing down this period is one of the factors that sometimes leads to divorces. Apparently, in more than 44.2% of the surveyed families, the partners were able to adapt to the new family environment within 1-6 months,

while in only 10.8% of families, this period took more than a year.

From this point of view, the fact that most of the respondents - 28.4% - show an adaptation period of less than 1 month may also indicate that young people and couples do not marry with serious, comprehensive knowledge.

Attitude towards the child

Chart 2.2.



In recent years, there has been a decline in the birth rate across Azerbaijan. Thus, a decrease in the number of large families and an increase in the number of single children are alarming trends. The socio-psychological reasons for the increase in single-child families are also at the forefront. A decrease in the number of children in the family proves an unambiguous violation of the reproductive and educational functions of the family.

In modern times, it is difficult to raise children, provide comprehensive education and ensure their future. In this case, most families are content with one child.

Today, the family structure in Azerbaijan is completely different

in terms of the number of children. In a single-child family, the child becomes the only object of care and attention cherished by parents, which in most cases leads to a delay in the formation of the child's consciousness of independence and maturity.

In turn, in single-child families, the socialization of children becomes difficult. This has a significant influence on the formation of a child's personality, especially at preschool age. Children who grow up alone do not have a model of harmonious interpersonal relationships within the family, which they can take as an example in the future. In conditions of incompleteness, violation of such a socialization function, one of the socialization roles required for the successful existence of the family is not fulfilled, a functional gap is formed.

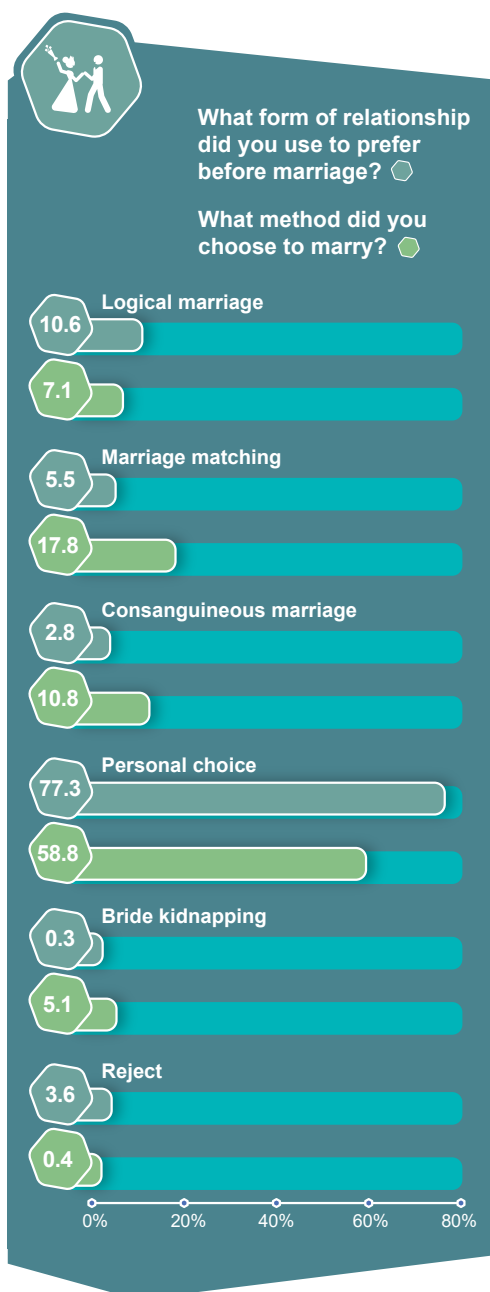
In terms of these issues, the respondents were asked an important question about how many children they have. As can be seen from Chart 2.2. and expected, that most of the families surveyed have at least one child (96.8%). In addition, 24.5% of the families covered have a family of 4 and 22% have a family of 5 people. While a substantial proportion of families (72.8%) have been married for more than 10 years, 14.4% have a marriage period of 5-10 years.

The increase in the number of single-child families is a trend that, from the point of view of demographic prospects, will be considered a threat to each country.

Attitude towards starting a family, choosing a life partner

Preparedness for family life includes a whole system of ideas - socio-moral, psychological, pedagogical, legal, economic-economic, medical, and physiological-hygienic preparedness. The worldview of young people who seriously decide to marry is of decisive importance. In the Modern Family model,

Chart 2.3.



the individual choice of those who get married has become a dominant trend. Options for starting a family and divorce are also given individually. A significant place in the increase in the number of divorces is also occupied by making a thoughtless decision to start a family. Families formed "quickly" tend to break up quickly.

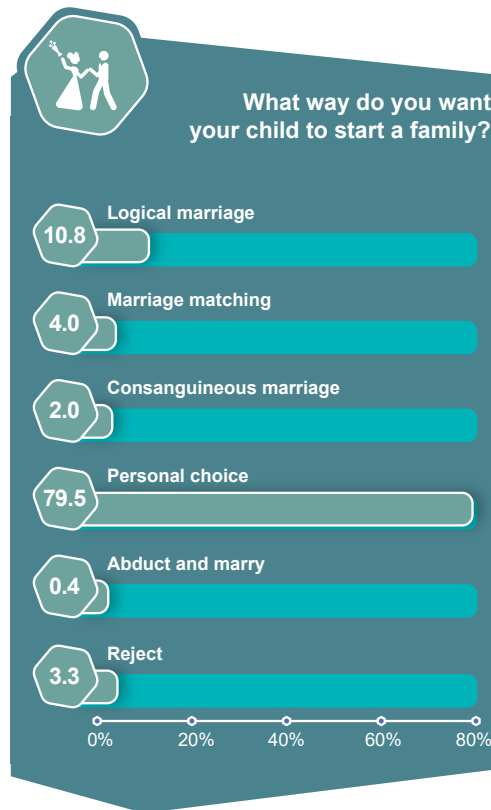
In this regard, independent preparation for family life and purposeful choices take a decisive place.

While 10.6% of respondents preferred logical marriage before marriage, 7.1% married this way. It is noteworthy that

5.5% of respondents dreamed of marriage by matchmaking before marriage, but only about 18% got married this way.

Attitude toward a child's starting a family

Chart 2.4.



Perceptions of family, marriage, and preparedness for family life occupy an important place in making it strong. This is manifested in the understanding by young people of the social value of family, a serious attitude towards marriage, a sense of responsibility for the created family, in choosing a spouse, about their parents, etc.

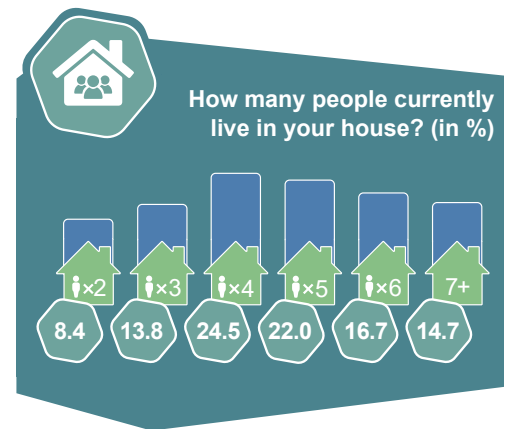
Socio-psychological preparedness for marriage is determined not by graduating from any "academy" separately, but most often by the interaction of parents, and personal behaviour. This is directly related to the psychological foundations of marriage and family, the family perceptions of those starting a family.

As can be seen from the Chart, respondents who chose the answer "Personal choice" (79.5%) wish and recom-

mend that their children marry the same way in the future. These indicators, in addition to being positive, also point to the failure of traditional methods of starting a family, and marriage.

Attitude toward the number of family members

Chart 2.5.



As is known, the stages of the historical transformation of the family as a social institution were also characterized by decreasing dynamics of the number of family members. The partial nuclear (nucleation) tendency of the family structure and families is one of the features inherent in the Modern Family model. A nuclear family is a family in which parents and children who have not reached puberty live together. As a result of divorces, the number of binuclear families also increases. Parents can raise children together, even if they do not live together.

The respondents' answers to the question "How many people currently live in your house?" also indicate the predominance of the trend of transition to the nuclear family model. Thus, as can be seen from the Chart, 24.5% of respondents chose the model of a nuclear family with parents and children, consisting of 4 people and 22% of 5 family members. The traditional "large family model" of 6 people (16.7%) and 7 people (14.7%) characteristic of Azerbaijan is gradually decreasing.

Household activities.

Division of duties and attitude toward decision-making

Chart 3.1.



In terms of the division of duties and attitude toward decision-making, cooking and serving food is the least common household activity that couples do together (18.7%).

But in 62.2% of families, both parents devote the same amount of time to playing and spending time with children.

Also, according to 58.9% of respondents, both parents are involved in raising children.

The issue in which both parties are equally most involved in decision-making in families is making plans for the future (84.6%). In 76.3% of families, the cooking of dishes is done exclusively by women.

A similar picture was observed in cleaning the living space (68.3%). Shopping for family members is mainly done by men (48.5%). Household management also falls more on men (63.9%).

Women help children more in their studies than men. So, in 41.6.8% of families, only women do this job. A similar case was observed for feeding and cleaning offspring (56.9%).

Attitude to decisions made in the family

It is noteworthy that in the traditional Azerbaijani family, men were usually the main ones in making certain decisions. However, the results of the survey show once again that the traditional Azerbaijani family model is transforming/transition to the Modern/Modern Family model. So, in the decisions taken in the family, expensive things (67.7%), organizing leisure time (69.6%), making plans for the future (84.6%), etc., both parents decide together. In 48.7% of families, both parents took part in the

Chart 3.2.



decision-making regarding the number of children. And in 35.4% of families, it happened unplanned.

Although 73.3% of families do not have outside interference in decisions, 14.3% of families have one or another frequency, and 12.1% of families rarely have an external influence.

Decisions about the interval between the birth of children occur unplanned in 60.1% of families. In a family of 23.4%, both parents make a joint decision on this issue.

Chart 3.3.

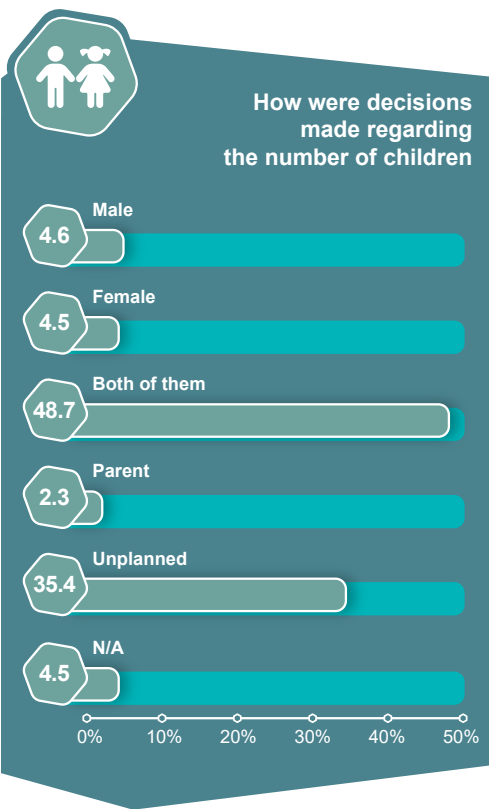
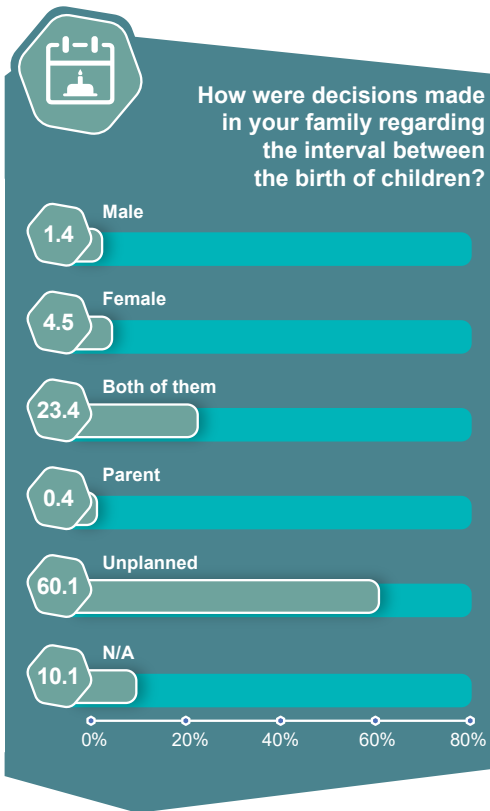


Chart 3.4.



Chart 3.5.



A substantial part of families (70.4%) said they had never used contraceptives (condoms, drugs). And 7.3% of respondents always use them. Although the final decision on the use of contraceptives is mostly made by both parties together in families, decisions involving only one party are mostly decided by women. The frequency of contraceptive use in cities and villages is significantly higher than in settlements ($x=21.578$ (6), $p<0.05$).

Chart 3.6.

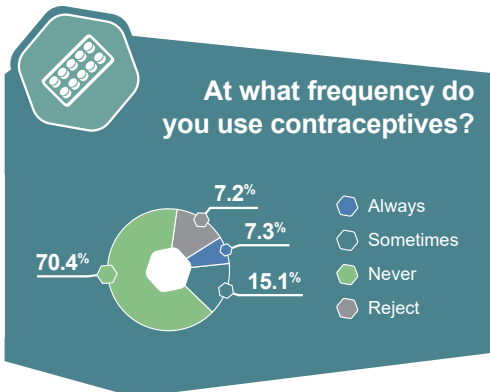


Chart 3.7.

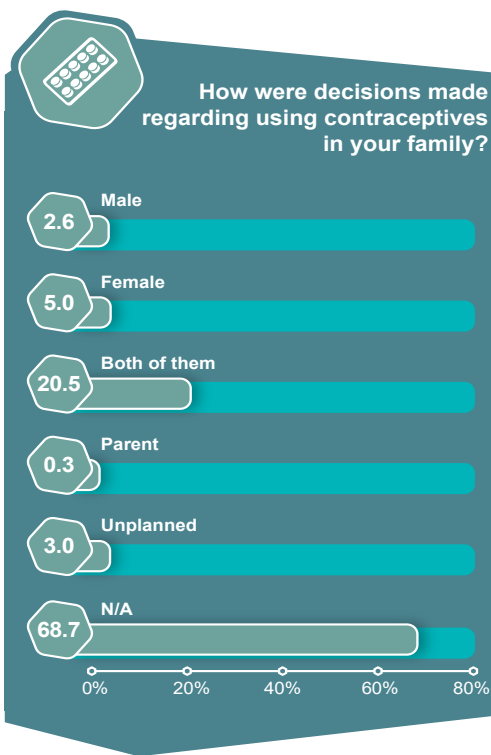
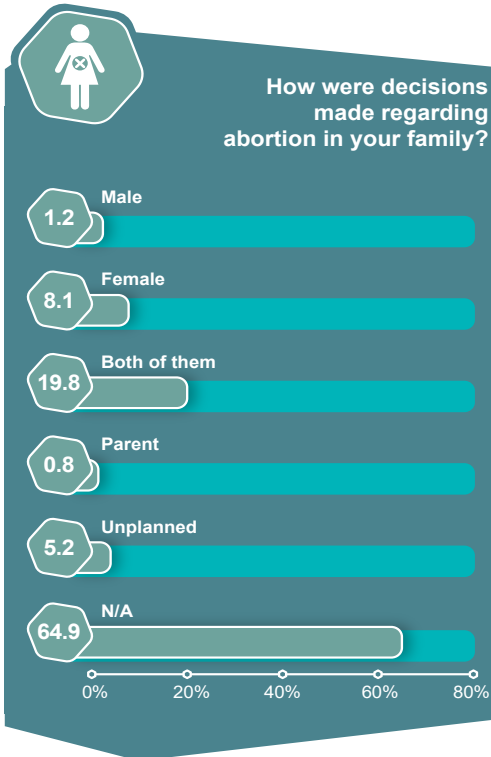


Chart 3.8.



SECTION IV.

Economic concerns and problems of the family

Chart 4.1.

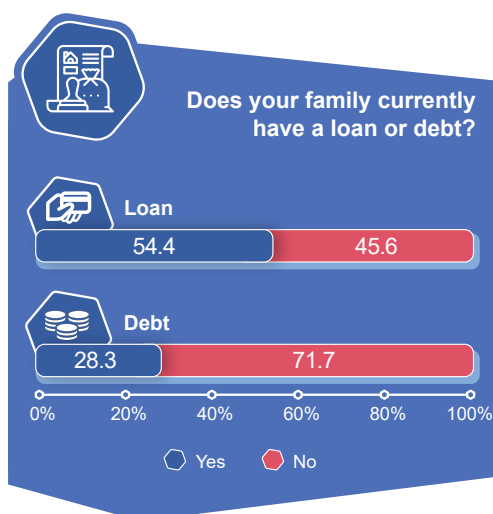
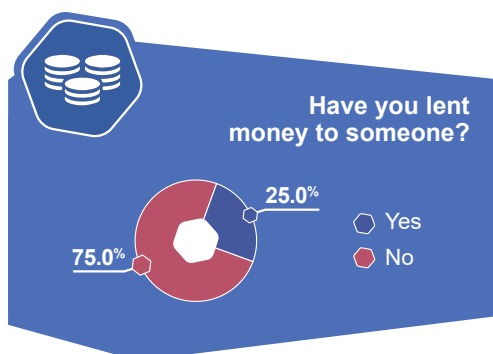


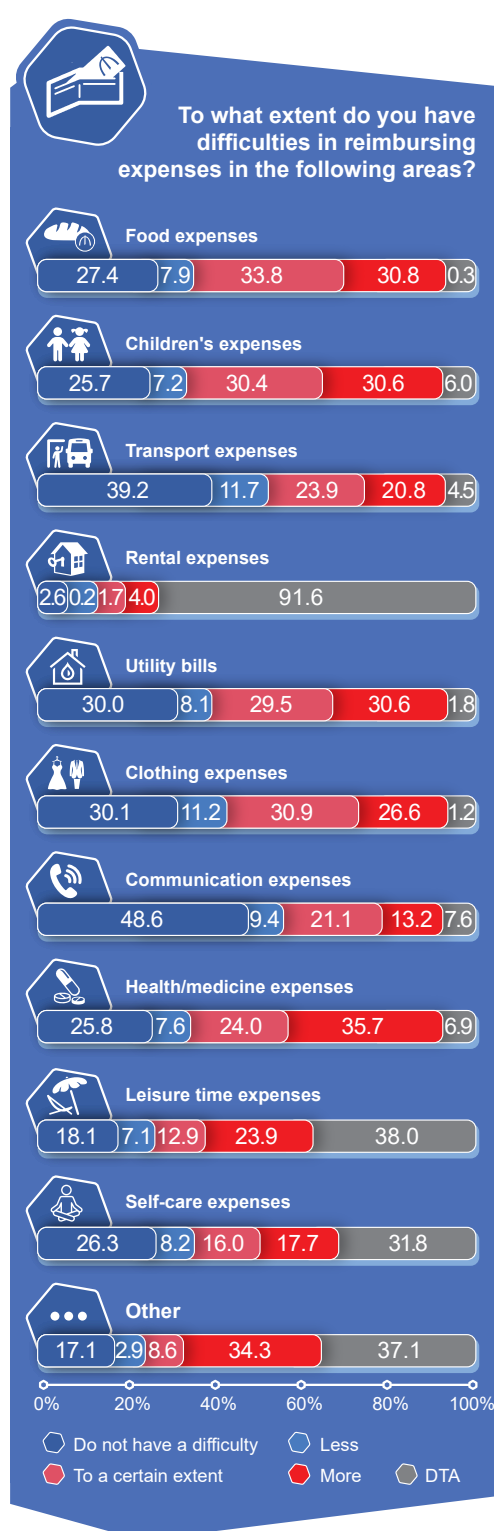
Chart 4.2.



Along with socio-psychological reasons, material and socio-economic factors play a decisive role in increasing the stability of families, and the stability of intra-family relations. In this regard, the respondents were asked a question "Does your family have a loan or debt at the moment?". A little more than half of those surveyed (54.4%) have a loan to pay, and 28.3% have a debt to pay. 25% of families said they lent money to an outsider.

The fact that the number of non-lenders is 75.0% is a high figure, indicating that the financial situation of families is not at the level of lending.

Chart 4.3.



Respondents were asked various questions on what difficulties they had regarding "food expenses"; "Expenses for children"; "Transportation expenses"; "Rental costs"; "Utility bills"; "Clothing expenses"; "Communication (telephone, internet) expenses"; "Health/medicine expenses"; "Leisure time expenses"; "Self-care expenses", etc.

As can be seen from Chart 4.3, almost one in three families has great difficulty in securing food expenses, expenses for children, utility bills, and leisure time expenses. More than half of those who live on rent (8.4% of the total selection) have problems with paying the rental fee to one degree or another. The payment of communication (telephone, Internet) expenses as the most convenient spending direction stands out, with 48.6% not having any difficulty in this sense.

The vast majority of families (80.4%) cannot invest any money as savings beyond earnings every month. For those who can invest 101-500 AZN, this figure is 7.7%. It is noteworthy that in families with a monthly income of 1-500 AZN, about 80% of families have a large or somewhat difficult provision of food expenses, but in families with a monthly income of more than 501 AZN, the same figure is 45%.

The fact that most of the difficulties are in "health expenses" (35.7%) is extremely undesirable in terms of family problems. If the saying "A healthy family is the foundation of a healthy society" is taken as a basis, then the fact that the financial difficulties of families with health care in the first place, as well as the feeling of "a lot" of difficulties, raises the issue of attention to this area.

Next come "Food expenses" (30.8%), "Expenses for children", and "Utility bills" (both - 30.6%) with the same percentage. Leisure expenses and transportation expenses rank the following.

What are the income levels and main spending directions of the Azerbaijani family? The monthly income level of 35.5% of those surveyed (as a family) varies from 1 to 250 AZN, and 35% - from 251 to 500 AZN. While the monthly income of one in four families is 501-1000 AZN, only 4.7% of families earn more than 1001 AZN. In two-thirds of families, both partners have income in various forms (wages, benefits,

etc.). While boys have income in 17.7% of families, for girls this figure is only 3.5%. In 83.1% of families, the man is the person who brings the most income to the family. Food products (average value = 353.19 AZN, $\sigma^{56}=200.60$ AZN), education expenses (233.44 AZN, $\sigma=286.73$ AZN), and medical expenses (213.23 AZN, $\sigma=507.30$ AZN) were selected as the main spending directions. The average monthly cost for transportation and utilities used by most people daily was 161.53 AZN ($\sigma=156.40$ AZN) and 98.9 AZN ($\sigma=72,7$ AZN), respectively.

Chart 4.4.



The percentage of working parents was the majority among the respondents. It is found that the source of income of 86.8% of respondents is a male parent, and 41.8% is a female parent.

⁵⁶ Standard deviation rate

Chart 4.5.

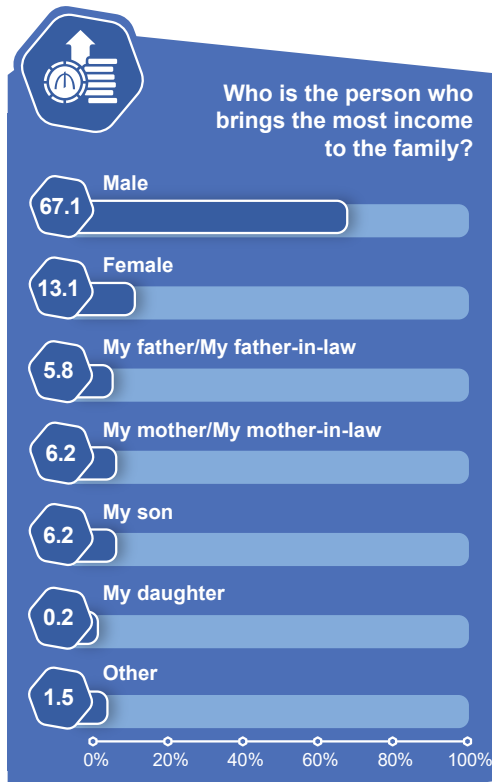


Chart 4.6.



Monthly salary (public sector) (50.3%), benefits (35.5%) and daily income (work from one to another) (27%) are the three most common sources of income for families. A rather high percentage of families in which there is a daily income is alarming. Only about 25% of the families are made of individuals working in the private sector or engaged in entrepreneurship. The business entity of 25.7% of those engaged in entrepreneurship is not officially registered, which to some extent indicates the size of the shadow economy. 21.9% of employees in the public sector and private sector, as well as freelancers, do not have an employment contract.

Chart 4.7.



Chart 4.8.

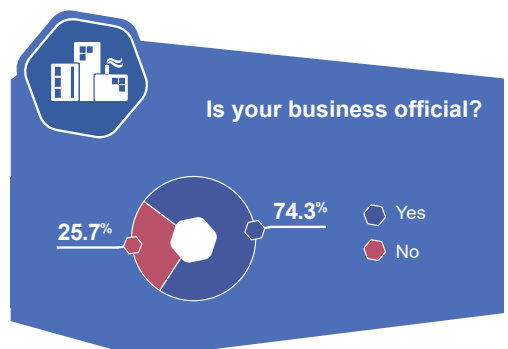


Chart 4.9.

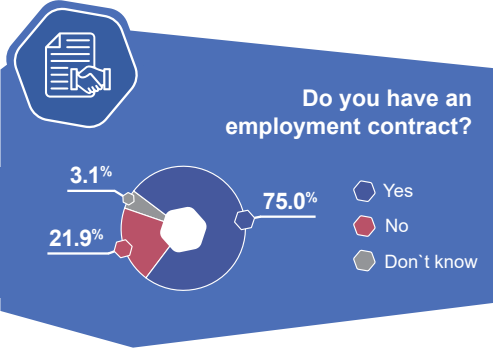
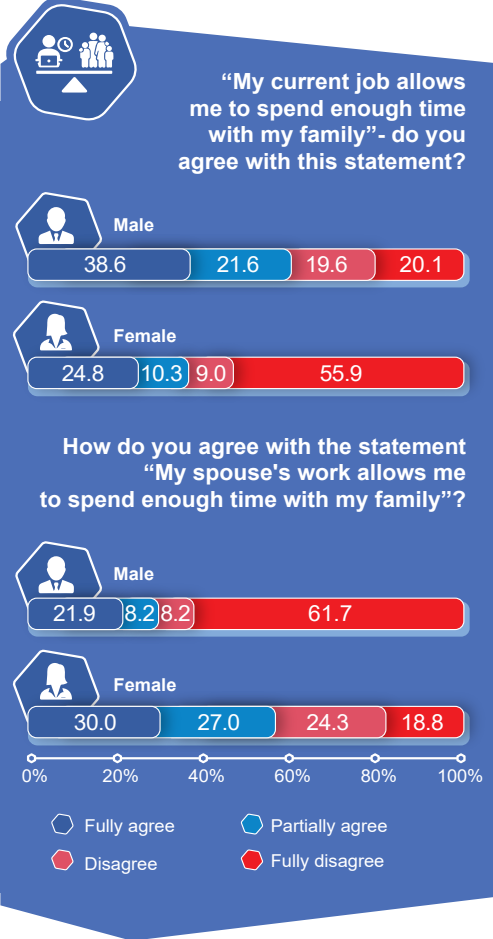


Chart 4.10.



"Maintaining the work-family balance" in ensuring the strength of families, as is known, is the basis of family-oriented social support policy in all developed countries. Chart 4.10 shows the difficulties of maintaining this balance.

In almost 20% of families in which less than one of the partners works, the difficulties experienced in their work affect their relationships in the family with one frequency or another. In at least 25%

of families, one of the partners can fully maintain the balance between work and family life. In about one in six families, the work factor does not allow at least one to spend enough time with the family.

Chart 4.11.

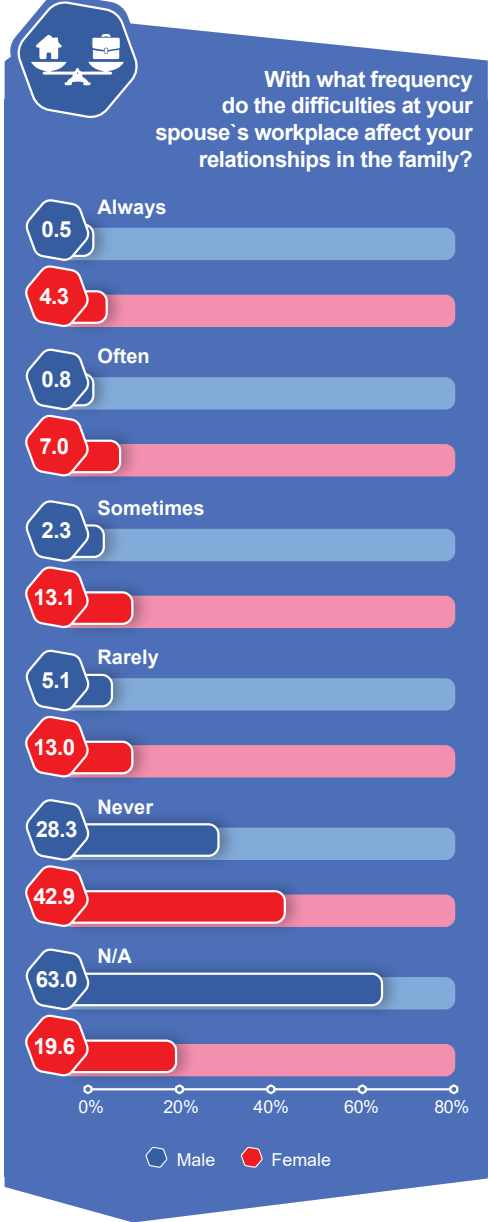
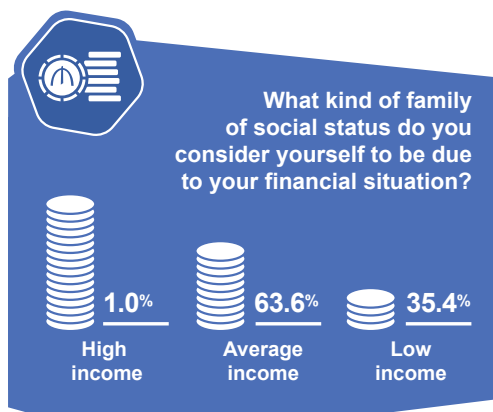
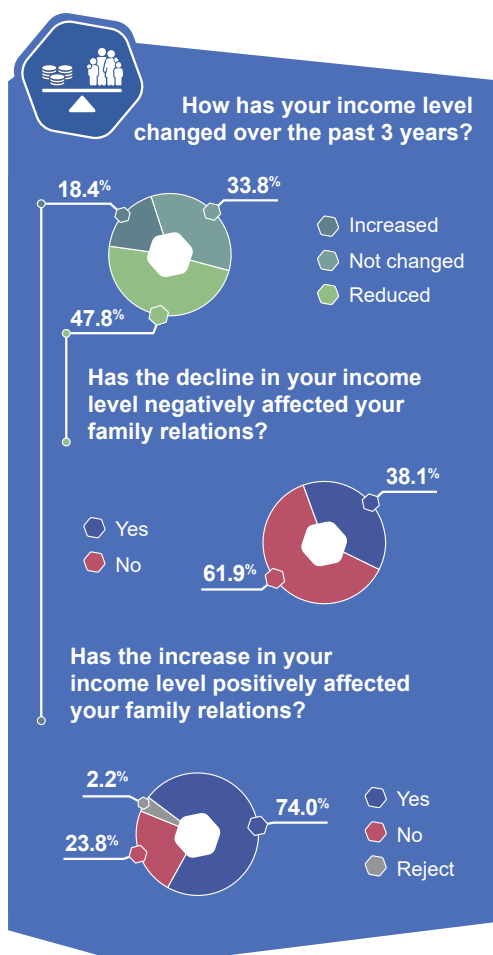


Chart 4.12.



63.6% of families consider themselves to be average in terms of financial situation and 35.4% to be low in social status. Here it is also worth noting an interesting indicator. In recent surveys by the Social Research Center, more than 60% of respondents answered the question "What social class do you belong to?" as "middle class". This shows that the main factor in assessing the social status of the population itself is the level of income.

Chart 4.13.



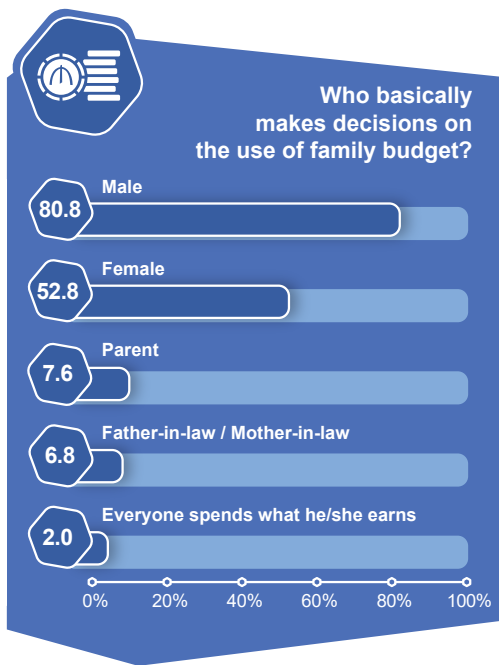
While in the last 3 years, there has been a decrease in the family income level of 47.8%, for 33.8% it has remained unchanged. It is somewhat understandable that the weight of families whose income is reduced during the pandemic is high. Of the 18.4% of respondents who said that their income increased, 74% said that this change had a positive effect on family relations, while 38.1% of those who observed a decrease in income level said that this factor hurt family relations.

Chart 4.14.



Almost 2/3 of the surveyed families are mainly or completely worried about their financial situation for the next 3 years, which can be considered a source of serious stress. As expected, the degree of worry of families who belong to the middle and upper-income group is significantly lower than those who belong to the lower-income group ($x=264.189$ (8), $p<0.01$).

Chart 4.15.



In response to the question “Who mainly makes decisions on the use of family budget?”, 80.8% of respondents said that decisions are made by men (as in the Traditional Family Model). Only 52.8% of women participate in decision-making.

The direction of socio-cultural activity of family life

Chart 5.1.

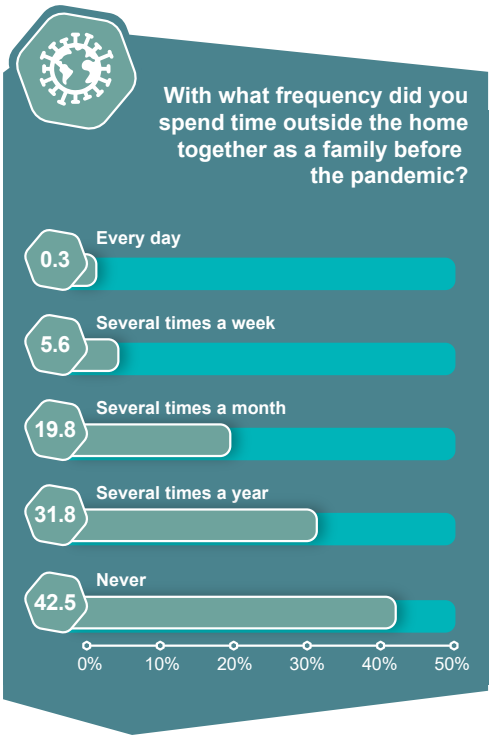


Chart 5.2.



Chart 5.3.



Most of those who took part in the survey as a family (42.5%) said that before the pandemic, they did not spend time away from home (going to a restaurant, district, going for a walk, etc.), which is a worrying point. A total of 19.8% of respondents spent time away from home as a family several times a month. It is no coincidence that 81%

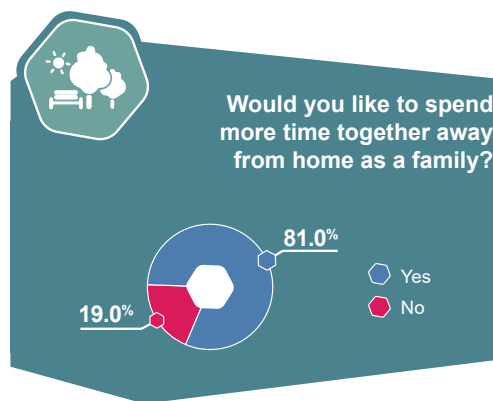
of families said they wanted to spend more time away from home. Two main reasons why the population does not spend as much time away from home as they want are identified: financial situation (75.3%) and lack of time (23.1%).

Before the pandemic, approximately 40.3% of respondents spent their free time as a family watching TV and going for a walk (39.7), while 16.8% said they did not spend free time away from home. 3.5% of respondents complained about not having a place to go.

About 30% of middle-income families spend time away from home several times a week or a month, while this figure is 20% for low-income families. In other words, there is a correlation between the income group and the time spent away from home: ($x=31,900$ (8) $p<0.01$).

While 8.3% of urban-settled families spent time away from home several times a week before the pandemic, the figure for rural families is 3.7%. Half of the rural population said they never spent time away from home as a family before the pandemic, which is 15% higher than in cities and towns: ($x=33,877$ (8), $p<0.01$)

Chart 5.4.



A substantial part of surveyed families (80.4%) cannot invest any funds as savings beyond earnings every month. This indicator expresses the complexity of the real picture. It is impossible for a family that works only for daily living expenses to make plans for their children's future, to plan another family strategy. This situation is not among the factors that give families a reason to look optimistically into the future.

SECTION VI.

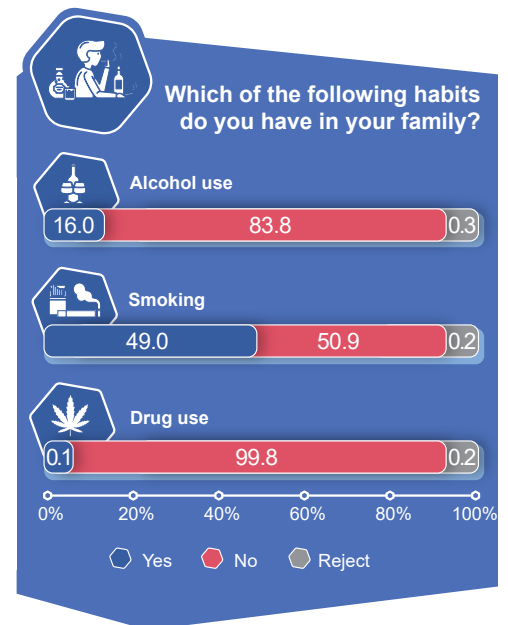
Potential sources of problems and stress in the family

Chart 6.1.



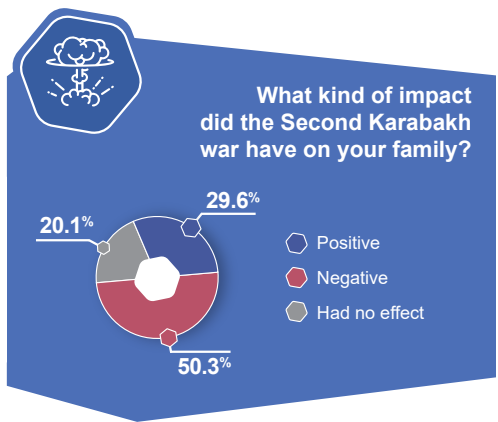
Although 41.8% of families do not have problems due to any issue, financial difficulties (36.9%) stand out as the main factor causing problems. Among the non-material factors, the problems that arise due to misunderstanding in matters related to the child (9.9%) and jealousy of one of the partners (8.9%) prevail. 36% and 39% of urban and rural families have financial problems, respectively. Due to the intervention of other family members (mother-in-law/father-in-law), problems arise in families living in settlements.

Chart 6.2.



In 49% of families, at least one person is a smoker, and 16% - use alcohol. Smoking is more common among harmful habits.

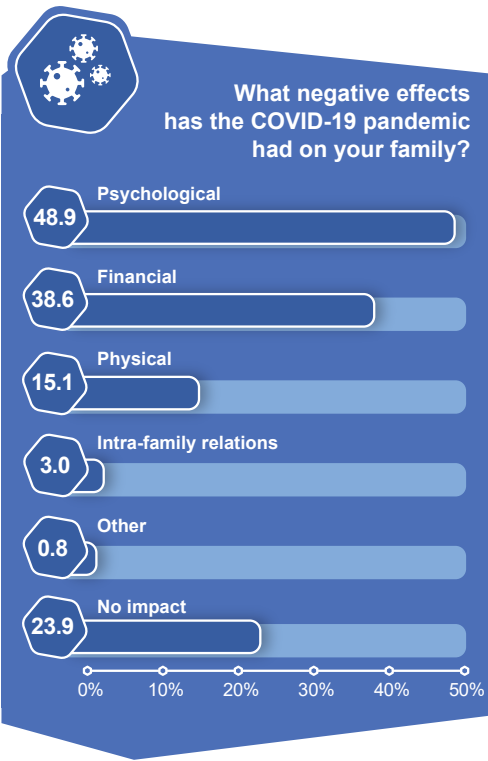
Chart 6.3.



The Second Karabakh War harmed half of the families participating in the survey - 50.3%. Adding to the existing problems of families the problems of those who were martyrs, disabled and veterans as a result of the Patriotic War is the most sensitive issue in the programs of social support for the family. Among families whose monthly income ranges from 251 to 500 AZN, those negatively affected by the war are higher than those of other income groups ($\chi^2=25.486$ (4), $p<0.01$).

The share of those who did not experience any impact from the war was 20.1%.

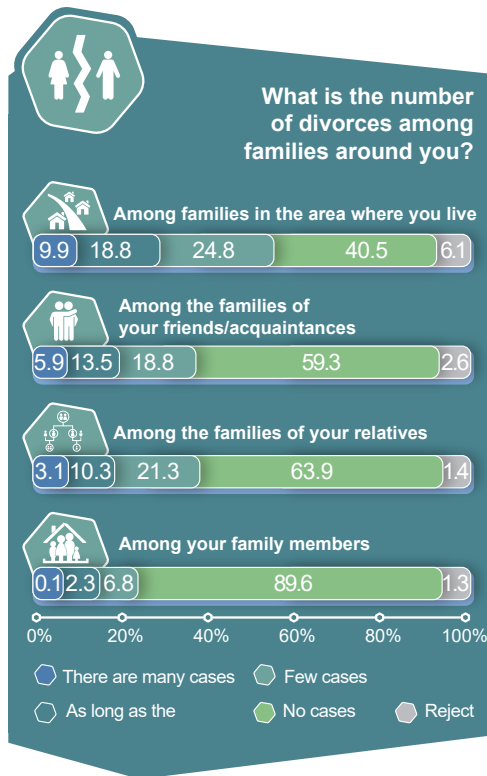
Chart 6.4.



Although 23.9% of families were not affected by the COVID-19 pandemic, material effects were observed in 38.6% of families and psychological effects in 48.9%, which covers a sufficient number of respondents.

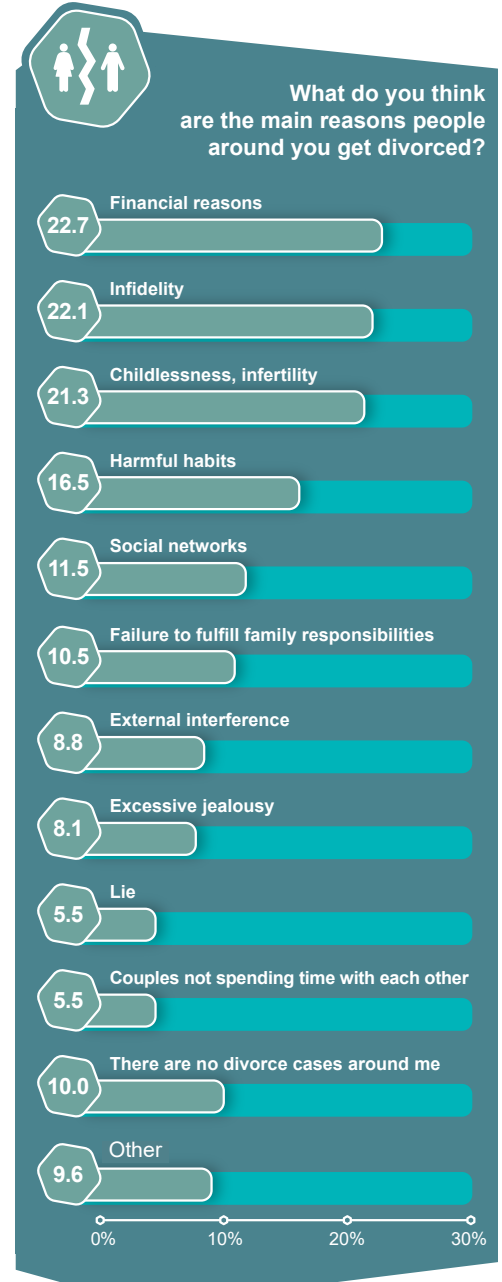
Attitudes toward divorce

Chart 7.1.



The surveyed families were asked about the scale and causes of divorce cases that they observed around them. Those who said that there were many or some divorces among families in your area were only 28.7%. A similar indicator ranges from 0.1 to 13.5% for friends and acquaintances, relatives, and own family members. The share of those who have not observed any divorce cases is from 40.5 to 89.5% according to the degree of proximity.

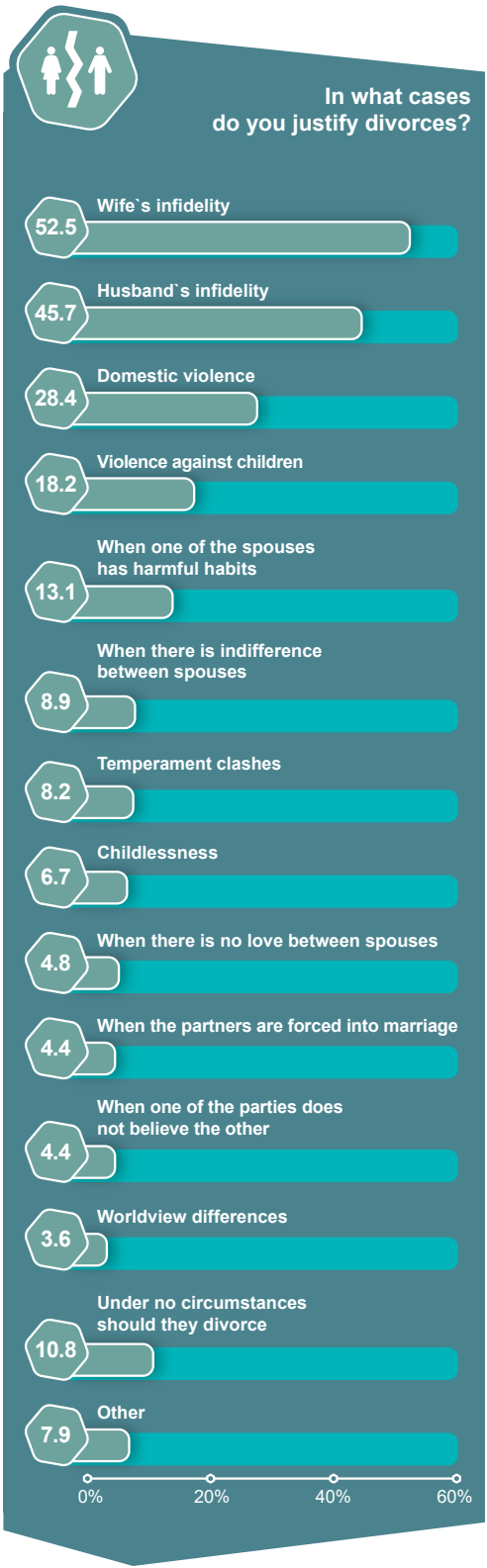
Chart 7.2.



Factors such as financial reasons, infidelity, and lack of children (infertility), as well as the motives for divorces, have almost the same indicator (it is around 22%). Addiction to harmful habits (16.5%) and the influence of social networks (11.5%) come in second and third place, respectively. Although 55.4% of the respondents were una-

ware of the current situation of divorced individuals, 19.1% said that men are satisfied only with alimony.

Chart 7.3.

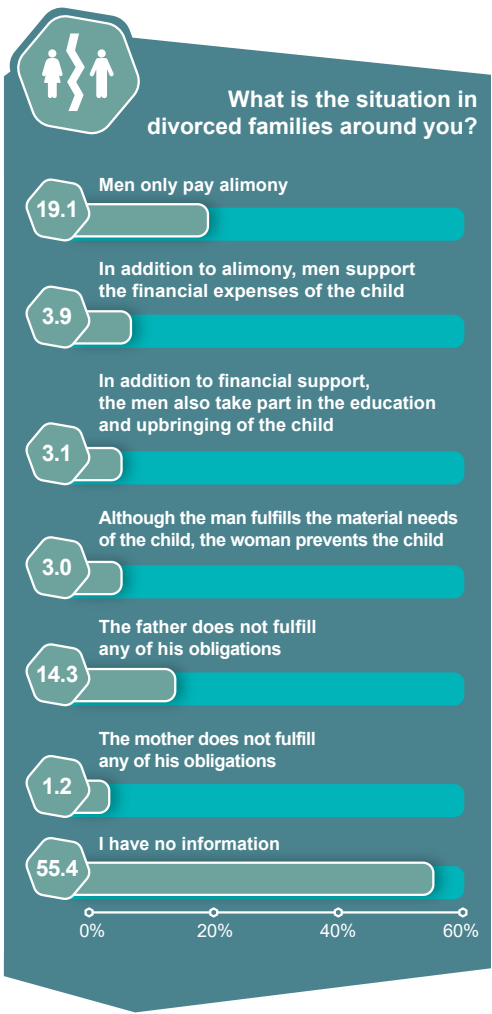


Most of the respondents said that in divorces based on infidelity, the party

who initiates the divorce is justified. Thus, 45.7% of the respondents chose the option "the husband's infidelity", and 52.5% chose the option "the wife's infidelity". One out of every ten respondents stated that the parties should not divorce under any circumstances. 28.4% of respondents think that divorce is the right decision when there is violence between spouses.

Since financial factors are not included among the listed reasons, it is possible to see that divorces in family relationships are caused by social-psychological grounds. These indicators once again highlight the importance of protecting and promoting traditional family values.

Chart 7.4.

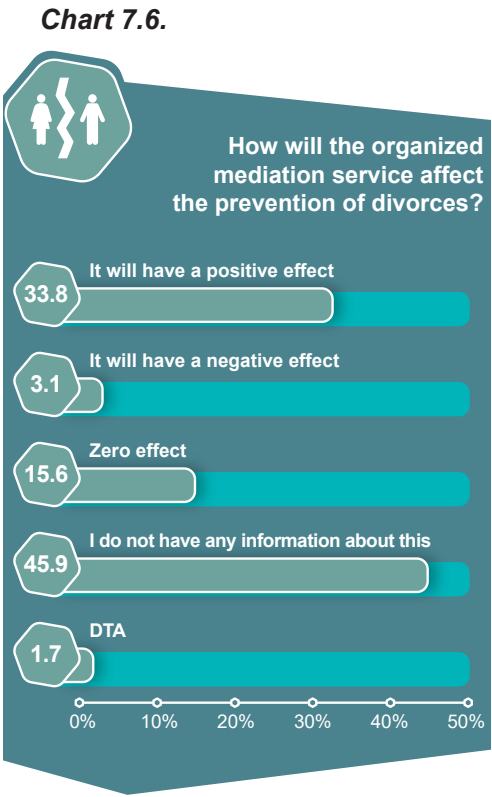


The respondents who answered the question said that the situation of divorced families is not good, even sad, that fathers generally do not feel any responsibility and are not interested in the family. It is not difficult to imagine

the situation of such families, which is increasing in the current period, when the trend of divorces is increasing.



Respondents believe that marriage contract more often protects women's rights. Besides, it is also reported that marriage contract harms married couples from a socio-psychological point of view. The respondents' answers such as "It endangers the longevity of marriage"; "It is an indication of people's mistrust of each other"; and "The contract does not matter at all because it does not formalize the property of the partners" show the importance of trust and confidence in the family, proving that liberal rules and innovations are crucial in the traditional family model.



Although 45.9% of respondents were unaware of the organization of the mediation service, 33.8% had positive expectations. This indicator shows the need to raise awareness about the establishment of the mediation service. Although 17.3% of people living in settlements have no information about it, the level of ignorance in cities and villages is equal to 35% and 47%, respectively. 41.7% and 45.3% of families with a positive expectation of mediation service live in cities and villages, respectively (21,764 (8), $p<0.05$)

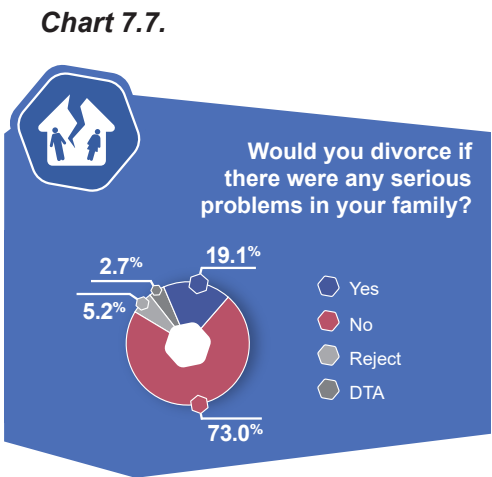


Chart 7.8.

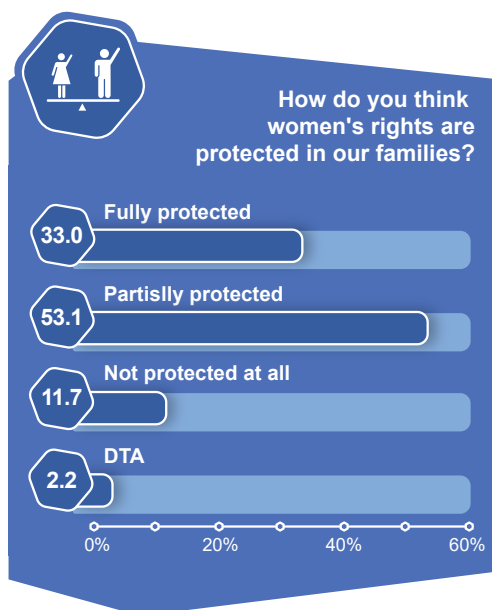
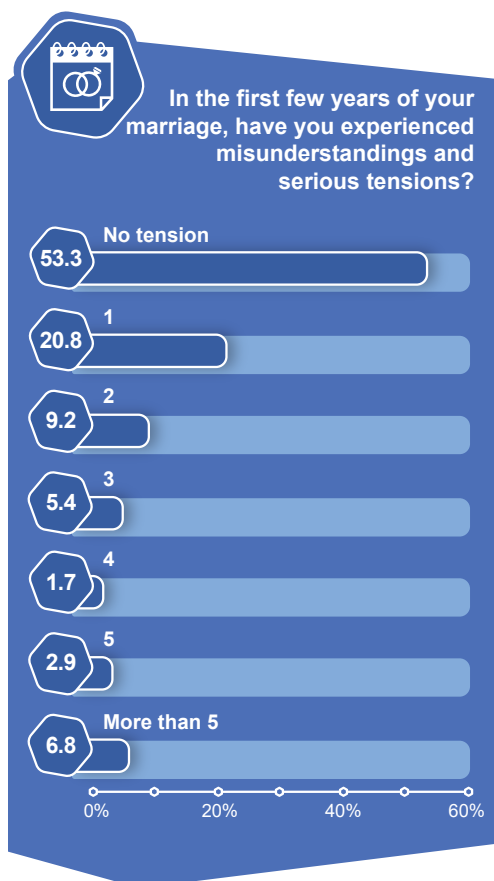


Chart 7.9.



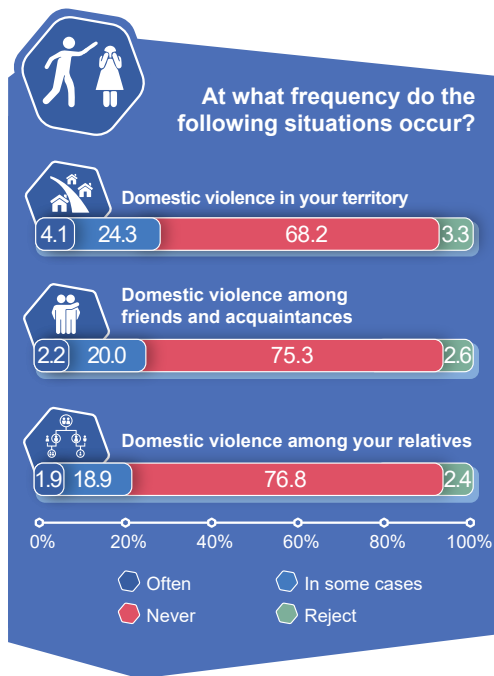
33% of respondents think that women's rights are fully protected in our families, and 53.1% think that they are partially protected.

28.4% of respondents observe cases of domestic violence in their territory

with varying frequency.

Those who observe this condition among friends acquaintances and relatives are around 20%.

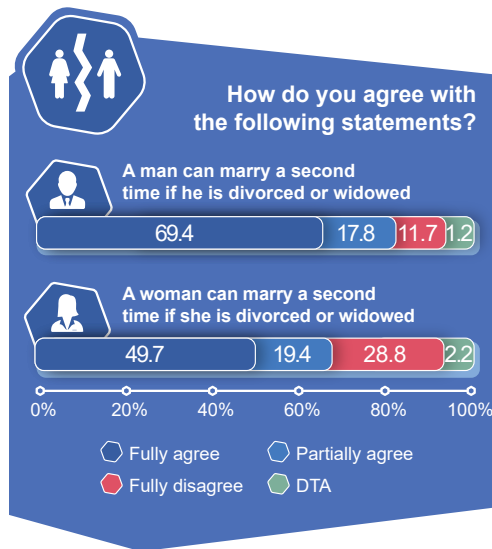
Chart 7.10.



The respondents were asked whether they encountered cases of domestic violence in the family in 3 aspects: How often do you observe cases of domestic violence in the area where you live? How often do you encounter cases of domestic violence among your friends/acquaintances? How often do you encounter cases of domestic violence among your relatives?

68.2% of the respondents said that they have never encountered such situations in their area, 75.3% among their friends, and 76.8% among their relatives. Accordingly, the number of frequent occurrences of violence was 4.1% in the neighbourhood, 2.2% among friends/acquaintances, and 1.9% among relatives. It was found that cases of violence with a relative percentage are often encountered in the area where they live.

Chart 7.11.



Respondents were asked: "Can a man or woman marry a second time when divorced or widowed?" 87% of respondents agree to varying degrees with the opinion that "A man can marry a second time when he is divorced or widowed." However, 69% of those who believe that the same situation is acceptable for women.

The number of "Completely disagree" responses to remarriage among women was higher than that of men (11.7%) - 28.8%

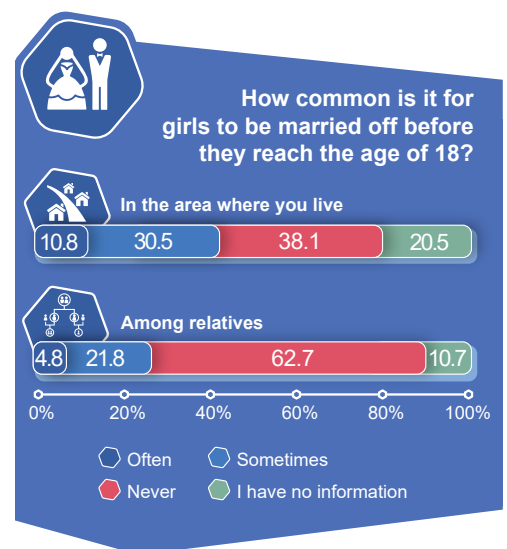
Chart 7.12.



"To what extent do you agree with the idea that I can raise my hand to my wife when there is a dispute or misunderstanding between us?"

2.8% of male respondents fully agree, 10% partially agree, and 86.7% do not agree at all. 1.9% of women completely agree, 8.6% partially agree, and 89.3% do not agree at all with the statement "My husband can raise his hand to me if there is a dispute or misunderstanding between us." When compared, the number of men who "completely and partially agree to raise their hand" is more than the number of women. This reveals that there is a gender gap in perceptions of violence.

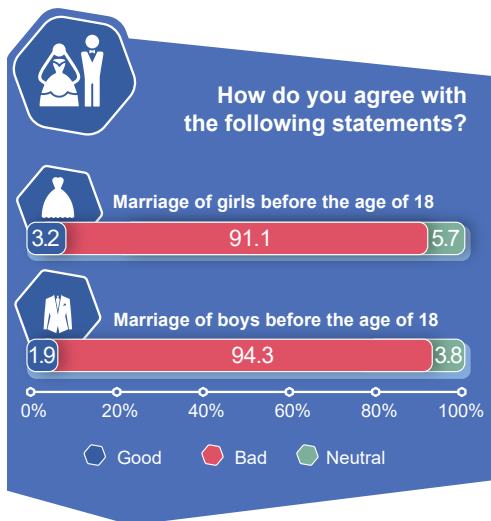
Chart 7.13.



Respondents were asked questions about the frequency of marriage of girls under the age of 18 in the area where they live and among their relatives. 10.8% of the respondents said that in the area where they live, the mentioned cases of marriage often happen, 30.5% say that it sometimes happens, and 38.1% say that it never happens. The total percentage of the first two answers shows that such cases are palpable.

Among the sample, Baku and Aran economic regions are noteworthy as areas where this is observed more quickly. The weight of those who said that the same situation is frequent among relatives was 4.8%.

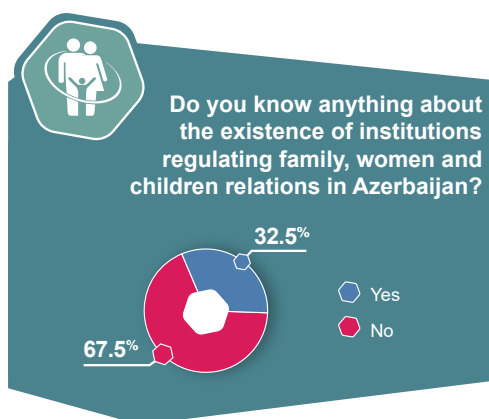
Chart 7.14.



To investigate attitudes towards early marriages, respondents were asked about their views on "Girls getting married before the age of 18" and "Boys getting married before the age of 18". The overwhelming majority of respondents - 91.1% - expressed a negative view of early marriage for girls, while 94.3% held a negative view of early marriage for boys. Only 3.2% agreed with early marriage for girls, and 1.9% agreed with early marriage for boys before the age of 18. Overall, there is a shift in traditional attitudes among those surveyed regarding early marriages, indicating the emergence of a negative perception toward these customs.

Awareness and appeal regarding institutions that regulate family, women and children relations in Azerbaijan

Chart 8.1.



2/3 of the families do not know about the existence of institutions in Azerbaijan that regulate family, women, and children relations and deal with their problems.

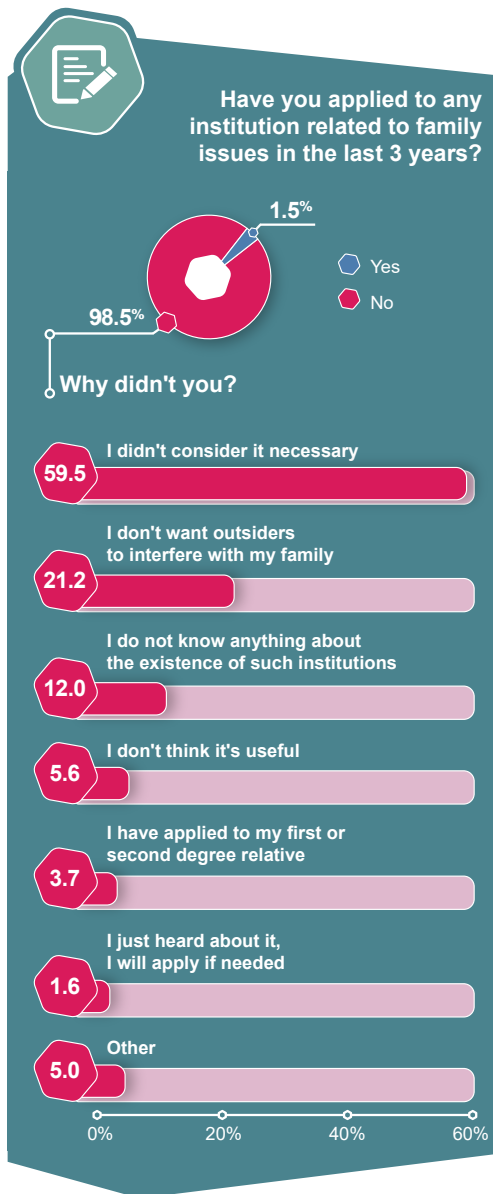
Notably, 33.6% of the respondents said they would not turn anywhere about the crisis that may occur in their family. 27.8% of the respondents said they would turn to a relative, 6.9% to the police, and 3.1% to relevant institutions.

Chart 8.2.



Two main reasons given by those who did not apply - I do not want outsiders to interfere in my family (21.2%) and I did not consider it necessary (59.5%).

Chart 8.3.

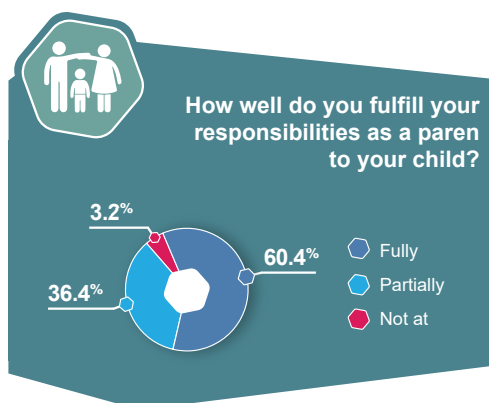


As can be seen from the Chart, the majority of respondents did not apply to any institution related to family issues in the last 3 years.

SECTION IX.

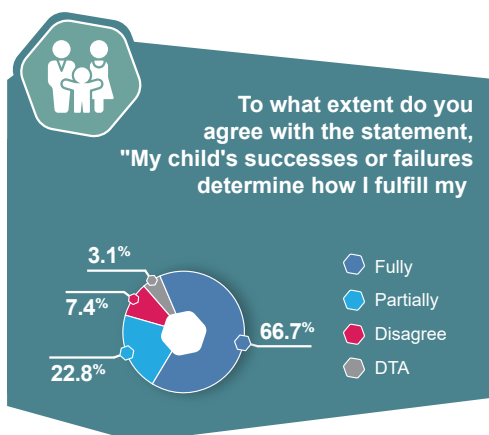
Parent-child relationships in the family

Chart 9.1.



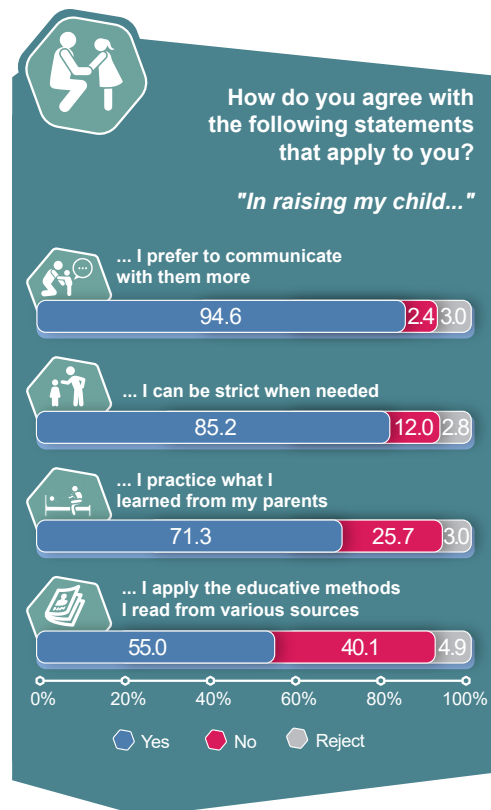
As can be seen from the Chart, 60.4% of respondents fully fulfil their obligations towards their children, and 36.4% partially fulfil them. It can be considered alarming that the number of respondents who partially fulfil their parental obligations is noticeably higher (36.4%).

Chart 9.2.



66.7% of parents fully agree, and 22.8% partially agree with the statement "My child's successes or failures determine how I fulfill my responsibilities as a parent".

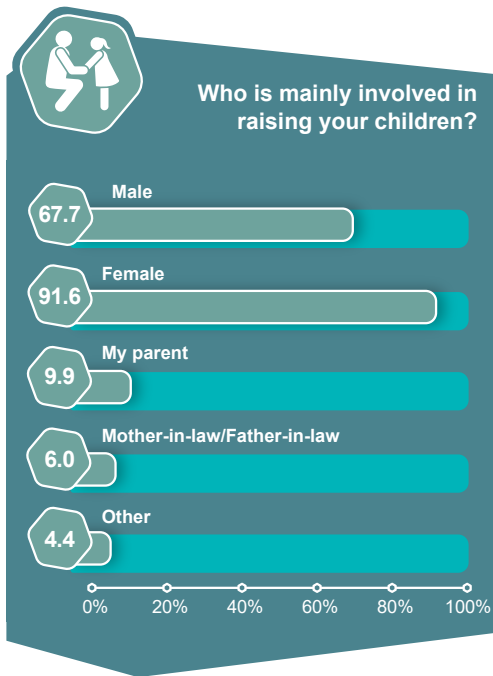
Chart 9.3.



To study public opinion on parent-child relations, the questions asked to the respondents give an idea of what methods they prefer in raising children. In the answer to the question "Do you prefer communication with your children or strict treatment?", those who prefer communication are the majority by percentage.

At the same time, if most parents prefer communication with their children, 85.2% can be strict when necessary. Also, 71.3% of parents apply what they see from their parents in raising their children. It should be noted that the respondents were allowed to choose several answer options.

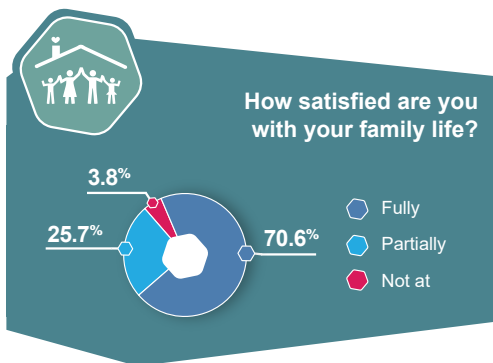
Chart 9.4.



As mentioned, in the section "Division of duties and attitude to decision-making," women exhibited an advantage over men in several indicators. For instance, a significant proportion of women reported helping children with their studies (41.6%), and a similar trend was observed for feeding and cleaning offspring (56.9%).

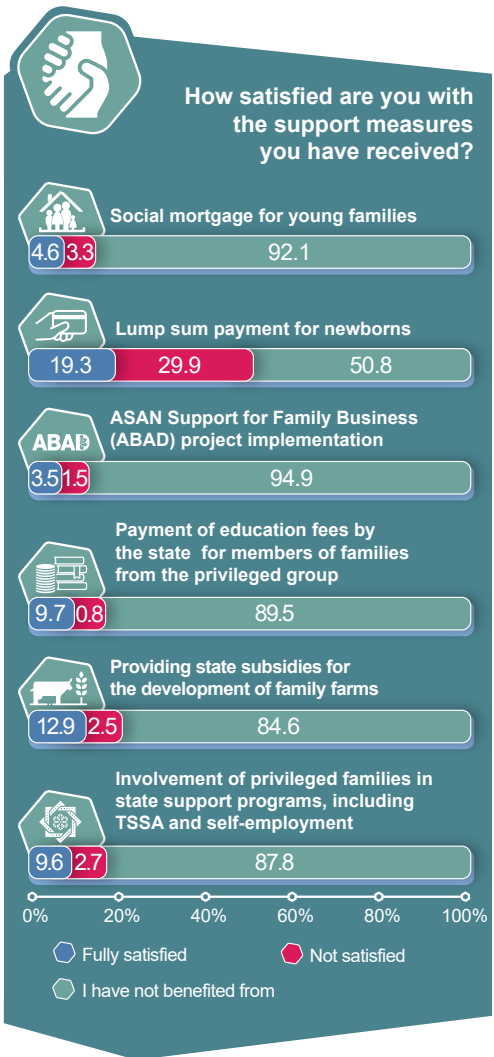
As depicted in the chart, women (91.6%) showed a higher level of involvement in raising children compared to men (67.7%), marking nearly a 20% difference. This underscores the crucial role of women in the upbringing and education of children within families and highlights the strategic importance of ensuring a balanced "family-work relations" policy at the state level.

Chart 9.5.



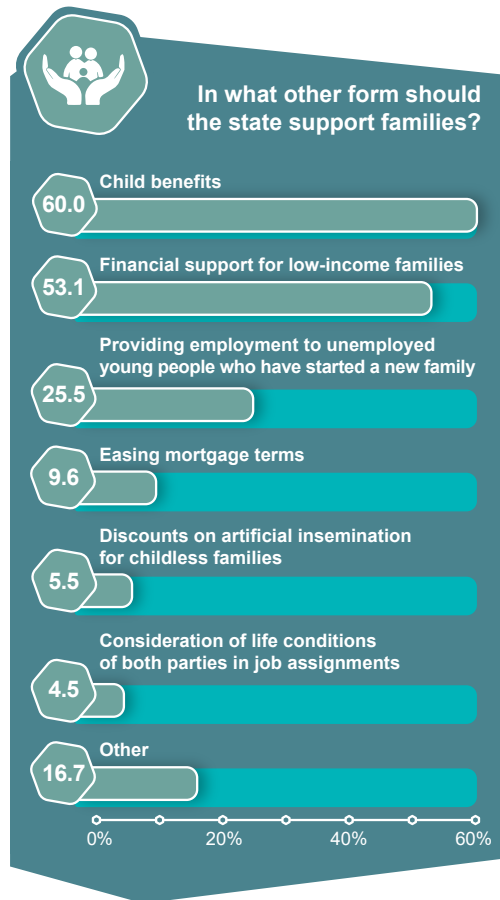
Most of the families participating in the survey are satisfied with their families to varying degrees. 70.6% of the respondents are very satisfied with their family life, 25.7% are partially satisfied. The number of those who are not satisfied at all is 3.8%. This and the number of partially satisfied married people are noticeable when taken as a whole.

Chart 9.6.



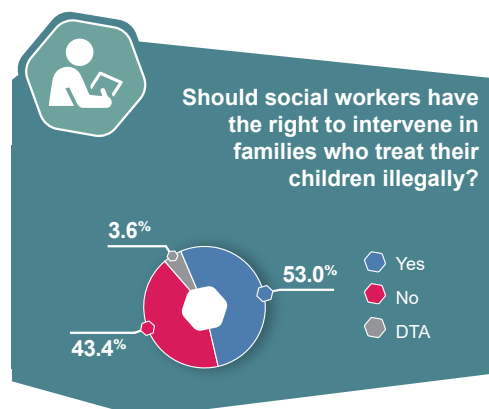
Respondents were also asked about measures of social support for families. It was determined that most measures do not apply to them, or families do not benefit from them. However, 49.7% of respondents benefited from the lump sum payment for newborns, and their satisfaction levels were different. Child benefits (60%) and financial support for low-income families (53.1%) come out as the two most desired social support measures.

Chart 9.7.



The issue discussed in society as "child benefit" was also reflected among the respondents. They said that this form of social support is necessary.

Chart 9.8.

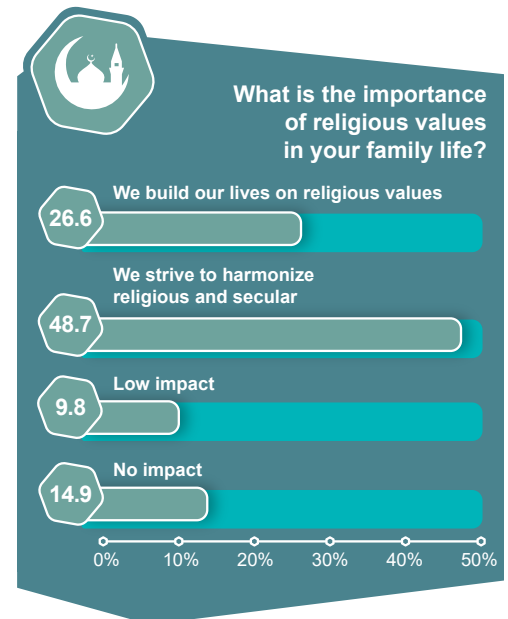


As it is known, in many countries, social workers have the right to direct intervention, to temporarily take children from the family where the child is treated negatively and unlawfully, etc.

As can be seen from the Chart, it can

be considered an interesting indicator that 53% of those surveyed consider it possible to apply such a right in our country.

Chart 9.9.



Although religious values do not matter in about 15% of families, 26.6% of respondents said that religious values lead their lives. Almost half of families try to harmonize religious and secular values. In response to the question "What is the importance of religious values in your family life?", those who try to match both values 48.7%, which means that more than 70% of the total population sees a connection between family values and religious values. During the survey, 80.7% of respondents fully agreed with the opinion that "family values should be taught in high school", while the same indicator on reproductive health is less - 50.8%. Respondents respond to the question on discussions in society about "Should Family Values, reproductive health or sex education be taught in high school?" has been "family education".

Quality based analysis

Expert survey - results of in-depth interviews

As mentioned, in-depth interviews were used as a method of data collection within the framework of the study. Using the method of non-random "quota" sampling in the selection of respondents, a group of experts working and specializing in various fields was identified. In this sampling approach, samples (respondents) are selected according to pre-defined criteria. So, 27 respondents took part in in-depth interviews, the distribution of which was as follows;

- Advocate and lawyer (9 respondents)
- Head of non-governmental organization (5 respondents)
- Sociologist and psychologist (6 respondents)
- Civil servant ⁵⁷ (3 respondents)
- Other ⁵⁸ (4 respondents)

The study of various points of view on numerous aspects and problems of family issues was provided by conducting in-depth interviews with a team of experts working and specializing in various fields. It should be borne in mind that qualitative research is usually conducted with the participation of 30-35 people, but 5-10 people are taken as the minimum limit. ⁵⁹

All in-depth interviews were conducted via phone calls. Adhering to ethical principles, respondents were given permission to record the conversations before each interview. Following the completion of the interviews, transcripts were prepared based on the recordings. Once the analysis process concluded, the recordings were erased from the memory of the dictaphones and computers used.

The "Nvivo" software was used in the analysis of the results. The main advantage of this software is that it identifies key issues for answering research questions,

providing a quick search on key solos across multiple transcripts. Thematic analysis was used as an analysis method. According to Brown and Clark, case (thematic) study analysis is "an analysis method used to identify the relationships between events, processes, responses and results by classifying the collected information according to topics".⁶⁰ Transcripts prepared within the framework of the analysis process are encoded openly.

The report presents quotes from respondents' speeches in relevant places. In the presentation of the quotes, all demographic information about the respondent was kept secret, and only the area or speciality in which he worked was presented.

⁵⁷ 'Those who belong to the group of "public official" are persons represented at various levels in the field of the research subject in the local and central executive authorities.

⁵⁸ People belonging to the "Other" group were journalists and political scientists.

⁵⁹ Bryman A. Social Research Methods. Oxford, Oxford University Press, 2012; Silverman D. Doing Qualitative Research: A Practical Handbook. UK, SAGE, 2013

⁶⁰ Braun, V. and Clarke, V. (2006, p.6) Using thematic analysis in psychology. Qualitative Research in Psychology, 3 (2). pp. 77-101.

FINDINGS

At the initial stage of the descriptive analysis, the main answers observed on each question and the quick details of the voiced points. So, in general, the following issues were most often touched upon by the respondents;

- Decrease in the number of children (17 times);
- The negative impact of social networks on family values (15 times);
- Strengthening family institution (14 times);
- Positive expectations from mediation service (13 times);
- Modernization of young people starting a family (12 times);
- Difference in family characteristics in urban and rural areas (11 times).

Increase in divorces

Almost all interviewees (except 4) spoke in detail about the reasons for the increase in divorces. The reasons can be divided into two groups – material and non-material factors. First, let's look at material factors. 13 respondents see unemployment, the low-income level of the head of the family and the inability to meet the financial burden of children as the main cause of divorce. Even 2 respondents said that the woman's desire to work (for the sake of improving the financial situation) led to a serious conflict between the partners. Similarly, 3 respondents see the changing status of a woman (awareness of her rights, opportunities to gain freedom from an economic point of view, the wider prevalence of the idea of living without marriage than in previous periods) among the reasons for the increase in divorces.

And 24 of the respondents (some of them also voiced material reasons) believe that non-material factors contribute to divorce. 3 respondents pointed out that young families do not feel psychologically prepared and are more unrestrained and impatient compared to married couples in previous periods.

4 respondents named the intervention of the parents of the couple, 5 respondents - avoidance of responsibility, 5 respondents - Western values and their promotion through the media, and 3 respondents - unsatisfied sexual demand as the reasons for the increase in divorces.

"Divorces prevail among those who marry under pressure and interference from parents." /Ayten Almammadova, journalist/

"The lack of prior understanding of the future difficulties associated with family concerns and responsibility, and the unprepared situation, in some cases, become a serious problem for those who decide to start a family from the moment they enter the marriageable age."

/Elvin Muradov, social worker/

"Young people start a family by their own decision. There is a question of integration from one family to another from the past. The elderly now know better who is how. They look at divorces through the fingers. Do not consider it a tragedy. In the past, it was a tragedy for the elderly. Values are lost." /Elkhan Abbasov, lawyer/

"The main reason for divorce in our country is irresponsibility, indulgence and freedom. Neither the woman nor the man wants to take responsibility." /Tahira Alirzayeva, journalist/

"Now the public has become very indifferent. Neighbours do not know each other. In my time, we knew everyone's family, visited, drank tea and talked. Now almost no one goes to visit anyone. At that time, if a man raised his hand to a woman, the people gathered and publicly condemned him asking "What are you doing?!" Now time has changed. Both neighbours and relatives are indifferent. Everyone is trying to earn their living. Even then, it was difficult to earn a living, but the attitude of people was different. Now those relationships are

not there, they are broken." /Novella Jafaroglu, Chairman of a PU/

"I would say outside influences. Instead of reconciling, they seem to defend their own." / Leyla Suleymanova, lawyer/

"Today, an external spiritual and moral value has been formed, which came from Europe. So if I'm starting a family, "I want to live alone" model. This is not independence. It is not to live freely, and independently. A person can live independently. If my intellect, worldview and education correspond to this, I can live independently. But they wanted to destroy our family values and create a nuclear family. They do this so that individualism multiplies. This is what leads to maximalism." /Rafiq Allahverdiyev, psychologist/

Reduction in the number of children as one of the family changes

The respondents cited the decline in the number of children born as one of the main changes in Azerbaijani families in modern times. 17 of the respondents gave a special place to this issue. Almost all participants said that the number of children in Azerbaijani families in modern times is usually 1-2 people.

As for the reasons, the respondents (12 people) associated it mainly with the financial situation. Although the low financial situation of some families was cited as the reason, the high attention paid by some families to budget planning was also touched upon here. Thus, 10 respondents said that in Modern Family Planning, more families (especially in urban areas) prefer quality rather than quantity, and see the interest of parents in raising educated and comprehensive children as one of the reasons for the decline in the number of children.

"Now people want to provide the child they raised with everything. They want their family to be perfect, raise a child or two, but be able to educate that

child. They want to provide them with a good and quality lifestyle. They do not think about raising children blindly. They think they should give the child a decent life." /Leyla Suleymanova, lawyer/

"Those who want to become parents now say "Do I reconcile my capabilities with the birth of a child?". It is time to pay attention not only to quantity but also to quality. The perfect fewer citizens are better than the ignorant more citizens." /Jala Mutallimova, journalist/

Many respondents see the main reasons for the reduction in the number of children as non-material factors. For example, 2 respondents expressed the tendency of modern families to avoid responsibility, 1 - the influence of Western culture, 1 - the increase in the number of educated women, and 1 - the decrease in the number of large families.

Speaking about the reduction in the size of families, 5 respondents also gave a special place to the changing status of women. One of the respondents working with problem families in one of the districts (has 37 years of work experience) said that in previous periods the advantage in decision-making in the family was in men, but in recent times women have the main say in this sense.

The negative impact of social networks on family values

It was voiced by almost all respondents that social networks have become a part of the lives of families living in modern times. However, the more widespread opinion about social networks is due to their negative impact (15 respondents).

First of all, 3 respondents noted that acquaintances made through social networks (before marriage and during marriage) dealt a serious blow to the family structure in two forms. The lawyer, who works with numerous divorced families, said that this problem is very serious, and the respondent, who has been working as a senior consultant for 7 years, is worried that the rapid transformation of dating in

social networks into personal relationships will lead to the collapse of families and even to criminal facts.

4 respondents noted that social networks create problems of communication within the family. Below are some quotes provided:

"I don't see any positive side. In the family, individuals move away from each other. A phone in the hands of a father, a mother, a child, each in their room, in their world. They seem to live with social networks. There is a lack of communication." /Mahira Amirhuseynova, Chairman of PU/

"Social networks completely prevent communication. As children grow up, they see adults neglect children on social networks. It does not meet their needs. Here, needs are not only materialistic but also socially and spiritually their needs are not met. Communication problems arise because social networks take up the time of parents. Gradually, communication begins to cease." /Tarlan Tagiyeva, social worker/

"But it speeds up personalization. That is, communication between family individuals is rapidly declining, sometimes individuals are almost unaware of each other." /Tahira Alirzayeva, journalist/

Only 5 of the respondents emphasized that social networks also have positive effects, this is the education of families and the internet expands access to education.

The negative impact of feminism on family values

Seven respondents characterized the negative impact of feminism on family values as one of the changes in modern families. They emphasized that the main negative impact is observed among young families. However, some respondents expressed the belief that feminism's ability to influence family values is minimal, citing the limited promotion of feminism in our country as a contributing factor to this perspective.

"Yes, I consider it a danger, it is dangerous to change the views of women with a normal life and a family, to call for freedom. We have heard and seen that many families have fallen under the influence of these feminists. /Emin Mehdiyev, Spiritual Values Promotion Foundation/

"They have a threat to family values. Every young person has a transitional age, they can be influenced. Through social networks, young people enter this circle. They are interested in them, they get acquainted." /Gulshan Salmanova, lawyer/

Causes of family conflicts

Respondents' opinions on the causes of family conflicts can be divided into two groups – material reasons and non-material reasons. While 5 respondents see material problems as one of the main causes of conflict, another 10 respondents believe that non-material causes are the dominant factor. Non-material reasons include the changing status of a woman (2 respondents), non-satisfaction of sexual needs (1 respondent), differences in education and worldview (3 respondents), and interference of outsiders in intra-family issues (4 respondents). Some interesting statements are presented below:

"As women's economic dependence has been declining recently, certain changes are also taking place in family institutions. This also turns the woman out of "the party that hears the word" into "the party that says the word". Although this situation has a lot of positive sides, it also leads to some undesirable consequences. Since this situation is considered new for our society, sometimes parties disagree with each other's opinions, family conflicts arise and the result leads to divorce. But over the years, normalization accelerates even more." /Tahira Alirzayeva, journalist/

"Family is a small state. Each family has its laws. Uncles, aunts, and others should not interfere here. If they do not

interfere, we will have wonderful mature families. In the relationship between daughters-in-law and sisters-in-law in the past, if tomorrow there is a new daughter-in-law raised in that family, she may hear "beware of your mother-in-law" about her sister. When conflicts occur in families."

/Ayten Alakbarova, psychologist/

Strengthening family institution

10 respondents believe that the Azerbaijani family institution is weakening in modern times and several measures should be taken to prevent it. 3 respondents suggested that psychologists should intervene in families if necessary and that family psychologists should be established for this. The respondent with 15 years of social work experience suggests creating family counseling offices where psychologists will work. 2 respondents emphasized that education should be conducted by the relevant authorities (especially in schools). In this sense, the proposal for the teaching of family values stands out especially. One respondent said that the newly established mediation Institute will serve to strengthen family institutions.

"Naturally, state authorities should make it available to professional psychologists to prevent this. Don't consider that I think so due to my profession. I do statistical calculations, if I managed to reconcile 37 out of 42 families myself alone, if I were at the Family Institute and trained several psychologists like myself if 37 cases occur in 42 out of every family, imagine how the number of divorces will decrease". /Ayten Alakbarova, psychologist/

"I can say this on behalf of the Ministry of Justice that, as part of the pilot project, unpaid psychologists were involved in all registry offices. As you know, applicants for departments have children. We also organize consultations of these couples with psychologists. There were also many couples who, after meeting with psychologists, left the room together, holding hands. Some change their mind. This makes

us very happy." /Ayten Muradova, Registration Department of the Ministry of Justice at Baku ASAN Service No. 2/

Positive expectations from mediation service

13 of the interviewees spoke in detail about the mediation service and expressed positive expectations from its creation. Most of the other respondents did not have full information about the mediation service, and a few interviewers said they did not have any expectations. Two widespread expectations are that the workload and the number of divorces in the courts will decrease.

"Mediators operate at the Mediation Institute. Currently, I participate in training as a mediator. I have received a certificate. I'm looking forward to this mechanism. I think that the state will help in several directions. First of all, the workload in the courts will be reduced. That is, during the appeal, mediators will prevent the appeal to the court. Divorces will be prevented."

/Gulshan Salmanova, lawyer/

"The workload in the courts will be reduced. It is more expedient to resolve family disputes in mediation. Because, unlike the court, in the mediation, the parties themselves make decisions on all disputes. It's time and cost-effective." /Rena Mammadova, lawyer/

"You know what? Suddenly they take them to court, somewhere where there is a lot of work and workload. It may be the case when there is no time to examine it. Let me tell you something from our experience. For example, we reconcile at least 5 people during the year. But if that organization's job is to reconcile, it seems to me that there will be more reconciliation. So I think it is very necessary and it will be good." /Rusif Guliyev, lawyer/

"Preventing divorces in advance prevents tragedies. It prevents incomplete families. In a country with mediation, the number of children belonging

to the vulnerable group is decreasing. And this means a decrease in criminals and people with bad habits." /Tarlan Tagiyeva, social worker/

Differences in family characteristics in urban and rural areas

Eleven of the interviewees expressed the belief that families in urban and rural areas fundamentally differ from each other. While a minority (3 respondents) highlighted wider financial disparities in urban areas compared to rural ones, the prevailing opinion suggested that differences primarily revolved around family values and worldviews. Three interviewees identified the main distinction as urban families feeling a greater sense of freedom.

"Compared to the city, there are more family values and family ties left in the districts." /Mahira Amirhuseynova, Chairman of a PU/

"Modernity is more common in cities. There is a slight backwardness in the villages and districts. It is still preferable that the woman does not work, but only takes care of the children". /Ayten Muradova, Registration Department of the Ministry of Justice at ASAN service/

"Traditionalism in the family has been preserved more in the regions. These cases are not found in urban areas." /Tarlan Tagiyeva, social worker/

There is an environment of perception and realization of value systems. This is the difference. With the opportunities provided to a woman and a family in the village, the capabilities of the city family, the format of recreation, and communication with people differ markedly. /Jala Mutallimova, journalist/

Modernization of young people starting a family

12 respondents expressed their detailed opinions on the issue of modernization of young people starting a fam-

ily. Among the opinions expressed, the most widespread is that modernization has to do with the fact that young couples respect and listen to each other. So, if in traditional families in most cases a man was the only party involved in decision-making, then in modern families both a man and a woman participate in decision-making. Furthermore, observance of mutual respect by the partners and the resolution of disputes by mutual dialogue is also shown as a feature of modern families.

"The Modern Family is a Democratic family. In other words, in case of any problems in the family, such practices as proper distribution of responsibilities between family members, listening to each other, joint search for a way out of problems, mutual respect, creation of conditions for self-expression, respect for younger members of the family and listening to their opinions, as well as taking into account these opinions if deemed appropriate." /Elvin Muradov, social worker/

"The fact is that new decisions are taken by new families in modern times. Maintaining gender equality is a reason for modernization. The fact that household chores are done by husband and wife together is also modernization. Modern youth accepts this. The small number of children, assimilation, integration, predisposition to European culture is also considered modernity." /Tarlan Tagiyeva, social worker/

"Modernization is a multifaceted concept. For example, their education, and an increase in worldviews. If a person does not have knowledge and skills, they cannot have a family. They need to be taken into account. It is necessary to acquire knowledge from technology. Because we live in modern times. Young fathers and young mothers need to be aware of the development of society, at least about the education of their child". /Kamala Ashumova, NGO/

CONCLUSION OF THE STUDY. FINDINGS

The findings/overview of the quantitative research of the opinion poll on the topic “Current family relations in Azerbaijan: socio-psychological analysis” are posted in the relevant section. In the final part of the study, the following results were obtained, taking into account the generalization of qualitative aspects, as well as the conclusions of domestic and foreign studies on the topic, as well as a comparative analysis of the opinion of both the respondent and the expert group of 27 people on the problem:

- The traditional family model of Azerbaijan is going through crisis and deep transformation processes. Currently, there are more than 2 million 62 thousand families in Azerbaijan - being a social institution, the scope of problems arising in the directions of the family's mission, social functions, family values, duties and obligations, etc. covers many people many times more than the specified number of families;

- The dynamics of the family in recent decades have not been assessed unambiguously, and positions are expressing their inclination to vectors of both positive and negative content. Although this situation is considered acceptable from the point of view of the diversity of opinions, it is extremely important to highlight the real negative trends in assessing the real situation of the family and making appropriate decisions;

- 93.2% of respondents agree that “Family is a small state ” indicates the high value given to the family in society;

- Over the past thirty years, the Azerbaijani family has not only experienced the problem of transition from one socio-political structure to another but in reality has been affected by super-complex, “multi-layered” transformations.

- The global information revolution and its abuse for interference in the internal affairs of states led to a change, decline and breakdown of traditional family values, on which the classical

family model is based;

- The Azerbaijani family is in the process of transformation from the traditional patriarchal family model to the modern-postmodern family model. In this regard, the current family type to some extent carries the features of the “transition-transformation” family type. What features the family leaves the transition process - will unambiguously depend on the state family policy, which is based on an in-depth analysis of the current situation;

- The transition to the values of family-centred individualism, the change in family as a social institution is expressed in the inability to fulfil the social functions that it traditionally possesses. The main social functions of family are upbringing, raising children, raising them as a citizen, etc. and if they are not fulfilled, its destruction as a social institution is expected. The family can disappear as a social institution, ultimately leading to the collapse of society as a social system;

- Our country is heading to become the “1st in the world” in the shameful non-civilized trend towards violation of the sex ratio of children born in Azerbaijan, i.e., violation of the natural gender balance in childbirth as a result of selective abortion of girls;

- If the trend of increasing the number of boys and the masculinization of the population persists in Azerbaijan, it could lead to a phenomenon known as “demographic masculinization.” Even if the gender balance is rectified afterward, dealing with the consequences may prove to be quite challenging. This could result in the emergence of a new “marriage market” for men, a rise in the number of “foreign brides,” and alterations in the gene pool. According to a joint study by UNFPA and SCFWCA, even under the most optimistic scenario, correcting the current gender imbalance by 2050 may not be achievable.

- There is no noticeable decrease in the statistics of early marriages (mainly religious marriages);

- The fact that the majority of re-

spondents consider the factor of "infidelity" for material reasons as the cause of divorce in the survey equally - equally raises the issue of the formation of institutions of socio-psychological services for families (social workers for families), in particular, the infrastructure of psychological services.

The report of the World Health Organization on the mental health system in Azerbaijan and the Ministry of Health of the Republic of Azerbaijan States: "There is no mental health policy in the country. In terms of personnel resources, the mental health system lacks psychologists, social workers, and specialized doctors."

- The list of the main factors leading to the decline of family values testifies to the fact that strong promotion of Western values is one of the main goals in social networks and internet channels. One of the interesting and paradoxical issues is that a certain number of respondents include "local TV series" (19.1%) among the factors harmful to the family. Also, the activity of those who present themselves as feminists in Azerbaijan is such that they feel tension in society.

- In the answers of the respondents, the factor "the multiplication of informal marriages about official marriages" expresses a fairly high figure (39.2%). There are discussions in society about the fact that the number of people who already live in a civil marriage and give birth to children from this marriage has almost reached the number of those who enter into an official marriage, in connection with which regulatory provisions are introduced into the Family Code and other legislative documents.

m Not "De jure", but "De facto" marriages are expanding not only as a topic but as a trend. According to experts, the number of both married and divorced people is much higher than according to the State Statistical Committee. In particular, the number of divorces is many times higher. There are generally enough people in the country who live without marriage or only by religious marriage. On the other hand, there are also couples who, usually due to conflicts on family grounds and other rea-

sons, do not live together without the dissolution of official marriages. The prevalence of most of these and other manifestations, although they are alien to the character of our family model, indicates transformations.

- The fact that the family model has changed, reaching the current crisis state requires urgent attention and intervention of the state and society in the processes, and the implementation of a policy that ensures its purposeful development. Otherwise, processes can lean towards the vector "transformation-crisis-chaos", which is characteristic of transition processes in all systems.

- The results of both quantitative and qualitative analyses during the survey reveal contradictory processes occurring in Azerbaijan, which weaken the status of the family as a structure ensuring the future of society and the state while responding to challenges. The rapid formation and transformation of the incomplete family model, characterized by separations and conflicts, into a trend, lay the groundwork for profound and irreversible changes, not only in family structures and relations but also in the broader social fabric due to gender imbalances in the upbringing process as a whole;

- A situation of obvious imbalance has been formed in the implementation of gender/family, women's and children's directions of state policy.

- The development of the features that move the family and society forward, the restriction of the aspects that impede the development through the preservation of historically tested family relations, and the values inherent in the Azerbaijani family did not rise to the status of a strategic issue at the heart of the State Family Policy;

- The State Family Policy in Azerbaijan has moved towards modernization, unilaterally in terms of content - to the level of women's freedoms, gender and legal equality, and our family lifestyle and values have not been evaluated as the central goal and the main pillar of state policy;

- The above-mentioned conditions the reflection in reality of the directions

"family, women and children", which are reflected in the name of the official state agency that implements state policy in the field of family issues and expresses a complex, not systemic, but fragmentary approach to problems. During the founding of the Committee, the expression, which in many languages means "family issues", was understood as "problems".

- The "De jure" and "De facto" levels of family relations have undergone complex pressure from traditional and post-modern trends;

- The "Cult of the Father", which is strong in our historical and civilizational resources in the structure of family roles and relations in Azerbaijani society, the phenomenon of paternity is inclined towards weakening in terms of institutional reliability and development, spurred families and feminization of the educational sphere give impetus to these processes;

- In our society, typical features of postmodern-neo-liberal family relations are characterized by a historical independence from existing public condemnation, stereotypes, parental expectations, and religious and moral values. There is a noticeable tendency among youth towards the formation of nihilistic family relations;

- At present, we can talk about the existence of typological pluralism of the family model in Azerbaijan. This is the result of the transformation of the social system in our country, the tendency of restrictions on individual, independent choices in the institutional structure of the family to decrease more rapidly with the gradual formation of an information society.

- As a result of the transformation processes taking place, the demographic behavior of the family in Azerbaijan has changed, efforts to spontaneous, spontaneous adaptation to challenges are left to the hope of the family's own choice, numerous types of families - those who consider career more important (careerists); nurturing family type; attempts to form a postmodern, post-traditional family type are tested.

- Individualist/individual-subjective choices that compete with social rela-

tionships in family relationships include the known types of family behaviour of the dominant family model (parenting, reproductiveness, husband and wife, socialization, demographics, etc.) gradually trying to replace;

- In our country, the promotion of new and alternative family forms is intensively encouraged by the existing centers in the West. Millions of dollars are allocated for these works. Radical feminists, sexual minorities (LGBTI) are particularly active in the role of "transformative agents" to the negative model, targeting our family institution, which is undergoing a transition towards replacing our family model with alternative models.

- On the one hand, the "soft power" policy has been launched in full force to deprive our state of the fundamental foundations that make it strong, to target our family values by abusing these gaps, on the other hand, global information and social network technologies. In order to weaken the moral and ideological foundations of the Azerbaijani family and family values, it is precisely the ideological information war that is purposefully carried out by certain foreign forces. A global project is being implemented, in which a large amount of funding is allocated.

- Currently, based on the global project, under the finance and patronage of the West, aggressive propaganda of foreign and harmful ideologies aimed at undermining the values of the Azerbaijani family and its traditional, moral and ideological basis is being carried out in the country as the main target. Over the past 5 years, favourable conditions have been created for the violent promotion of the most extreme branches of feminism, anarchism, nihilism, pacifism, cosmopolitanism, atheism, and urbanism, as well as the ideologies of sexual minorities and lobbying internal executors.

- As a result of socio-psychological and socio-economic factors, distorted ideas about the image of the spouse and the family as a whole, which are in the first place among the reasons for divorce, inadequate "family myths" are formed, which have a rather negative

impact on the nature of family relations and the life of the family. Parents treat their children's marriage quite seriously, even with trepidation, they are forced to make choices for a long time. The tendency to view traditional family values as overdue, as a relic of the past is spreading. Against the background of changing perceptions of family life, alternative forms of interpersonal relationships have begun to emerge. Marriage, parenting and other socially significant roles in the Modern Family are undergoing major changes with unimaginable speed;

- Due to the conflicting ideas about family life and relations between spouses, which are formed in many young people, the age of marriage is prolonged,

- they are afraid to get married or postpone it indefinitely;

- The policy of social support allocated to families needs improvement.

- Although state support for large families is provided for by one or other regulatory legal acts, research, analysis on family institutions, and at the same time in international practice, show that this support is not enough for the com-

prehensive support of families of known categories. The decrease in the number of large families, considered to be a threat to the near future, although not at the limit of demographic problems, experts and relevant agencies repeatedly call on the government to take stimulating measures to increase the number of children born in families, the increase in divorces, the rise in the age of marriage, the increase in family spending and other trends have created serious grounds for complete revision of state family policy and taking strategic steps.

- In the course of the survey, local programs and programs shown on TV were assessed as factors that have a detrimental effect on family values. In the absence of TV programs promoting family values in the country, some programs circulate 24/7 plots promoting infidelity, child abandonment, domestic violence, family conflicts, early marriages, poor families and other antisocial values in families historically not typical of the Azerbaijani family model.

RECOMMENDATIONS

In the field of State Family Policy:

❖ Taking into account the existing negative trends, global challenges and threats to our family institution, it is advisable to completely update the state family policy in Azerbaijan in order to direct the transformation of the family model to the desired course.

❖ The currently existing model of State family policy cannot be attributed to any of them if it is compared with world models with a "liberal, social-democratic and market economy orientation". In the global rankings, our country is ranked among the states that do not have a "family-centred/family-friendly" child policy. If an attempt is made to summarize, the state family policy in Azerbaijan can be likened to the market economy-oriented model of England, as well as the "Mediterranean model". In these models, social support is provided only to the most disadvantaged families, and others "resort to their own" following the laws of the market. The content of the family policy, which is currently considered successful, has a "paternalistic-conservative" orientation and consists in the realization of the most sensitive care and attitude of the state to the family.

❖ Development of the "State Strategy on Family Issues" is one of the first tasks on the agenda; a New National Action Plan, state programs

❖ "Azerbaijani family", and "Strong family - strong state" should be developed.

❖ The new strategic documents should reflect the identification of moral and ideological foundations, family values, and directions for their formation, protection and strengthening, which have been almost inconspicuous over the past 30 years.

"Defamilization" of family policy (the highest state support for the family, the creation of the opportunity to work for parents even in the case of infant children in the family, the presence of a systemic infrastructure of child care "from infancy to school age" (Finland,

etc.) and "refamilization" (strengthening the policy of social support of children, multiplying the duration and payment of maternity leave by creating a family-work balance (Switzerland, Japan), etc.) the selection of the model that could be the synthesis of its directions can be discussed;

❖ It is advisable to put on the agenda the institutionalization of family, the creation of an accessible infrastructure consisting of organizations that ensure the successful implementation of the state Family Policy, auxiliary subjects of family policy; the development and implementation of the "Family Strategy of Azerbaijan 2025-2050", and the provision of technical, personnel, and material support.

❖ Taking into account the recommendations of foreign and local studies regarding the increase in the number of boys in Azerbaijan, the consequences of the masculinization of the population, and even the most optimistic scenario, it will not be possible to change by 2050, urgent steps should be taken, and SCFWCA should monitor all processes in this field. and the creation of a Special Monitoring System that allows regulation should be implemented.

❖ This field of State Family Policy should be revised in the direction of turning Azerbaijan into a "family-oriented/family-friendly" country-social support for families about children;

❖ The budget for family policy in Azerbaijan should be revised. Because the current weak level is not able to solve the upcoming tasks. It is necessary to take into account the tasks of the State Family Policy in the formation of the family budget, and extra-budgetary funds, as well as in the development of state programs;

❖ In the current situation, the powers of the SCFWCA, an official state body that implements state policy in the field of Family Issues, testify that it does not have the authority, mechanism, and necessary resources (70 employees) in the field of making revolving decisions.

❖ Taking into account the fact that the Azerbaijani family is the guarantor and

responsible for the most fundamental resource of our national existence - our gene pool, the creation of the "Ministry of Family Affairs" is important for creating a turnaround in this area. Otherwise, the family's hopes for solving a complex of problems is impossible to justify.

- ❖ That is, in order to increase the role of women and improve their effective functioning as a competent national mechanism for the full implementation of the convention, it would be appropriate to strengthen the State Committee for Family, Women and Children Affairs by turning it into a full-fledged ministry; to draw up clear task tasks for gender coordinating persons operating in state bodies and to provide them with appropriate number of human, financial and technical resources.

- ❖ It is advisable to establish the main and auxiliary institutions in the capital and regions in the direction of institutionalization of infrastructure and institutions that implement family policy;

- ❖ Highlighting the "infidelity" factor as the cause of divorce, as well as taking into account the cases of domestic violence and recent suicides, the survey calls for taking turning steps in the field of socio-psychological services to families in Azerbaijan. It makes the training of "family psychologist" specialists in the country an important issue. The formation of a Corps of social workers, psychologists engaged in the organization of special programs on Prevention of suicides, Mental health of children, Stress management in families, Violence reduction, etc. and the elimination of the gap should be among the first steps to be taken by organizing courses in the shortest possible time.

- ❖ The psychological problems of families of martyrs, invalids and war veterans as a result of the Patriotic War have become a very serious issue in the aspect of Post Traumatic Stress Syndrome (PTSS).

- ❖ In the course of the survey, one in 5 people expressed complete agreement with the opinion that cheating, infidelity, and conflicts in family are inevitable, in general, psychological problems in families, suicide, loneliness and other cases are considered the leading trends of 2021 in the world - involvement of

families in the process of planning, provision and evaluation of mental health services, training of social workers, instructors and researchers working in the field of mental health should be one of the priorities of the State Family Policy.

- ❖ The positive expectation of 33.8% of respondents regarding mediation (non-judicial reconciliation) service requires the establishment of the worldwide institution of "family mediation" under SCFWCA, increasing its role as a mechanism for resolving family conflicts.

- ❖ The fact that the degree of awareness of the presence of relevant institutions regulating family issues in the survey is extremely low, and the majority of respondents have not turned to any institutions on family issues in the last 3 years is a suggestive point. These indicators testify to the fact that families are "alone" with their numerous problems.

In the field of Family Welfare, Family-oriented Social Policy

- ❖ Family Welfare, the implementation of a family-friendly social policy should become a priority criterion for assessing the measures of our state that can create a turnaround in the family sphere.

- ❖ The transition in family policy from a model of seeing the family as a subject of social policy to a model of partnership in which mutual responsibility between the family and the state is equally distributed is a requirement of the day.

- ❖ The image of family institution, along with other areas, is formed as a result of the implementation of Family Policy. At present, the family support policy is more focused on social protection, including a minimum oriented only to categories of families at risk. In other words, the social, demographic and so on of family policy in Azerbaijan. its directions seem to exist only in one direction - in the direction of existential policy (support for the most disadvantaged). The rest of the families were left out of the perspective of the concerned and authorized bodies.

- To prevent the growing trend of selective abortions, it is advisable to de-

velop additional social programs related to families with a girl child, and to provide benefits for girls born.

- ❖ Considering that there are strong ties between the socio-economic situation of the population and the characteristics of procreation in the country, it will be useful to develop Family-Child privileges and social assistance programs.

- ❖ In the private sector, the implementation of a "family-friendly" corporate policy should be encouraged. The content of these partnerships consists of mutually beneficial activities that contribute to the implementation of state policy on a multifaceted social platform, which includes the public and private sector, public organizations, civil society, institutions of a socio-cultural, religious, and spiritual profile.

- ❖ To create a balance of "family-work relations", the development of a new poverty-need criterion that better reflects income, the expansion of the child-care system and infrastructure, and the strengthening of its inclusiveness should be brought into the spotlight;

- ❖ State support for young families is either low or one-time. There is a need to increase the care of the child, the duration and payment of maternity leave;

- ❖ The amount of "social benefits" is rapidly falling in price, despite the increase in prices. This means that each stage of the child's life and development - kindergartens, schools, sports, circles, courses, trainings, institute, etc. completely turns into a complex problem that parents have to solve personally. Under these conditions, parents think that children have "problems and headaches", and a decrease in the number of children in the family is inevitable.

- ❖ It would be appropriate to carry out support for young families within the framework of the "Great Return" program and to build a "youth town in Karabakh". The creation of new jobs for young people, the construction of houses and the provision of allotments can be a great incentive for them and bring an atmosphere of revival to the devastated lands.

- ❖ The project "Young Family in Karabakh", the introduction of detailed social support programs with the state family and child policy here can bring a breath of youth to our liberated lands,

determination to build and once and for all solve the expectation of a demographic problem in the future. This can prevent the thinning of the demographic density,

- ❖ which has become too acute in the capital, reducing the tension of the social background, and attempts to politicize social problems in the megalopolis.

- ❖ One of the most important areas of the policy of supporting young families is the issue of housing. Currently, the number of young people who cannot start a family due to homelessness is too high. The conditions for obtaining affordable housing should be facilitated, especially accessible to young people. Social housing and mortgage conditions are not yet able to cover many of our young people. They are forced to turn to other countries, and thus our country is deprived of material and physical potential.

- ❖ The provision of child benefits is one of the issues that is waiting for its time to be resolved as a result of public discussions and expert assessments. In scientific assessments, the positions in favor of the provision of child benefits are the majority. It is proposed to establish the Republican Children's Fund for the regulation and financing of a single monthly allowance for children.

In the field of scientific, cultural-ideological, media and information policy

- ❖ The organization of additional education is necessary to improve the database, the system of statistical indicators, characterizing the socio-economic situation of families and reflecting in detail the main trends of family life, and to train a corps of specialists engaged in Family Policy;

- ❖ It is desirable to provide information support, including monitoring and forecasting the implementation of the State Family Policy, collecting and analyzing information in key areas, assessing the effectiveness of its implementation;

- ❖ It is advisable to put on the agenda the creation of the "Scientific Center for Azerbaijani Familistic Studies", where Family Research is carried out;

- ❖ At present, the presence of about

90 NGOs dealing with women's problems in the Republic of Azerbaijan is noted. It is important to create a joint research format related to their family studies, to increase their activity;

- ❖ The elimination of gaps in the moral, ideological and educational work related to family policy has been repeatedly emphasized in the programmatic speeches of the head of state in recent years. The tendency of young boys and girls to engage in harmful ideologies has intensified since school age, and networking has become large-scale;

- ❖ It is advisable to form and develop a system of measurable and verifiable criteria and indicators of the position of the family in the relevant institutions, taking into account the territorial differences of the regions, national and historical characteristics of the population;

- ❖ It is necessary to organize partnerships between government agencies and civil society at all levels;

- ❖ It is desirable to introduce progressive foreign models of the policy of social support for the family, taking into account national and cultural characteristics and traditions;

- ❖ Insufficient attention is paid to the popularization of prosperous families and family lifestyles in terms of socio-cultural, career, success of children.

- ❖ In order to prevent the negative impact of social networks on family values, the creation and activity of network accounts promoting family values should be kept in mind. It is necessary to carry out educational measures in connection with the fact that acquaintances made over the networks inflict a serious blow on the family structure, acquaintance gradually quickly turns into personal relationships and leads to the collapse of families.

The presentation of multimedia means reflecting intellectual, humanistic, child-centered, moral education, patriotism, educational potential, sublime features of the Azerbaijani family, preparation, promotion and promotion of social wheels, success stories, examples of the development of young families are in this row.

- ❖ The development and application of social media technologies to form the image of the Azerbaijani family is an

important task. Particular importance should be attached to the creation of alternative movements in social networks and the exposure of the arguments of the other side. The financing of this activity should be the focus.

- ❖ The leisure time spent by families together is of decisive importance in instilling family values, in the socialization of children. The organization of leisure is the area that most affects the communication, sociability and other qualities of families. In this regard, it would be appropriate to establish "family houses" in the capital and regions, organize numerous circles here, festivals and competitions that allow you to spend time with parents.

- ❖ For the formation of family values in many countries, the course "Family Studies" is taught either independently or as part of social disciplines at all levels of Education - schools, lyceums, and universities. It is one of the steps to be taken to prepare and teach this textbook urgently. No matter how it is called, the inclusion of the teaching of family values in the educational programs of schools in the near future is a fateful issue.

- ❖ Taking into account the fact that the family is a collegial phenomenon, the opinions and views of not only women, mothers and daughters but also fathers and sons should be taken into account. As in several countries, for example, the creation of the "Council of Fathers", "Father's Rights" and other civil society institutions, their organization in the form of a network in the capital and regions would be appropriate to slow down the wave of feminism, as well as to serve family harmony.

- ❖ "Aile TV", which is the first digital cable television operator in Azerbaijan, can either be renamed or completely transformed into a family TV with certain changes.

- ❖ Many countries of the world have their own National "Family Day". Only "International Family Day" is celebrated in Azerbaijan. This is not acceptable. The establishment of the "Day of the Azerbaijani Family" should be included in the agenda.

- ❖ In our polyethnic and multi-confessional country, the promotion of the

common values and successes of different peoples, such as the "Azerbaijani family", should be in the spotlight.

❖ Also, in our family relations, the establishment of "Mother's Day" and "Father's Day", which are in most countries of the world, is important. In the USA and most countries of the world, such holidays have been celebrated for more than 100 years and are of great spiritual and ideological importance.

❖ In the current reality, it is obvious that Women's Day on March 8, whose historical and spiritual roots are not tied to our family values, will become an opportunity and a tool for promoting feminism and sexual minorities. This can be prevented by the establishment and celebration of the "National Family, Father, Mother Days;

❖ It would be appropriate to create "Family Education Centers" in the country, which become educational centres related to the family model and our values. The SCFWCA project called "Family Academy" can be continued.

❖ In recent decades, the establishment of a "person responsible for gender issues" is known in every state structure. It is time to take appropriate action on Family Issues. Central and local executive structures should be aware that family issues are not just women's issues.

❖ Taking steps in a short time to eliminate the problem of shortage of preschool institutions (nurseries/kindergartens) can contribute to balancing "work and family relations";

❖ Activities in the direction of forming the image of the family, carried out within the framework of existing programs and concepts, can be combined in several directions:

❖ Implementation of consistent information policy in Azerbaijan on the capital and regions, including remote ones, positive image, examples of successful families, and history of their creation;

- *introduction of comprehensive awareness-raising measures on the results of programs on state support for families;*

- *implementation of media projects promoting exemplary families to share their experiences with other members of society;*

- *the above raises the need to develop a system of regulatory/managerial influences on the worldview of the younger generation to consolidate family lifestyle and values. In this regard, it is advisable to develop and implement projects for the development of a familistic culture for the younger generation who are preparing to start a family and are creating a new family;*

- *it is advisable to teach the course "Ethics and Psychology of Family Life" in the direction of the formation of familistic competencies of the growing young generation;*

- *Holding family festivals such as the annual "Family Science Festival" in the United States, and teaching extracurricular activities such as family genealogy/tree study can contribute;*

❖ The promotion of martyr families, and their parents, as standard family mission bearers is important;

❖ Given the significant weight and place of religion among family values, intensive promotion of programs and events in this direction can be a fundamental step towards damaging ideologies;

❖ In addition to foreign propaganda, the survey highlighted the detrimental effect of local TV series, media and TV channels on family values. In the media policy, as well as on TV, documentary programs and feature films, the model Azerbaijani family model is not promoted at all. The implementation of a family-oriented information policy in the media is a requirement.

❖ At present, there is a great need for joint intensive projects of SCFWCA, the Ministry of Education, and the Ministry of Culture, taking into account the opinion of respondents that the internet and TV space, TV shows, programs, and TV series affect our values not positively, but negatively.

❖ In the direction of international cooperation: 2024 marks the Thirtieth Anniversary of the International Year of the Family, 2024 (IYF+30). As part of the anniversary, it will be useful for SCFWCA to cooperate with the International Federation for Family Development (IFFD) and use it as a platform for promoting the Azerbaijani family and our state policy.

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