

# MODERN AZERBAIJANI FAMILY

## ANALYTICAL REPORT

First Edition · April / 2025



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## About the Social Research Center

The Social Research Center (SRC) was established by Presidential Decree No. 525 on February 8, 2019, in the Republic of Azerbaijan. As a public legal entity, the SRC systematically analyzes the evolving dynamics of social relations. It identifies current trends, predicts changes, and investigates their potential impact on society. Utilizing state-of-the-art information technologies and scientific methodologies, the SRC conducts social research and studies public opinion. Its findings are presented to government authorities to inform policy-making and decision-making processes.

Since January 2025, the Social Research Center has been a corporate member of ESOMAR, the leading global association in the fields of data, marketing, and social research. By joining this international platform, SRC strengthens its position in public opinion research and analytics, aligning with global standards and expanding its professional network



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# **MODERN AZERBAIJANI FAMILY**

## **ANALYTICAL REPORT**

**First Edition**

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**Baku-2025**

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# INTRODUCTION

Family stands at the core of most people's lives, serving as the foundation for the most significant personal relationships. Changes within the family institution inevitably influence individuals' lives, transforming such matters into topics of serious public discourse. Like any social institution, the family has the potential to preserve its distinct characteristics while simultaneously adapting to emerging trends. Global social processes shape societies and their established institutions to varying degrees, and the family is no exception. However, the long-term outcomes of social processes affecting families are not always clear. This uncertainty fuels public concern and underscores the need for research-based analysis of the current state of family dynamics.

The analytical report highlights key aspects of the modern Azerbaijani family, drawing on surveys conducted by the Social Research Center (SRC) in 2023. These surveys address a broad spectrum of family-related issues: how Azerbaijanis conceptualize family and shared living arrangements, perceptions of family leadership, attitudes toward parenting responsibilities, the core values of family life, typical ways modern families are formed, social expectations for women shaped by social norms, gender dynamics within families, factors underpinning family memory, interest in family history, and attitudes toward family traditions. Topics such as divorce—including the factors that justify it and those that prevent it—and domestic violence—its prevalence, unacceptability, and the accountability of involved parties—are also explored, given their prominence in public discussions.

The report provides both the overall survey results and an analysis of different socio-demographic groups. The questions were designed to align with international standards, address current public debates, and consider the specific context of conducting social surveys in Azerbaijan, drawing on insights from previous research. The topics studied reflect both the general sociological trends affecting the family institution and the key social-psychological dimensions of intra-family relationships. Analysis of individual survey questions leads to broader conclusions and actionable recommendations.

The comprehensive scope of the topics allows for an understanding of contemporary Azerbaijani perspectives, attitudes, and expectations regarding family. The primary goal of the report is to shed light on how these important family-related issues are perceived in the public consciousness of Azerbaijani society today. It seeks to provide a general overview of the landscape, highlight socio-demographic differences, and identify recurring trends, offering valuable insights to social researchers and a broader audience interested in family issues. Family, regardless of one's professional expertise, touches upon sensitive topics for everyone. However, excessive subjectivity in these discussions can hinder effective problem-solving. By presenting these findings to the public, the report aims to encourage evidence-based expert opinions and public discussions grounded in research-driven insights on these vital matters.



# METHODOLOGY

The questions presented in the report were selected from a broader set of inquiries posed to respondents during six telephone surveys and one face-to-face survey conducted between February and November 2023. Of the six telephone surveys, five included 384 respondents each, while one involved 388 participants. The face-to-face survey reached a larger sample of 1,170 individuals. In total, the report is based on responses from 3,478 participants.

All surveys were carried out in the country's 12 economic regions, excluding the Nakhchivan Autonomous Republic and Eastern Zangezur. Participation was voluntary, targeting individuals aged 18 and older. Ethical principles were upheld by ensuring full anonymity. Respondents were informed of the survey's objectives and gave their informed consent for participation. Sampling frameworks were designed proportionally to the national population distribution, maintaining gender balance.

Prior to conducting the survey, interviewers received comprehensive training, including detailed explanations of the survey's objectives, tasks, and the specific content of each question.

The telephone surveys were conducted with a 95% confidence interval and a 5% margin of error. For the face-to-face survey, the confidence interval was the same, while the margin of error was reduced to 3%. Data collection employed the Survey To Go platform, with responses processed using SPSS (Statistical Package for the Social Sciences).

The topics explored in the report were addressed in the surveys as follows:

❖ **Social expectations for women:** Addressed during the telephone survey conducted from February 25 to March 1.

❖ **Factors justifying divorce and those preventing it:** Included in the April 1–6 telephone survey.

❖ **Concepts of family structures and the role of parents:** Covered in the July 3–7 telephone survey.

❖ **The necessity of a family leader, paternity leave, and questions on gender arrangement within families:** Explored during the September 2–7 telephone survey.

❖ **Key foundations of family life, leading methods of meeting future spouses, attitudes toward family traditions, and issues related to children's life paths:** Investigated in the face-to-face survey conducted from September 16–30.

❖ **Engagement with family history, generational awareness, and passed-down heirlooms:** Examined during the October 12–16 telephone survey.

❖ **The relevance of domestic violence, its unacceptability, and accountability in such cases:** Addressed in the November 18–21 telephone survey.

SOCIAL AND DEMOGRAPHIC PROFILE OF RESPONDENTS

	February 25- March 1	April 1-6	June 3-7	September 2-7	September 16-30	October 12-16	November 18-21
Number of respondents (persons)	384	384	384	388	1170	384	384
Male	50,8%	50,3%	50,4%	47,9%	42,2%	46,6%	49,0%
Female	49,2%	49,7%	49,6%	52,1%	57,8%	53,4%	51,0%
Single	13,6%	15,4%	11,9%	12,9%	10,0%	18,8%	18,5%
Married	73,6%	71,4%	76,6%	78,6%	73,5%	70,3%	68,8%
Divorced	4,6%	2,9%	4,4%	3,1%	3,5%	3,6%	4,4%
Widowed	8,0%	9,9%	7,0%	5,2%	13,0%	7,3%	8,3%
18-25 years	7,3%	9,2%	6,0%	9,5%	9,4%	14,3%	10,2%
26-35 years	20,4%	21,6%	23,4%	20,6%	16,3%	31,8%	24,2%
36-45 years	19,7%	19,5%	21,8%	21,1%	18,2%	19,3%	19,3%
46-55 years	20,4%	19,2%	18,4%	18,0%	14,4%	12,5%	16,7%
56-65 years	19,0%	19,2%	21,3%	20,9%	22,6%	15,1%	16,1%
66+ years	13,1%	11,3%	8,8%	8,8%	19,1%	6,8%	13,5%
No formal education	2,4%	0,5%	0,8%	1,3%	0,8%	1,3%	0,8%
Secondary education	54,7%	57,6%	54,5%	52,3%	56,6%	51,0%	55,7%
Vocational education	15,3%	14,3%	16,1%	20,4%	20,5%	14,3%	14,3%
Higher education	27,6%	27,3%	28,1%	25,8%	20,5%	33,3%	28,9%
Public sector	20,1%	24,0%	24,2%	19,6%	17,9%	17,2%	24,5%
Private sector	11,4%	16,1%	13,2%	12,1%	7,1%	10,2%	11,7%
Individual/self-employment	11,9%	9,9%	20,3%	17,5%	9,5%	16,4%	10,9%
Homemaker	19,9%	14,6%	13,0%	20,9%	24,1%	21,6%	20,8%
Student	2,2%	1,8%	2,1%	4,4%	2,5%	3,4%	2,3%
Retired	19,6%	18,2%	15,6%	13,1%	26,9%	12,5%	20,8%
Unemployed, actively seeking job	10,7%	10,4%	9,6%	9,3%	8,6%	14,6%	6,0%
Unemployed, not actively seeking job	2,2%	3,1%	1,3%	1,0%	2,4%	2,9%	1,8%
Village	33,9%	31,8%	37,1%	30,9%	51,2%	32,8%	36,2%
Town	13,8%	9,6%	14,3%	10,3%	9,9%	10,2%	9,6%
City	52,3%	58,6%	48,6%	58,8%	38,9%	57,0%	54,2%

# WHAT IS FAMILY

Throughout history, family models across various cultures have exhibited both similarities and differences. Sociologists consider the idea of a universal family model that suits all societies to be unrealistic. The historical roots, traditions, and current social, political and economic conditions of each society shape which family types are regarded as dominant. Often, these differences in family structures serve as the basis for drawing imaginary boundaries between "us" and "them."

To explore attitudes toward different family models, respondents were presented with various cohabitation scenarios and asked whether they considered each one a family. The proposed models included: a married couple with children (man and woman), a married couple without children, a child and their parent, a couple with children but without marriage, and any cohabiting couple who identifies as a family.

The results revealed that 97.9% of respondents viewed a married couple with children as a family, while 85.7% considered a married couple without children to be a family. A child and their parent were recognized as a family by 84.2% of participants. However, only 26% identified an unmarried couple with children as a family, while 72.7% did not. For any cohabiting couple identifying as a family, only 20.5% of respondents agreed, and 76.4% disagreed. Gender differences in responses were evident. For example, 28.4% of male respondents and 23.6% of female respondents considered an unmarried couple with children to be a family. The study confirmed the statistical significance of this difference. Regarding cohabiting couples who identified as a family, 22.7% of men and 18.3% of women agreed with this view. Marital status also influenced perceptions. Married respondents were the most likely to consider a married couple with children as a family (98.6%). Widowed respondents were most likely to recognize a married couple without children as a family (92.6%). A child and their parent were most often identified as a family by single (89.1%) and widowed (88.9%) respondents. Divorced individuals were the most likely to accept an unmarried couple with children as a family (47.1%), while widowed respondents most often recognized any cohabiting couple identifying as a family (25.9%).

Age played a less consistent role in attitudes toward family models. Across all age groups, over 96% considered a married couple with children to be a family. However, younger respondents (aged 18–25) were the most likely to accept cohabiting couples identifying as a family (34.8% agreed, while 65.2% disagreed). This acceptance sharply declined in the next age group (26–35), where only 12.2% agreed and 86.7% disagreed.

The highest agreement for recognizing a child and their parent as a family came from respondents aged 18–25 (91.3%), while the lowest was among those over 65 (79.4%). In the 26–35 age group, 80% agreed, aligning more closely with older respondents. Acceptance of an unmarried couple with children as a family was highest among the youngest age group (18–25) at 34.8%, dropping to 23.3% for those aged 26–35 and 23.5% for those over 65.

Education also revealed notable differences, particularly regarding unmarried couples with children. Among those with secondary education, 26.2% considered this model a family, compared to 16.1% with vocational education and 31.5% with higher education.

Geographical differences were most apparent in attitudes toward non-traditional family models. Respondents from rural, suburban, and urban areas showed roughly equal acceptance of married couples as families, regardless of whether they had children. However, attitudes toward other cohabitation models varied more significantly based on location.





DO YOU CONSIDER THE FOLLOWING  
MODEL TO BE A FAMILY?

Yes No D/A

Married couple with a child



Married couple (may not have children)



Child and their parent



Couple with a child but not married



Any couple living together (and considering themselves a family)



POSITIVE RESPONSE RATE BY DEMOGRAPHIC GROUPS

	Married couple with a child	Married couple (may not have children)	Child and their parent	Couple with a child but not married	Any couple living together (and con- sidering them- selves a family)
Male	98,5%	84,5%	82,7%	28,4%	22,7%
Female	97,4%	86,9%	82,7%	23,6%	18,3%
Single	97,8%	84,8%	89,1%	32,6%	23,9%
Married	98,6%	85,4%	83,1%	22,7%	19,3%
Divorced	88,2%	82,4%	82,4%	47,1%	23,5%
Widowed	96,3%	92,6%	88,9%	37,0%	25,9%
18-25 years	95,7%	87,0%	91,3%	34,3%	34,8%
26-35 years	98,9%	87,8%	80,0%	23,3%	12,2%
36-45 years	98,8%	90,5%	89,3%	28,6%	21,4%
46-55 years	97,2%	83,1%	83,1%	21,1%	22,5%
56-65 years	96,3%	82,9%	84,1%	29,3%	25,6%
66+ years	100%	79,4%	79,4%	23,5%	14,7%
Secondary education	99,0%	86,2%	83,8%	26,2%	21,0%
Vocational education	100%	85,5%	82,3%	16,1%	22,6%
Higher education	94,4%	84,3%	85,2%	31,5%	18,5%
Village	99,3%	88,1%	86,7%	28,7%	24,5%
Town	100%	85,5%	80,0%	27,3%	16,4%
City	96,3%	84,0%	83,4%	23,5%	18,7%

# FOUNDATION OF FAMILY

The dominant values within society are reflected not only in the forms of cohabitation recognized as family but also in the basic principles that individuals deem important when establishing a family. With this in mind, respondents were asked, “Which of the following do you consider most important when starting a family?” The respondents were given a wide range of factors to choose from and could select up to five.

**The top five factors identified were:**

- ✓ Mutual understanding and respect between partners – 79.8%
- ✓ Love between partners – 70.9%
- ✓ Sufficient income for the couple to live independently – 52.3%
- ✓ Warm relationships between the families of the couple – 50.5%
- ✓ Age compatibility of the partners – 33.6%

**The next five factors in order of importance were:**

- ✓ Same religious affiliation for both partners – 31.5%
- ✓ Having a separate home for the new family – 28.5%
- ✓ Same ethnic background for both partners – 17.9%
- ✓ Similar educational and cultural levels between partners – 17.6%
- ✓ Being from the same hometown – 7.9%

In the breakdown by marital status, among single respondents, the factor of love between partners ranks first, with 75.2% of this group selecting it. This is closely followed by mutual understanding and respect between partners, chosen by 74.4%. In all other marital status groups (married, divorced, widowed), these two factors appear in reverse order, with mutual understanding and respect placed first.

When examining the data by age group, the ranking of the first two factors (mutual understanding-respect and love) aligns with the overall trend. However, for respondents aged 18 to 55, the third most important factor is warm relationships between the families of the couple, while for those over 55, the third factor is having enough income for the couple to live independently.

Looking at the analysis by educational level, in all groups, mutual understanding and respect between partners, along with love between them, were identified as the two most important factors. The third most significant factor differs slightly: for those with a secondary education, warm relationships between the families of the couple ranked third, while for all other groups, sufficient income for independent living ranked third.

In terms of the type of residence, the order of the top two factors remained unchanged (mutual understanding and respect, love between partners). However, for respondents from town and rural areas, warm relationships between the families of the couple ranked third, while for urban residents, sufficient income for independent living held the third spot. The gender breakdown of the responses did not reveal any significant differences.



## FACTORS CONSIDERED IMPORTANT WHEN STARTING A FAMILY

Mutual understanding and respect between partners	<div><div></div></div>	79,8%
Love between partners	<div><div></div></div>	70,9%
Sufficient income for the couple to live independently	<div><div></div></div>	52,3%
Warm relationships between the families of the couple	<div><div></div></div>	50,5%
Age compatibility of the partners	<div><div></div></div>	33,6%
Sharing the same religious affiliation	<div><div></div></div>	31,5%
Having a separate home for the new family	<div><div></div></div>	28,5%
Belonging to the same ethnic background	<div><div></div></div>	17,9%
Similar educational and cultural levels of the couple	<div><div></div></div>	17,6%
Coming from the same hometown	<div><div></div></div>	7,9%

	Mutual understanding and respect between partners	Love between partners	Sufficient income for the couple to live independently	Warm relationships between the families of the couple	Age compatibility of the partners	Sharing the same religious affiliation	Having a separate home for the new family	Belonging to the same ethnic background	Similar educational and cultural levels of the couple	Coming from the same hometown
Male	75,1%	70,2%	52,0%	48,2%	33,8%	28,9%	26,7%	18,8%	17,0%	7,1%
Female	83,3%	71,3%	52,9%	52,2%	33,4%	33,3%	29,9%	17,3%	18,0%	8,4%
Single	74,4%	75,2%	59,0%	57,3%	35,0%	32,5%	20,5%	12,0%	16,2%	5,1%
Married	80,2%	69,9%	51,0%	50,5%	34,8%	30,7%	29,4%	19,0%	18,6%	8,6%
Divorced	80,2%	63,4%	56,1%	46,3%	22,0%	34,1%	24,4%	12,2%	17,1%	2,4%
Widowed	81,6%	75,0%	53,3%	46,7%	28,9%	34,2%	30,9%	18,4%	13,2%	7,2%
18-25 years	74,5%	71,8%	50,9%	61,8%	35,5%	29,1%	20,9%	10,0%	17,3%	5,5%
26-35 years	82,2%	74,3%	48,7%	51,8%	34,0%	34,0%	24,1%	12,0%	17,8%	7,9%
36-45 years	84,0%	65,7%	43,2%	46,0%	32,4%	36,2%	26,8%	21,1%	21,1%	10,3%
46-55 years	79,2%	71,4%	53,6%	56,0%	35,1%	30,4%	32,1%	20,8%	20,2%	6,5%
56-65 years	78,4%	71,2%	59,8%	50,0%	31,8%	28,0%	31,1%	19,3%	15,2%	7,6%
66+ years	78,6%	71,4%	54,9%	44,6%	34,4%	30,8%	32,1%	20,1%	15,2%	8,0%
Secondary education	78,7%	71,5%	51,2%	53,2%	32,3%	34,3%	25,5%	34,3%	13,2%	8,3%
Vocational education	77,5%	67,9%	51,7%	48,8%	34,6%	29,6%	32,9%	29,6%	17,1%	8,3%
Higher education	85,3%	71,3%	59,0%	45,7%	39,1%	21,3%	35,6%	21,3%	28,9%	7,0%
Village	78,5%	73,3%	50,3%	52,6%	34,2%	35,4%	23,4%	19,9%	14,7%	9,5%
Town	80,2%	63,8%	46,6%	50,9%	28,4%	31,0%	23,3%	18,1%	18,1%	5,2%
City	81,5%	69,5%	56,5%	47,7%	34,1%	26,4%	36,7%	15,4%	21,3%	6,4%

# DATING AND MARRIAGE

Different ways of dating can lead to the creation of a new family. The way in which people meet and form relationships before marriage reflects the dominant life strategies and social norms of society. Within various socio-cultural circles, certain methods of dating are considered more “reliable,” while others are seen as “unreliable” or risky. Some methods of dating seem more traditional, while others are associated with the modern era. For instance, marriages arranged through the mediation of family, relatives, and neighbors represent a more traditional approach to forming a new family, whereas meeting through the internet and social networks is viewed as a contemporary approach. In Azerbaijan, given the widespread education of girls and women's professional engagement, dating through schools, universities, and workplaces leading to marriage is no longer a rare occurrence. However, it is interesting to compare the popularity of these modern approaches with the more traditional, family-mediated way of dating in percentage terms.

To explore this, respondents were asked about how they met their spouse, with the question addressing married, divorced, and widowed individuals across the country. The results are as follows:

- ✓ Met through family and relatives – 53.3%
- ✓ Met at the workplace – 10.1%
- ✓ Met at school/university – 9.4%
- ✓ Met through neighbors – 6.0%
- ✓ Met through friends – 5.7%
- ✓ Met online – 0.5%

Additionally, among the responses offered by participants, a common answer for where dating occurred was at a wedding (3.6%), with 2.8% mentioning that living in the same area (village or town) was a decisive factor in their dating.

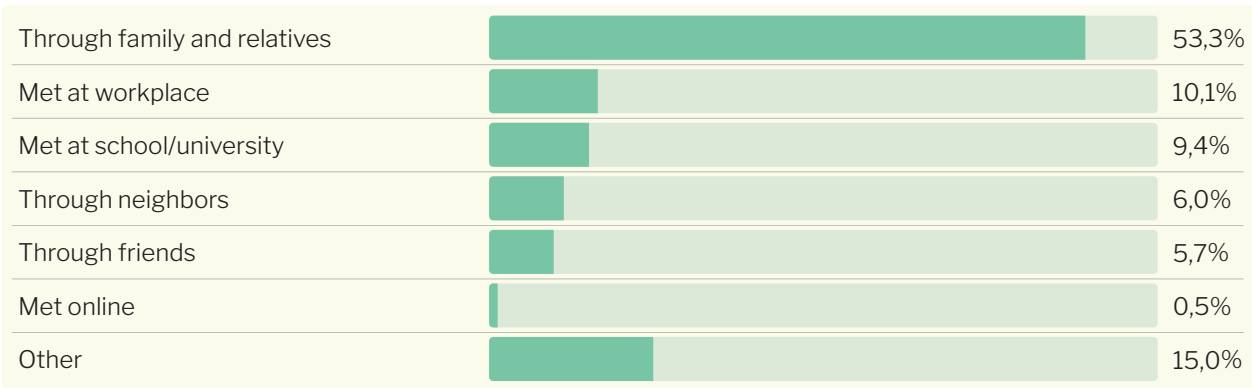
The results indicate that as respondents' educational levels increase, the percentage of those who met through family and relatives decreases, while the percentage of those meeting at work, school, or university increases. For example, among those with secondary education, 57.1% met their spouse through family or relatives, whereas the percentage drops to 49.1% for those with technical vocational education, and further decreases to 41.3% for those with higher education. On the other hand, those who met at work are 6.1% of the secondary-educated group, 15.8% of those with technical vocational education, and as high as 22.9% of the higher education group.

Among those who met through family or relatives, the largest age groups were 36-45 years (59.9%) and 46-55 years (61.1%). Those who met at school or university were most likely to be aged 18-25 (13.5%) and 66 and older (11.2%). The highest proportion of individuals who met their spouse through neighbors were aged 18-25 (8.1%), while the lowest were those aged 26-35 (3.2%). Meeting through friends was most common among 18-25-year-olds (10.8%) and least common among those aged 46-55 (1.8%).

Regarding how respondents perceive their own social class based on their financial situation, there were no significant differences in family formation strategies between those who saw themselves as lower or middle class. However, among respondents who identified as upper class, two primary methods of dating were chosen: meeting through family and relatives (50%) and meeting at school/university (25%). The rest of this group primarily indicated meeting at a wedding (under the "other" option).



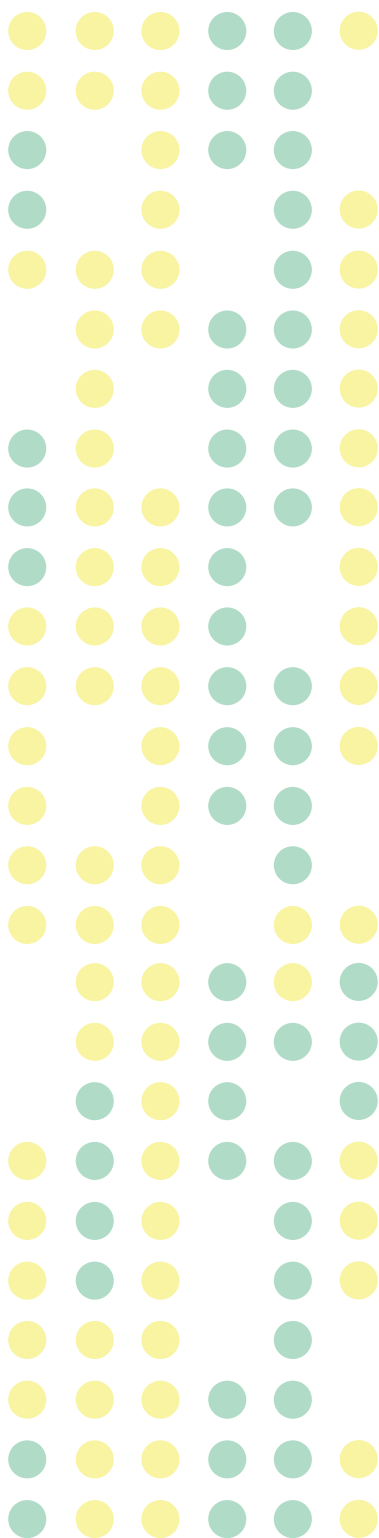
## HOW DID YOU MEET YOUR SPOUSE?



	Through family and relatives	Met at workplace	Met at school/ university	Through neighbors	Through friends
Male	53,9%	9,4%	10,1%	4,3%	4,3%
Female	53,0%	10,5%	8,9%	7,1%	6,6%
Married	55,6%	9,3%	9,7%	5,5%	5,3%
Divorced	43,9%	12,2%	9,8%	9,8%	9,8%
Widowed	43,0%	13,9%	7,9%	7,9%	6,6%
18-25 years	51,4%	5,4%	13,5%	8,1%	10,8%
26-35 years	57,3%	7,0%	9,6%	3,2%	7,0%
36-45 years	59,9%	8,2%	10,1%	7,2%	7,7%
46-55 years	61,1%	7,8%	4,8%	6,6%	1,8%
56-65 years	46,4%	15,3%	9,6%	5,7%	8,0%
66+ years	47,1%	10,3%	11,2%	6,3%	2,2%
Secondary education	57,1%	6,1%	7,7%	6,6%	6,2%
Vocational education	49,1%	15,8%	8,1%	5,0%	5,9%
Higher education	41,3%	22,9%	13,4%	9,0%	4,4%
Village	55,2%	7,0%	9,6%	5,0%	5,4%
Town	54,5%	11,9%	5,9%	6,9%	6,9%
City	50,6%	13,7%	10,0%	7,1%	5,9%
Lower income class	50,5%	10,3%	11,2%	5,6%	5,6%
Middle income class	52,6%	10,0%	9,6%	6,8%	5,6%
Upper income class	50,0%	0,0%	25,0%	0,0%	0,0%



# LEADERSHIP WITHIN FAMILY



The concept of an ideal family model in public opinion incorporates aspects that are both dynamic and stable. Among these, the approach to power dynamics within the family holds particular significance. In one of our surveys, respondents were asked whether having a designated head of the family is essential.

The family head is viewed as the leader within the household, responsible for overseeing events and processes, making key decisions, and resolving conflicts and challenges. In traditional family models, the family head also serves as the primary representative of the household in interactions with the outside world, whether among neighbors, within extended family networks, or in various public settings.

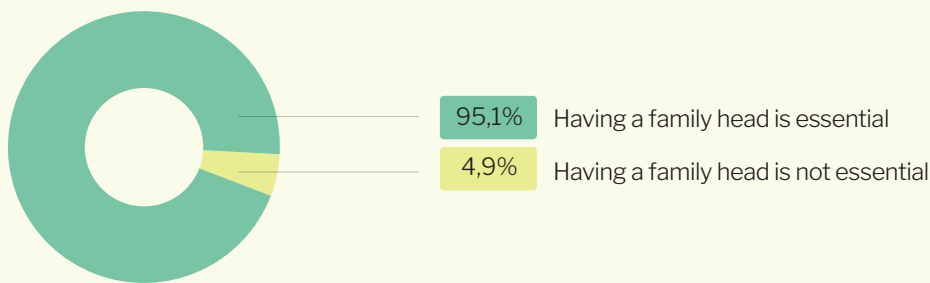
In some societies, family traditions inherently emphasize hierarchical relationships, where the existence of a family head and corresponding internal rules are seen as essential. In other societies, however, the approach to these matters may differ significantly.

In an increasingly globalized world, where diverse perspectives intersect across all aspects of life, it is particularly intriguing to examine the stance of Azerbaijani people on such a fundamental aspect of family relations. According to the survey results, 95.1% of respondents consider the presence of a family head indispensable, while 4.9% think otherwise. Notably, no respondent expressed difficulty in answering this question, underscoring the dominance of a paternalistic view of family relationships in public consciousness.

Men are more likely than women to view having a family head as essential (97.3% of men versus 93.1% of women). All single respondents unequivocally support the necessity of a family head, while this view is least common among widowed respondents (93.0%). Interestingly, the idea of having a family head receives the least support from individuals with higher education (93.0%) and respondents from urban areas (93.4%).



## IS HAVING A FAMILY HEAD ESSENTIAL?



	Having a family head is essential	Having a family head is not essential
Male	97,3%	2,7%
Female	93,1%	6,9%
Single	100%	0,0%
Married	95,6%	4,4%
Divorced	96,2%	3,8%
Widowed	93,0%	7,0%
18-25 years	89,2%	10,8%
26-35 years	91,3%	8,8%
36-45 years	98,8%	1,2%
46-55 years	95,7%	4,3%
56-65 years	97,5%	2,5%
66+ years	94,1%	5,9%
Secondary education	95,6%	4,4%
Vocational education	96,2%	3,8%
Higher education	93,0%	7,0%
Village	96,7%	3,3%
Town	100%	0,0%
City	93,4%	6,6%

# WHO HEADS FAMILY

The responses to the previous question reveal that the vast majority of respondents believe that a family cannot function without a head, and it is essential for one of the family members to take on this role. This naturally leads to the question, **"Who should take the role of family head?"** Five main answer options were provided: the oldest man in the family; the oldest woman in the family; any older member of the family; any member of the family who can solve problems and make sound decisions; the member who provides financially for the family.

## The results were as follows:

- ✓ 50.8% believe the oldest man in the family should be the head
- ✓ 28.6% think any member who can solve family problems and make the right decisions should take on the role
- ✓ 11.6% think any older family member could be the head
- ✓ 4.4% believe the person who provides financially for the family should be the head
- ✓ 0.8% think the oldest woman in the family should be the head

In the open-ended responses, more than half of the participants emphasized that, regardless of age, a male family member should be the head of the family. The differing opinions based on demographic groups and the trends in these numbers are of interest. One significant observation is that the view that the oldest man in the family should be the head reflects a patriarchal approach to power dynamics within the family. Meanwhile, the perspective that any family member capable of solving problems and making decisions could be the head expresses a more pragmatic view.

The patriarchal view is more common among men (54.3%), unmarried (60.0%) and married (60.6%) respondents, those aged 36-45 (54.9%) and over 66 years old (55.9%), individuals with a secondary education (60.6%), and those living in rural areas (58.3%).

The pragmatic approach is more prevalent among women (31.2%), widowed respondents (47.0%), younger people aged 18-25 (48.6%), those with higher education (47.0%), and urban residents (32.0%).



## WHO SHOULD TAKE THE ROLE OF FAMILY HEAD?

Oldest man in the family	<div><div></div></div>	50,8%
Any family member capable of solving problems	<div><div></div></div>	28,6%
Any older family member	<div><div></div></div>	11,6%
One who provides financially for family	<div><div></div></div>	4,4%
Oldest woman in the family	<div><div></div></div>	0,8%
Other	<div><div></div></div>	3,1%
D/A	<div><div></div></div>	0,8%

	Oldest man in the family	Any family member capable of solving problems and making right decisions
Male	54,3%	25,8%
Female	47,5%	31,2%
Single	60,0%	20,0%
Married	60,6%	20,7%
Divorced	48,1%	26,6%
Widowed	33,0%	47,0%
18-25 years	32,4%	48,6%
26-35 years	50,0%	23,8%
36-45 years	54,9%	22,0%
46-55 years	54,2%	32,9%
56-65 years	49,4%	33,3%
66+ years	55,9%	17,6%
Secondary education	60,6%	20,7%
Vocational education	48,1%	26,6%
Higher education	33,0%	47,0%
Village	58,3%	22,5%
Town	52,5%	27,5%
City	46,5%	32,0%

# PERCEPTIONS OF PARENTAL ROLES

Contrary to widely held societal beliefs, the concept of parenting has evolved over different historical periods, reflecting changes in its understanding and approach. The nature of parent-child bonds and the expectations placed on mothers and fathers by society have also undergone significant transformation over time. Toward the end of the last century, traditional models of child-rearing began to shift. Today, diverse perspectives on parenting coexist, often appearing to be in conflict with one another.

In a survey conducted on this topic, respondents were presented with two statements reflecting contrasting expectations of parenting and asked to share their views on each. The first statement read, ***“Parents should do everything they can for their children and be willing to make sacrifices,”*** while the second stated, ***“Parents have their own lives, and it is unreasonable to demand excessive sacrifices from them for the sake of their children.”***

According to the survey results, a significantly larger proportion of respondents agreed with the first statement than the second. Specifically, 87.3% of participants supported the notion that parents should make sacrifices for their children, while 51.9% agreed that parents should also have the right to prioritize their own lives and not be expected to make excessive sacrifices. Interestingly, 49.1% of those who agreed with the first statement also concurred with the second. This finding shows that parenting is more complex than it appears, with even individual respondents holding different or contradictory views on the topic.

An analysis of responses based on gender revealed small differences in agreement rates. Among women, 90.6% supported the first statement, compared to 84.0% of men. For the second statement, 50.3% of women and 53.6% of men expressed agreement. However, these differences were found to be statistically insignificant.

When analyzed by marital status, widowed respondents showed the highest agreement with the idea of parental sacrifice (96.3%), while divorced individuals were the least likely to agree (82.4%). Additionally, widowed respondents were more likely than others to express uncertainty or difficulty in responding to the second statement (11.1%).

Age-based analysis revealed no statistically significant differences in agreement with the first statement about parental sacrifice. However, responses to the second statement, which emphasized a more individualistic view of parenting, showed notable differences between age groups. Among respondents aged 18-25, 66.7% agreed that parents have the right to their own lives and should not be expected to make excessive sacrifices. In contrast, this view was supported by 59.5% of those aged 66 and older.

Educational background also played a role in shaping perceptions. Those with secondary education were the most likely to support the notion of parental sacrifice (91.0%). On the other hand, respondents with vocational education were the most inclined to agree with the individualistic perspective on parenting (59.7%).

Finally, geographic location appeared to influence attitudes, particularly regarding the second statement. While differences were minimal for the first statement, rural respondents were more likely than their urban counterparts to agree with the idea that parents have their own lives. Specifically, 54.5% of rural respondents supported this view, compared to 48.7% of urban respondents.





## DO YOU AGREE WITH THE FOLLOWING STATEMENTS?



Agree



Disagree



D/A

Parents should do everything they can for their children and be willing to make sacrifices

87,3%

11,4%

1,3%

Parents have their own lives, and it is unreasonable to demand excessive sacrifices from them for the sake of their children

51,9%

44,4%

3,6%

	Parents should do everything they can for their children and be willing to make sacrifices			Parents have their own lives, and it is unreasonable to demand excessive sacrifices from them for the sake of their children		
	Razıyam	Razı deyiləm	ÇÇ	Razıyam	Razı deyiləm	ÇÇ
Male	84,0%	13,9%	2,1%	53,6%	42,3%	4,1%
Female	90,6%	8,9%	0,5%	50,3%	46,6%	3,1%
Single	87,0%	13,0%	0,0%	54,3%	45,7%	0,0%
Married	86,8%	11,5%	1,7%	50,5%	45,8%	3,7%
Divorced	82,4%	17,6%	0,0%	58,8%	41,2%	0,0%
Widowed	96,3%	3,7%	0,0%	59,3%	29,6%	11,1%
18-25 years	90,5%	9,5%	0,0%	66,7%	33,3%	0,0%
26-35 years	87,7%	9,6%	2,7%	38,4%	58,9%	2,7%
36-45 years	85,0%	14,0%	1,0%	47,0%	50,0%	3,0%
46-55 years	84,7%	13,6%	1,7%	52,5%	42,4%	5,1%
56-65 years	89,9%	9,0%	1,1%	60,7%	32,6%	6,7%
66+ years	88,1%	11,9%	0,0%	59,5%	40,5%	0,0%
Secondary education	91,0%	8,6%	0,5%	51,4%	43,8%	4,8%
Vocational education	83,9%	14,5%	1,6%	59,7%	38,7%	1,6%
Higher education	84,3%	13,9%	1,9%	48,1%	49,1%	2,8%
Village	88,8%	9,8%	1,4%	54,5%	39,9%	5,6%
Town	89,1%	10,9%	0,0%	52,7%	45,5%	1,8%
City	85,6%	12,8%	1,6%	48,7%	47,6%	2,7%

# PARENTAL MODEL AND LIFE PATHS OF CHILDREN

The path a person takes in life is not accidental, nor is it shaped solely by their individual qualities and abilities. It is influenced by broader social factors—such as the defining traits of the era they live in, social, economic conditions, and the political climate. In short, a person’s choices are shaped by a complex web of social influences. At the same time, key influences include the social class of the family into which they are born, the sociocultural environment they grow up in, the dynamics within the family, and the individual’s role within that family. In societies where respect for elders holds significant cultural value, parents’ examples play a crucial role in shaping their children’s life choices.

The life path—formed as a composite of decisions about family, career, place of residence, and more—can either follow the example set by parents or align with the broader social environment in which an individual is socialized. In the latter case, new methods, strategies, and risks may come into play. From this perspective, there is no universally “right” or “wrong” path; the context of each situation and the alignment of personal choices with life circumstances are what truly matter.

In one of the surveys we analyzed, respondents were presented with the statement, **“Children should find their own way in life and not replicate their parents’ life paths,”** and were asked to express their opinion. This perspective emphasizes a more individualistic approach to life choices, highlighting the recognition of personal desires and needs. Among those surveyed, 81.6% agreed with the statement, 15.5% disagreed, and 2.9% were uncertain or unable to respond.

The analysis of responses across major demographic groups showed no significant differences. For example, when broken down by gender, agreement levels were nearly the same, with 81.0% of men and 82.1% of women supporting the statement.

While younger respondents generally agreed with the statement at higher rates than older ones, the largest percentage difference was observed between those aged 46-55 and 56-65, at just 5.0%. As a result, it would be inaccurate to conclude that the acceptance of modern approaches to life paths increases consistently with age.

Among respondents categorized by marital status, widowed individuals were the least likely to agree with the statement (19.7%). Those with higher education levels (18.4%) and individuals employed in the public sector (19.0%) or engaged in self-employment (19.8%) also showed relatively low levels of agreement. Regionally, the highest levels of agreement were found in the Shaki-Zagatala area (92.3%), while the lowest were in Central Aran (72.9%). Differences based on urban versus rural residence were minimal.

When comparing these responses with those from earlier questions about parental roles, an important aspect of public opinion emerges regarding parent-child relationships. On one hand, the self-sacrificing approach to parenting is more strongly supported than a more individualistic perspective. However, when it comes to children, the importance of absolute loyalty to parents in their life path choices is not as widely emphasized. This suggests that societal expectations for modern parents are more demanding than those for children. In other words, parents are held to higher standards of responsibility, while the younger generation is increasingly seen as individuals with the right to make independent choices based on their personal needs and aspirations.



## 'CHILDREN SHOULD FIND THEIR OWN WAY IN LIFE AND NOT REPLICATE THEIR PARENTS' LIFE PATHS



Agree



Disagree



D/A

81,6%

15,5%

2,9%

	Agree	Disagree	D/A
Male	81,0%	16,2%	2,8%
Female	82,1%	14,9%	3,0%
Single	82,1%	15,4%	2,6%
Married	82,2%	15,0%	2,8%
Divorced	85,4%	9,8%	4,9%
Widowed	77,0%	19,7%	3,3%
Parents	81,6%	15,4%	3,0%
Not-parents	84,0%	16,0%	0,0%
18-25 years	83,6%	13,6%	2,7%
26-35 years	80,6%	16,8%	2,6%
36-45 years	83,6%	14,1%	2,3%
46-55 years	84,5%	12,5%	3,0%
56-65 years	79,5%	17,8%	2,7%
66+ years	79,9%	16,1%	4,0%
Secondary education	81,1%	15,7%	3,2%
Vocational education	83,3%	13,8%	2,9%
Higher education	80,2%	18,4%	1,4%
Village	82,3%	15,9%	1,8%
Town	81,9%	13,8%	4,3%
City	80,7%	15,4%	4,0%

# GENDER ARRANGEMENT OF FAMILY

The everyday functioning of a family is directly shaped by its gender dynamics<sup>2</sup>. The division of labor based on gender is a core element of these dynamics, influencing the daily responsibilities of adult family members. While different families may adopt slightly varied approaches to labor division, a more widely accepted model often prevails within society. These models operate within contexts that accommodate diverse perspectives but typically reflect dominant societal norms.

Although family gender dynamics encompass various aspects, their fundamental contours are defined by the roles and responsibilities traditionally assigned to men and women. To explore public opinion on this matter, respondents were asked to share their views on the statement: ***“It is a man’s role to provide for the family, while a woman’s role is to manage household chores.”*** This statement reflects a traditional perspective on family roles.

The survey results revealed that 68.3% of respondents fully agreed with the statement, and 18.8% mostly agreed. Meanwhile, 7.5% completely disagreed, and 5.2% mostly disagreed. Overall, 87.1% of respondents expressed agreement with this traditional view of gender roles, while 12.7% disagreed.

A breakdown by gender showed that men were more likely than women to fully support the traditional perspective. Conversely, women were more likely to disagree. Among men, 74.2% fully agreed with the statement, while 14.0% mostly agreed, amounting to a total of 88.2% support. Among women, these figures were 62.9% and 23.3%, respectively, resulting in a slightly lower overall agreement rate of 86.2%.

When analyzed by marital status, married respondents were the most supportive of traditional gender roles, with 88.2% expressing agreement. Divorced respondents, however, were the least supportive, with only 33.3% fully agreeing.

The age group analysis revealed that those aged 46-55 were the most likely to agree with the statement (91.4%), while the youngest group, aged 18-25, showed the least agreement (78.4%).

As respondents’ education levels increased, agreement with the statement decreased. For example, 79.3% of those with secondary education fully agreed with the statement, compared to 62.0% of those with vocational education and 51.0% of those with higher education. Similarly, the proportion of respondents who completely disagreed rose with educational attainment, from 3.9% among those with secondary education to 12.0% among those with higher education.

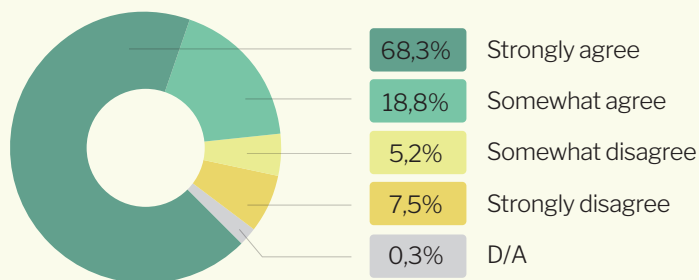
Differences were also observed between rural and urban respondents. In rural areas, 80.8% of respondents fully agreed with the statement, and 14.2% mostly agreed. In urban areas, these figures were 62.3% and 22.4%, respectively, reflecting a less traditional view in cities.

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<sup>2</sup> Gender arrangement refers to the interplay between institutional structures and daily practices, analyzed through the lens of gender. It is a concept firmly established in sociological discourse, encompassing both social institutions and lived experiences. Within this framework, the division of labor—including within families—constitutes one of the structural mechanisms of gender dynamics (Connell R., *Theory of Gender and Power*, 1987: 111-143).



**MAN'S ROLE IS TO PROVIDE  
FOR THE FAMILY, WHILE  
WOMAN'S ROLE IS TO MANAGE  
HOUSEHOLD CHORES**



	Strongly agree	Somewhat agree	Somewhat disagree	Strongly disagree	D/A
Male	74,2%	14,0%	5,9%	5,4%	0,5%
Female	62,9%	23,3%	4,5%	9,4%	0,0%
Single	56,0%	28,0%	10,0%	6,0%	0,0%
Married	72,5%	15,7%	4,6%	7,2%	0,0%
Divorced	33,3%	41,7%	0,0%	25,0%	0,0%
Widowed	60,0%	25,0%	5,0%	5,0%	5,0%
18-25 years	54,1%	24,3%	13,5%	8,1%	0,0%
26-35 years	67,5%	16,3%	6,3%	10,0%	0,0%
36-45 years	69,5%	19,5%	0,0%	11,0%	0,0%
46-55 years	71,4%	20,0%	5,7%	2,9%	0,0%
56-65 years	72,8%	14,8%	3,7%	7,4%	1,2%
66+ years	67,6%	20,6%	8,8%	2,9%	0,0%
Secondary education	79,3%	12,8%	3,9%	3,9%	0,0%
Vocational education	62,0%	22,8%	2,5%	11,4%	1,3%
Higher education	51,0%	27,0%	10,0%	12,0%	0,0%
Village	80,8%	14,2%	2,5%	2,5%	0,0%
Town	65,0%	12,5%	12,5%	10,0%	0,0%
City	62,3%	22,4%	5,3%	9,6%	0,4%



# SOCIAL EXPECTATIONS FOR WOMEN

Social norms regarding women's lifestyles are influenced by the dominant values of society, as well as the current opportunities and demands of the social structure. As in many other areas, varying perspectives on this issue coexist within society, often competing with one another. While dominant perceptions often align with the prevailing gender contract,<sup>3</sup> they may at times diverge from or even oppose it.

To better understand existing social expectations for women within modern public discourse, respondents were asked to choose which of the following three views they most agreed with: **1) a woman's primary role is to care for her family and children; 2) women should actively participate in professional and public life; 3) women should be active in both professional and family life.**

The results revealed that 14.3% of respondents believed a woman's primary role is to care for her family and children, 4.6% emphasized women's participation in professional and public life, and a significant 79.7% stated that women should actively engage in both professional and family life.

The responses highlighted notable gender differences. Among men, 20.7% agreed that a woman's main role is family care, compared to 8.1% of women. Conversely, the belief that women should be active in both domains was more prevalent among women (88.2%) than men (71.2%).

Age groups also displayed differences in their perspectives. Those aged 26–35 most often held the traditional view that a woman's primary responsibility is family care (20.8%), while the youngest group, aged 18–25, had the lowest proportion agreeing with this view (8.6%). The belief in women's active involvement in both public and family life was most strongly supported by respondents aged 66 and older (87.8%) and least supported by those aged 26–35 (76.6%).

Educational attainment also had a clear impact on responses. Agreement with the importance of women's dual roles in professional and family life increased with education level: 73.4% among those with secondary education, 85.2% among those with vocational training, and 93.7% among those with higher education. Conversely, agreement with the view that a woman's primary responsibility is family care decreased with higher education levels: 20.2% among those with secondary education, 7.4% among those with vocational training, and 4.2% among those with higher education.

Traditional views of women's roles were most common in semi-urban areas (22.9%), while support for women's active involvement in both public and family life was highest in urban areas (83.1%).

Employment status also played a role in shaping opinions. The belief in the importance of women's dual activity in both spheres was most strongly supported by two groups: those working in the public sector (84.3%) and homemakers (85.7%). In contrast, the view that a woman's primary role is to care for her family was more prevalent among those engaged in individual entrepreneurial activities (26.3%) and among unemployed individuals seeking work (28.2%).

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<sup>3</sup> The gender contract refers to a set of roles and practices influenced by state policies, economic structures, norms, and ideologies. In modern society, the gender contract is shaped by the division of paid labor and private responsibilities, which are further influenced by state social policies (such as support for parenthood and maternity), market regulations, family structures, and more. Within the family sphere, the gender contract determines who manages household responsibilities and how resources are allocated for childcare (Zdravomyslova E., Temkina A., 12 Lectures on Gender Sociology, 2015:321).



## WHICH OF THESE STATEMENTS ABOUT WOMEN DO YOU AGREE WITH?

Women's main role is caring for family and children	<div><div></div></div>	14,3%
Women should engage in work and social life	<div><div></div></div>	4,6%
Women should balance both work and family life	<div><div></div></div>	79,7%

	Women's main role is caring for family and children	Women should engage in work and social life	Women should balance both work and family life
Male	20,7%	6,0%	71,2%
Female	8,1%	3,2%	88,2%
Single	16,1%	5,4%	75,0%
Married	13,6%	4,9%	80,3%
Divorced	9,1%	0,0%	90,9%
Widowed	18,9%	2,7%	78,4%
18-25 years	8,6%	8,6%	80,0%
26-35 years	20,8%	1,3%	76,6%
36-45 years	11,3%	8,5%	78,9%
46-55 years	18,3%	4,2%	77,5%
56-65 years	12,7%	5,6%	81,7%
66+ years	9,8%	0,0%	87,8%
Secondary education	20,2%	5,0%	73,4%
Vocational education	7,4%	7,4%	85,2%
Higher education	4,2%	2,1%	93,7%
Village	18,9%	4,9%	74,6%
Town	22,9%	0,0%	77,1%
City	10,3%	5,2%	83,1%
Public sector	12,4%	3,4%	84,3%
Private sector	14,5%	3,6%	78,2%
Individual/self-employment	26,3%	2,6%	71,1%
Homemaker	12,5%	1,8%	85,7%
Student	0,0%	28,6%	71,4%
Retired	7,5%	4,5%	86,6%
Unemployed, actively seeking job	28,2%	5,1%	66,7%
Unemployed, not actively seeking job	8,3%	16,7%	66,7%

# PATERNITY LEAVE

Social expectations around parenting and child care have shifted considerably over time. Before women began entering the workforce in large numbers, traditional gender roles prevailed in families. Fathers were primarily seen as breadwinners and protectors, while mothers managed household tasks and cared for children. Over the past century, significant structural changes—such as women’s increased participation in the workforce, their financial contributions to households, and the rise of nuclear families—have introduced new challenges to child care that were not relevant in earlier periods. One such issue is the organization of direct parental care.

In Azerbaijan, Article 130 of the Labor Code grants fathers up to 14 days of unpaid leave following the birth of a child. Recently, discussions have emerged about making this leave paid. A survey exploring public attitudes toward paternity leave revealed that 57.5% of respondents supported it, 19.1% opposed it, 18.3% were neutral, and 5.2% were undecided.

Support for paternity leave was higher among men (60.2%), single (60.0%) and divorced (60.8%) respondents, younger individuals aged 18–25 (78.4%), those with vocational-technical education (60.8%), residents of settlement-type areas (60.0%), and respondents with one child (72.5%).

## POINTS AGAINST PATERNITY LEAVE

Additional questions were posed to better understand opposition to paternity leave. Respondents were presented with three main reasons, along with an option to provide their own explanation. The findings showed that 39.2% believe child care is a woman’s responsibility, whereas 33.8% think paternity leave could negatively impact the family’s financial situation and 21.6% feel fathers cannot adequately care for infants.

Men were more likely to cite financial concerns (37.1%), while women more frequently viewed child care as a woman’s responsibility (41.0%) or doubted fathers’ ability to care for infants (23.1%).

Among age groups, respondents aged 18–25 were the most concerned about financial harm (66.7%), while those aged 56–65 were the least concerned (9.1%). Notably, the 56–65 age group had the highest proportion (50.0%) of individuals who viewed child care as a woman’s duty, while this view was least common among those aged 36–45 (20.0%).

Educational background also influenced perspectives. Those with vocational education most often saw child care as a woman’s role (50.0%), while this view was less common among respondents with higher education (26.1%). On the other hand, respondents with higher education were more likely to cite financial harm (43.5%) compared to those with vocational education (25.0%).

The belief that fathers cannot provide adequate care for infants was less popular overall, with 23.7% of respondents with secondary education, 16.7% with vocational education, and 21.7% with higher education agreeing with this view.

Respondents from rural areas most often cited child care as a woman’s responsibility (35.0%).



## ATTITUDE TOWARDS PATERNITY LEAVE

Positive Neutral Negative D/A

57.5%

18.3%

19.1%

5.2%

	Positive	Neutral	Negative	D/A
Male	60,2%	16,1%	18,8%	4,8%
Female	55,0%	20,3%	19,3%	5,4%
Single	60,0%	20,0%	20,0%	0,0%
Married	55,2%	18,2%	18,7%	7,9%
Divorced	60,8%	20,3%	15,2%	3,8%
Widowed	59,0%	17,0%	23,0%	1,0%
18-25 years	78,4%	13,5%	8,1%	0,0%
26-35 years	67,5%	13,8%	15,0%	3,8%
36-45 years	47,6%	25,6%	18,3%	8,5%
46-55 years	51,4%	21,4%	22,9%	4,3%
56-65 years	50,6%	17,3%	27,2%	4,9%
66+ years	64,7%	11,8%	14,7%	8,8%
Secondary education	55,2%	8,2%	18,7%	7,9%
Vocational education	60,8%	20,3%	15,2%	3,8%
Higher education	59,0%	17,0%	23,0%	1,0%
Village	54,2%	20,0%	16,7%	9,2%
Town	60,0%	15,0%	20,0%	5,0%
City	58,8%	18,0%	20,2%	3,1%
No children	68,1%	18,8%	11,6%	1,4%
One child	72,5%	9,8%	13,7%	3,9%
Two children	49,3%	23,3%	20,5%	6,8%
Three children	55,4%	14,1%	25,0%	5,4%
Four or more children	53,3%	20,0%	20,0%	6,7%

### POINTS AGAINST PATERNITY LEAVE

It may harm the family's finances		33,8%
Fathers can't provide the necessary care for infants		21,6%
Childcare is a woman's responsibility		39,2%
Other		2,7%
D/A		2,7%

# WHAT JUSTIFIES DIVORCE

Recent trends in divorce statistics<sup>4</sup> have raised public concerns, often leading to discussions on the issue. While attitudes towards divorce vary across different societies, it is generally considered rather undesirable. Even in countries with the most liberal views on personal life, the consequences of divorce on both a personal and social level are well-known. As a result, there is a strong focus on studying the issue and providing professional support to individuals and families.

However, despite the high value placed on the family institution, certain situations that inevitably lead to divorce are seen as unavoidable in our society. In these cases, divorce does not provoke as much public disapproval. These are the circumstances that legitimize divorce in the eyes of the social environment, meaning that in such cases, the separation of husband and wife is widely understood and accepted.

To explore which situations are considered to legitimize divorce, respondents were asked a specific question and given the option to select up to three answers. Among the most cited factors legitimizing the decision to divorce, the highest percentage referred to problems with drug addiction and alcoholism within the family (51.6%). The second most commonly mentioned factor was domestic violence (27.3%). Despite the increase in divorce statistics, the significant role that family relationships play for individuals is reflected in the high frequency of these "serious" reasons being chosen. Other responses included personal incompatibility (16.4%) and extramarital affairs (16.4%).

Moreover, data revealed significant differences in responses across various sociodemographic groups. Among those who considered domestic violence and abuse as a legitimizing factor for divorce, women were more likely to mention it than men. Specifically, 33.8% of women and 20.6% of men selected this option. This reflects a notable gender difference in sensitivity to violence. Another important observation is the age difference in perceptions of domestic violence. Younger respondents were more sensitive to this issue, with 34% of those under 35 selecting it as a key factor, compared to only 20% of those over 55. For comparison, no significant age-related differences were noted in sensitivity to drug addiction and alcoholism.

In urban areas, respondents were more likely to cite drug addiction, alcoholism, and domestic violence as reasons for legitimizing divorce. In rural areas, respondents were more likely to mention character incompatibility and interference from other relatives as contributing factors. Additionally, those who believed that family should always be preserved were more common among rural respondents.

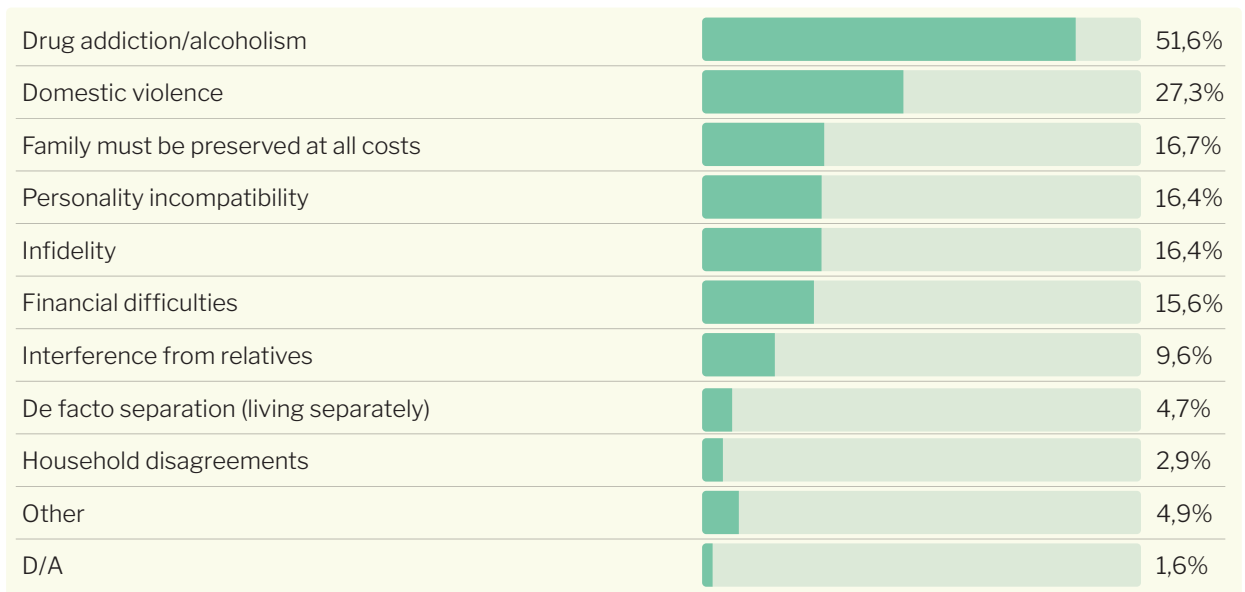
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<sup>4</sup> In recent years, the ratio between the number of marriages and divorces registered annually in Azerbaijan has decreased, but public discussions often overlook factors such as the demographic structure of the population. For example, the smaller number of people reaching marriageable age compared to previous years. According to statistical analysis of the family status of numerous survey participants by the Social Research Center, 14.5% were single, 75% were married, 7% were widowed, and 3.5% were divorced.





## WHEN IS DIVORCE JUSTIFIED?



	Drug addiction/ alcoholism	Domestic violence	Family must be preserved at all costs	Personality incompatibility	Infidelity	Financial difficulties	Interference from relatives	De facto separation (living separately)	Household disagreements
Male	44,4%	20,6%	19,6%	16,9%	11,1%	15,9%	10,1%	5,3%	2,6%
Female	58,5%	33,8%	13,8%	15,9%	21,5%	15,4%	9,2%	4,1%	3,1%
Single	50,0%	37,0%	13,0%	14,8%	22,2%	13,0%	14,8%	11,1%	5,6%
Married	51,1%	26,1%	17,3%	17,3%	15,8%	14,4%	8,1%	4,2%	2,5%
Divorced	61,5%	15,4%	7,7%	0,0%	30,8%	38,5%	7,7%	0,0%	0,0%
Widowed	58,3%	28,1%	18,8%	18,8%	6,3%	21,9%	15,6%	0,0%	3,1%
18-25 years	50,0%	33,3%	20,8%	12,5%	25,0%	16,7%	16,7%	8,3%	4,2%
26-35 years	54,9%	33,8%	12,7%	14,1%	21,1%	9,9%	12,7%	8,5%	1,4%
36-45 years	47,5%	32,5%	12,5%	20,0%	22,5%	16,3%	8,8%	6,3%	0,0%
46-55 years	61,8%	27,9%	20,6%	13,2%	19,1%	14,7%	7,4%	4,4%	1,5%
56-65 years	46,8%	18,2%	20,8%	16,9%	10,4%	20,8%	1,3%	1,3%	2,6%
66+ years	48,4%	21,0%	16,1%	17,7%	4,8%	14,5%	17,7%	1,6%	9,7%
Secondary education	49,5%	25,2%	18,0%	14,1%	15,0%	17,5%	9,2%	4,4%	1,5%
Vocational education	51,6%	29,0%	16,1%	14,5%	9,7%	19,4%	12,9%	3,2%	3,2%
Higher education	55,7%	33,0%	14,2%	21,7%	24,5%	10,4%	8,5%	6,6%	5,7%
Village	44,4%	21,5%	19,3%	22,2%	15,6%	11,1%	11,1%	4,4%	3,0%
Town	56,0%	26,0%	4,0%	16,0%	14,0%	18,0%	8,0%	6,0%	0,0%
City	55,3%	31,7%	15,1%	12,6%	17,6%	18,1%	9,0%	4,5%	3,5%

# WHAT PREVETS DIVORCE

There are not only circumstances that lead to divorce, sometimes making it more socially acceptable, but also factors that prevent it from occurring. These factors serve as internal family resources or stem from the broader social context, playing a crucial role in preserving the stability of the family institution.

To identify the elements that might prevent the dissolution of marriage, respondents were asked a relevant question. The most significant reason cited for staying in a marriage, with a striking percentage difference compared to other factors, was **the presence of minor children** (53.9%). This finding reflects the child-centeredness of Azerbaijani families, where children's needs, physical and emotional development take precedence over other family matters, including marital disagreements. Notably, 48.7% of male respondents and 59.0% of female respondents selected this answer. Breaking it down further, those who most frequently cited minor children as a decisive factor included unmarried individuals (59.3%), respondents aged 26-35 (66.2%), those with vocational education (64.5%), and individuals from suburbs (60.0%).

A content analysis of the responses categorized under "Other" highlighted the importance of interpersonal communication and positive emotional connections between spouses.

Following closely behind, with 13.0% each, were two contrasting answers: "Professional family therapy" and "Nothing can prevent divorce." The choice of professional therapy suggests a significant portion of respondents recognize the need for modern, rational approaches to resolving family issues. This preference was particularly pronounced among younger participants, indicating a growing demand for innovative, solution-oriented methods in family conflict resolution. Interestingly, men (16.4%) were more likely than women (9.7%) to emphasize the importance of professional help.

Notably, those who viewed family therapy as an option were predominantly single (25.9%) and aged 18-25 (25.0%). On the other hand, those who highlighted the role of social disapproval in preventing divorce were more likely to be divorced individuals (23.1%) and respondents aged 36-45 (16.3%). Attitudes toward social stigma were relatively consistent between urban and rural populations, with 10.6% of rural respondents and 8.9% of urban respondents considering it a deterrent.

The relatively high selection rate for the response "Nothing can prevent divorce" suggests a perception of divorce as a legitimate means of ending a marriage. This perspective was notably more prevalent among urban respondents (17.6%) than rural ones (9.6%). This trend is unsurprising, as a more accepting attitude toward divorce is often associated with modernization—an influence that typically originates in urban environments before spreading more broadly.



## WHAT CAN PREVENT A FAMILY FROM DIVORCING?

Having minor children	<div><div></div></div>	53,9%
Professional family support (e.g., family therapists)	<div><div></div></div>	13,0%
National and religious traditions	<div><div></div></div>	9,9%
Social disapproval	<div><div></div></div>	9,4%
Financial dependence between spouses	<div><div></div></div>	6,3%
Difficulty in asset division	<div><div></div></div>	1,8%
Other	<div><div></div></div>	16,7%
Nothing can prevent divorce	<div><div></div></div>	13,0%
D/A	<div><div></div></div>	6,5%

	Having minor children	Professional family support (e.g., family therapists)	National and religious traditions	Social disapproval	Financial dependence between spouses	Difficulty in asset division	Nothing can prevent divorce
Male	48,7%	16,4%	12,2%	10,6%	6,3%	2,1%	11,1%
Female	59,0%	9,7%	7,7%	8,2%	6,2%	1,5%	14,9%
Single	59,3%	25,9%	13,0%	9,3%	5,6%	1,9%	14,8%
Married	54,6%	10,9%	9,9%	9,9%	5,6%	1,8%	12,7%
Divorced	46,2%	15,4%	15,4%	23,1%	15,4%	0,0%	15,4%
Widowed	43,8%	9,4%	3,1%	0,0%	9,4%	3,1%	12,5%
18-25 years	45,8%	25,0%	12,5%	12,5%	8,3%	0,0%	25,0%
26-35 years	66,2%	8,5%	8,5%	4,2%	5,6%	1,4%	12,7%
36-45 years	53,8%	16,3%	8,8%	16,3%	7,5%	1,3%	12,5%
46-55 years	63,2%	11,8%	17,6%	10,3%	5,9%	5,9%	11,8%
56-65 years	44,2%	7,8%	10,4%	7,8%	7,8%	1,3%	6,5%
66+ years	45,2%	17,7%	3,2%	11,3%	3,2%	0,0%	19,4%
Secondary education	52,9%	9,2%	8,3%	8,7%	3,9%	1,5%	11,7%
Vocational education	64,5%	12,9%	9,7%	11,3%	9,7%	0,0%	6,5%
Higher education	51,9%	19,8%	13,2%	9,4%	8,5%	3,8%	18,9%
Village	54,1%	11,1%	8,1%	8,9%	8,1%	2,2%	9,6%
Town	60,0%	16,0%	10,0%	2,0%	6,0%	2,0%	6,0%
City	52,3%	13,6%	11,1%	10,6%	5,0%	1,5%	17,6%

# RELEVANCE OF DOMESTIC VIOLENCE

Domestic violence is recognized as a global social issue and is one of the policy priorities for various countries. In Azerbaijan, alongside the legislative framework aimed at preventing domestic violence, the annual 16-day campaign on this matter has become a tradition. The solution to any social problem begins with its recognition by the members of society, who must acknowledge its significance and the importance of addressing it. In this regard, the survey first asked respondents: **"How significant do you think the issue of domestic violence is for our society?"** According to the results, 61.5% of respondents consider the issue to be significantly important, 6.8% do not view it as significant, and 31.3% stated they had not thought about it.

Women are more likely than men to consider domestic violence an important societal issue, while a larger proportion of men (37.4%) than women (25.9%) stated they had not thought about it. Specifically, 66.8% of women and 55.3% of men responded positively to the question. Among those who considered it unimportant, 6.1% were men and 7.3% were women.

Marital status also plays a role, with married (64.5%) and divorced (64.3%) respondents being more likely to recognize the significance of domestic violence compared to unmarried individuals (45.8%).

Interestingly, respondents aged 18-25 were the least likely to consider the issue significant (50.9%) and the most likely to have never thought about it (49.1%), compared to an average of 27.7% for other age groups. On the other hand, the age group of 46-55 showed the highest awareness of domestic violence, with 66.7% acknowledging its importance. Those aged 66 and above were more likely to view it as less significant, with 23.1% selecting that option.

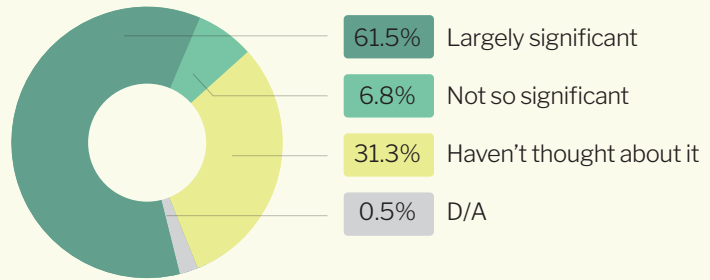
The data also suggests that awareness of domestic violence increases with education level. The higher the respondent's level of education, the more likely they are to view domestic violence as a significant issue. Furthermore, the likelihood of not having thought about the issue decreases as education level increases.

Housewives showed the highest sensitivity to domestic violence, with 73.5% considering it significant—markedly higher than other occupational groups. Those working in the public sector came second, with 65.2% recognizing its importance. Interestingly, the proportion of respondents in these two groups who claimed to have never thought about the issue (24.2% for housewives and 24.1% for public sector workers) is significantly lower than that of other groups.

Lastly, urban residents were more likely to recognize the issue of domestic violence as significant (65.3%), while rural residents were more likely to claim they had never thought about it (37.3%).



## HOW SIGNIFICANT IS THE DOMESTIC VIOLENCE ISSUE FOR OUR SOCIETY?



	Largely significant	Not so significant	Haven't thought about it	D/A
Male	55,3%	6,1%	37,4%	1,1%
Female	66,8%	7,3%	25,9%	0,0%
Single	52,8%	1,4%	45,8%	0,0%
Married	64,5%	7,8%	27,0%	0,7%
Divorced	64,3%	14,3%	21,4%	0,0%
Widowed	53,6%	7,1%	39,3%	0,0%
18-25 years	50,9%	0,0%	49,1%	0,0%
26-35 years	63,9%	7,4%	27,9%	0,8%
36-45 years	63,5%	6,8%	29,7%	0,0%
46-55 years	66,7%	8,2%	25,0%	0,0%
56-65 years	62,1%	3,4%	32,8%	1,7%
66+ years	53,8%	23,1%	23,1%	0,0%
Secondary education	57,1%	6,1%	36,2%	0,5%
Vocational education	58,2%	5,5%	36,4%	0,0%
Higher education	70,3%	8,6%	20,3%	0,8%
Village	57,1%	4,8%	37,3%	0,8%
Town	53,3%	10,3%	35,9%	0,0%
City	65,3%	7,3%	26,9%	0,5%

# RESPONSIBILITY IN DOMESTIC VIOLENCE CASES

Violence not only harms the victim's dignity and identity but also distances the perpetrator from their own humanity. In theory, this seems obvious, yet societal attitudes toward violence are often conflicted. People sometimes point to the victim's personality or behavior as if to justify the violence. In some cases, the focus shifts away from the act itself, leading to victim blaming. These tendencies, rooted in universal psychological mechanisms, make it harder to address domestic violence effectively and often discourage victims from seeking help.

To shed light on perceptions of responsibility in domestic violence cases, respondents were asked, **"If domestic violence occurs within a family, who do you think is responsible?"** The results showed that 29.2% believe the perpetrator is fully responsible, while 19.8% think the perpetrator is mainly to blame—making a total of 49.0% who place primary responsibility on the perpetrator. On the other hand, 4.9% believe the victim is entirely responsible, and 9.1% think the victim is mostly to blame. Additionally, 34.4% see both sides as equally responsible, while 7.6% were unsure or did not provide a clear answer.

Gender differences can be observed in the responses. Men are more likely than women to attribute responsibility for domestic violence to the victim, with 12.2% of men and 6.3% of women agreeing with this view. The belief that both parties are equally responsible shows little gender variation and is statistically insignificant (34.6% of men and 34.1% of women). Among those who believe the perpetrator is entirely to blame, there is approximately a 10.0% difference between men and women: 53.7% of women and 43.6% of men share this opinion.

Additionally, widowed respondents are more likely to think that only the perpetrator should bear responsibility (35.7%). The difference in views between married and divorced respondents is minimal. However, among divorced respondents, there is no one who believes the victim is fully to blame, unlike other groups. Among those who believe the victim is fully responsible, individuals with higher education are less likely to hold this view (4.7%), while it is more common among those with secondary or technical vocational education, with rates of 11.7% and 9.1%, respectively. However, when it comes to those who attribute full responsibility to the perpetrator, respondents with varying levels of education show similar results.

When it comes to living location, interesting differences emerge. Among respondents who believe the perpetrator is entirely responsible, 51.6% are from villages, 59.3% from cities, and only 38.5% from towns. On the other hand, 10.4% of rural respondents, 6.9% of urban respondents, and 17.9% of suburban respondents believe the responsibility lies with the victim. Finally, respondents from urban areas (38.4%) were more likely to believe both parties share equal responsibility.



## WHO HOLDS RESPONSIBILITY IN CASES OF DOMESTIC VIOLENCE?

Entirely the perpetrator	<div><div></div></div>	29.2%
Primarily the perpetrator	<div><div></div></div>	19.8%
Both the perpetrator and the victim share equal responsibility	<div><div></div></div>	34.4%
Primarily the victim	<div><div></div></div>	4.2%
Entirely the victim	<div><div></div></div>	4.9%
D/A	<div><div></div></div>	7.6%

	Entirely the perpetrator	Primarily the perpetrator	Both the perpetrator and the victim share equal responsibility	Primarily the victim	Entirely the victim	D/A
Male	26,3%	17,3%	34,6%	6,1%	6,1%	9,5%
Female	31,7%	22,0%	34,1%	2,4%	3,9%	5,9%
Single	31,9%	22,2%	36,1%	0,0%	5,6%	4,2%
Married	27,8%	19,6%	34,1%	5,2%	4,8%	8,5%
Divorced	28,6%	21,4%	35,7%	7,1%	0,0%	7,1%
Widowed	35,7%	14,3%	32,1%	3,6%	7,0%	7,2%
18-25 years	34,5%	23,6%	34,5%	0,0%	3,6%	3,6%
26-35 years	20,5%	21,3%	43,4%	2,5%	5,7%	6,6%
36-45 years	24,3%	18,9%	37,8%	6,8%	8,1%	4,1%
46-55 years	37,5%	20,8%	20,8%	10,4%	2,1%	8,3%
56-65 years	41,4%	20,7%	17,2%	1,7%	5,2%	13,8%
66+ years	30,8%	3,8%	46,2%	7,7%	0,0%	11,5%
Secondary education	29,6%	19,4%	31,1%	6,6%	5,1%	8,2%
Vocational education	34,5%	16,4%	30,9%	3,6%	5,5%	9,1%
Higher education	27,3%	21,9%	41,4%	0,8%	3,9%	4,7%
Village	29,4%	22,2%	27,8%	4,8%	5,6%	10,3%
Town	23,1%	15,4%	33,3%	12,8%	5,1%	10,3%
City	30,1%	19,2%	38,4%	2,3%	4,6%	5,5%



# TOLERANCE FOR DOMESTIC VIOLENCE

The way society approaches domestic violence plays a crucial role in combating it. The higher the intolerance towards violence in society, the more effective the measures taken to address it. To assess the general attitude of the population toward domestic violence, respondents were presented with two statements and asked to choose one. The statements were: **"Violence should never be used in family relationships"** and **"In some cases, applying violence in the family is inevitable."**

Among those surveyed, 77.1% rejected any form of violence in the family, while 21.9% believed that in certain situations, it was unavoidable. A small percentage (1.0%) struggled to answer the question. The demographic breakdown of the responses reveals interesting trends.

Men were about twice as likely as women to believe that violence in the family could sometimes be inevitable. Among men, 30.2% selected this response, while only 14.6% of women did the same. Regarding those who rejected violence in the family entirely, 67.6% of male respondents and 85.4% of female respondents chose this option.

Notably, among respondents who were divorced, a higher percentage (42.9%) accepted the idea that violence could sometimes be acceptable in the family, compared to other groups. The least agreement with this statement came from widowed respondents (14.3%), and this group also had the highest percentage (85.7%) of those who rejected any form of violence in the family. The group with the lowest agreement with the idea of the unacceptability of family violence was the divorced group, with 57.1% in agreement.

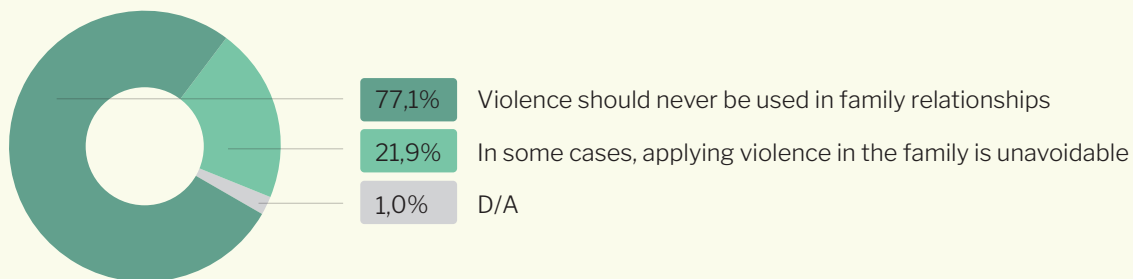
In terms of age, respondents aged 66 and older showed the highest intolerance towards domestic violence, with 96.2% rejecting any form of violence in the family. None of the respondents in this age group selected the second statement. High levels of intolerance were also seen in the 18-25 and 56-65 age groups, with 83.6% and 84.5%, respectively, agreeing that violence is unacceptable. The age group with the lowest percentage of those rejecting family violence was the 36-45 age group, where 68.9% agreed with the unacceptability of violence, and 31.1% considered it unavoidable in some cases.

Respondents with different levels of education showed nearly equal percentages of acceptance or rejection regarding domestic violence.

The analysis of the responses by place of residence reveals that, contrary to some stereotypes, the attitudes toward domestic violence were quite similar among respondents from both rural and urban areas. In rural areas, 78.6% of respondents rejected violence in the family, while the figure for urban areas was 78.1%. The percentage of respondents agreeing that violence could be unavoidable in certain cases was 18.3% in rural areas and 21.9% in urban areas. A small percentage of rural respondents (3.2%) had difficulty answering. Interestingly, respondents from suburban areas stood out significantly, with 66.7% rejecting violence in the family, while 33.3% thought it might be unavoidable in certain situations.



## ATTITUDES TOWARD DOMESTIC VIOLENCE



	Violence should never be used in family relationships	In some cases, applying violence in the family is unavoidable	D/A
Male	67,6%	30,2%	2,2%
Female	85,4%	14,6%	0,0%
Single	80,6%	19,4%	0,0%
Married	76,3%	22,2%	1,5%
Divorced	57,1%	42,9%	0,0%
Widowed	85,7%	14,3%	0,0%
18-25 years	83,6%	16,4%	0,0%
26-35 years	72,1%	27,0%	0,8%
36-45 years	68,9%	31,1%	0,0%
46-55 years	77,1%	20,8%	2,1%
56-65 years	84,5%	15,5%	0,0%
66+ years	96,2%	0,0%	3,8%
Secondary education	77,6%	21,4%	1,0%
Vocational education	76,4%	21,8%	1,8%
Higher education	77,3%	21,9%	0,8%
Village	78,6%	18,3%	3,2%
Town	66,7%	33,3%	0,0%
City	78,1%	21,9%	0,0%

# INTEREST IN FAMILY HISTORY



In an era of globalization, migration, the rise of nuclear families, and a gradual decline in communication between relatives, knowledge of one's family history and awareness of ancestral identity plays a significant role in protecting individuals from issues such as alienation and loneliness. The preservation of family history and its transmission depends on the interest in this history, as well as the sensitivity with which individuals approach it. This interest also correlates with a willingness to engage in activities aimed at gaining more knowledge about one's family.

In one of the surveys conducted, respondents were asked, **"Have you been interested in your family tree?"** Among the answers, 52.9% stated that they were interested and had researched their family tree, 11.5% were interested but had not researched it, and 35.5% said they had no particular interest. Those who had researched their family tree were mostly men (59.6%), while women were more likely to express a lack of interest (40.3%).

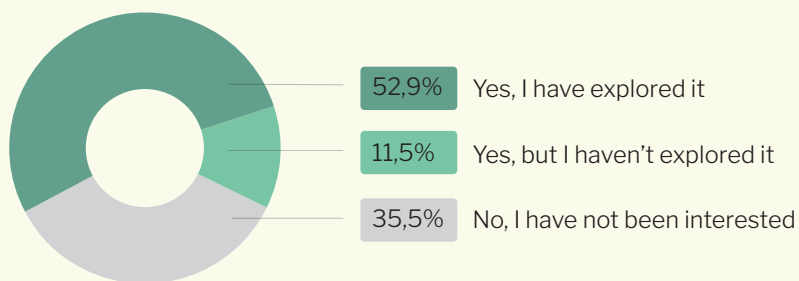
The age breakdown shows that nearly half (48.7%) of respondents aged 18-25 had both shown interest and conducted research, though, compared to all other age groups, this group also had the highest percentage of those claiming no particular interest, at 41.0%.

Those most actively engaged in researching their family tree were individuals with higher education (55.0%). Among those with secondary education, 51.9% reported being interested and conducting research, but 37.9% stated they had no special interest, a notably higher percentage compared to other groups.

Additionally, among respondents from villages, 57.6% had shown interest and explored their family history—the highest recorded percentage. In contrast, only 49.0% of city residents had done the same, while a notably higher share of them (37.5%) expressed no particular interest in family history.



## HAVE YOU BEEN INTERESTED IN YOUR FAMILY TREE?



	Yes, I have explored it	Yes, but I haven't explored it	No, I have not been interested
Male	59,6%	9,7%	30,3%
Female	46,4%	13,3%	40,3%
18-25 years	48,7%	10,3%	41,0%
26-35 years	52,7%	7,5%	39,8%
36-45 years	58,1%	17,6%	24,3%
46-55 years	40,6%	18,8%	40,6%
56-65 years	56,5%	3,2%	38,7%
66+ years	59,6%	11,5%	28,8%
Secondary education	51,9%	9,8%	37,9%
Vocational education	50,9%	12,7%	36,4%
Higher education	55,0%	14,4%	30,6%
Village	57,6%	7,9%	34,5%
Town	56,8%	16,2%	27,0%
City	49,0%	13,5%	37,5%

# GENERATIONAL AWARENESS AND FAMILY UNITY

Intergenerational continuity and a sense of connection are crucial for maintaining family solidarity. This sense of connection requires knowing about the previous generations of the family, their biographies, interests, tastes, personalities, and significant events in their lives. The more an individual knows about the family tree, the stronger their sense of attachment to their family and roots is likely to be.

In one of the surveys, respondents were asked, **"How many generations of your family do you know?"** Of the respondents, 40.6% reported knowing two generations— their parents and grandparents, 36.2% knew three generations— their parents, grandparents, and great-grandparents, and 18% knew four generations, including those even further back. However, 4.9% of participants indicated that they were unaware of any generations prior to their parents.

There were notable gender differences in responses regarding knowledge of previous generations. Among male respondents, 33.5% claimed to know two generations, while 48% of female respondents reported the same. More men than women indicated knowing three or four generations— 38.3% of men knew three generations, and 22.9% knew four generations. In comparison, 34.2% of women knew three generations, and only 13.3% knew four.

Age-based breakdowns show that those who knew only one generation were mostly within the 18-25 age group (10.3%). Respondents who knew two generations were primarily in the 26-35 age group (48.4%), while those who knew three generations were more common in the 46-55 age group (42.2%). Respondents who knew four generations were more likely to be in the 56-65 age group (27.4%).

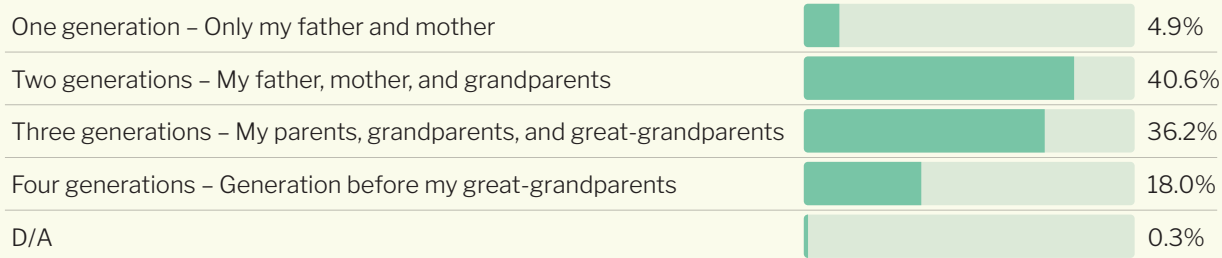
The survey revealed that individuals with secondary or vocational education were more likely to know two generations of their family (43.9% and 49.1%, respectively), whereas individuals with higher education were more likely to know three generations (45.0%).

Among respondents from rural areas, those who knew four generations of their family were more common, while urban residents were more likely to know three generations. Respondents from suburban areas were significantly more likely than both rural and urban respondents to report knowing only one generation— their parents.





## HOW MANY GENERATIONS OF YOUR FAMILY DO YOU KNOW?



	One generation – Only my father and mother	Two generations – My father, mother, and grandparents	Three generations – My parents, grandparents, and great-grandparents	Four generations – Generation before my great-grandparents
Male	5,3%	33,5%	38,3%	22,9%
Female	4,6%	48,0%	34,2%	13,3%
18-25 years	10,3%	41,0%	35,9%	12,8%
26-35 years	4,3%	48,4%	32,3%	15,1%
36-45 years	2,7%	33,8%	40,5%	23,0%
46-55 years	1,6%	43,8%	42,2%	12,5%
56-65 years	6,5%	37,1%	29,0%	27,4%
66+ years	7,7%	38,5%	38,4%	15,4%
Secondary education	5,1%	43,9%	33,2%	17,8%
Vocational education	7,3%	49,1%	32,7%	10,9%
Higher education	2,7%	30,6%	45,0%	20,7%
Village	3,6%	41,0%	34,5%	20,9%
Town	10,8%	40,5%	29,7%	18,9%
City	4,8%	40,4%	38,5%	15,9%





# HEIRLOOMS AND FAMILY LEGACY



Family memory is not only preserved through stories passed down from generation to generation, shared recollections, and family narratives but also through material objects that carry the legacy of previous generations. These objects may sometimes hold significant monetary value, while in other cases, their worth lies not in their material value but in their ability to safeguard family heritage. Some items even carry deeply personal significance, known and appreciated only by their owners.

Objects that embody family memories and intergenerational continuity serve as symbolic links between individuals and their ancestry. Through these heirlooms, each new generation reaffirms its connection to the past. In some cases, such items can even become sources of conflict among heirs. In certain families, there is a long-standing tradition of passing down cherished possessions—such as jewelry, watches, books, photographs, chests, or decorative boxes—from one generation to the next. In others, for various reasons, this practice does not exist.

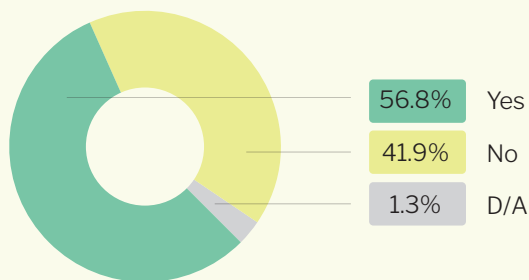
How do modern Azerbaijanis perceive and value such material objects that encapsulate their family memory and connect them to their ancestors? How many people actually possess such meaningful family heirlooms?

When asked, **“Does your family have an heirloom passed down from previous generations?”**, 56.8% of respondents answered “yes,” while 41.9% said “no.” The remaining 1.3% found it difficult to answer. Those who reported having a family heirloom were more commonly women (60.7%), individuals aged 56-65 (62.9%), people with vocational education (58.2%), those who identify as belonging to a higher socioeconomic class (100%), urban residents (60.6%), and, regionally, respondents from Ganja-Dashkasan (80.8%) and Lankaran-Astara (72.5%), who stood out as having a higher prevalence of inherited family objects.





**DOES YOUR FAMILY HAVE A PASSED-DOWN HEIRLOOM? (AN ITEM OF PERSONAL SIGNIFICANCE SUCH AS A WATCH, PIECE OF JEWELRY, BOOK, HOUSEHOLD ITEM, LETTER, ETC.)**



	Yes	No	D/A
Male	52,7%	45,7%	1,6%
Female	60,7%	38,3%	1,0%
18-25 years	43,6%	53,8%	2,6%
26-35 years	57,0%	40,9%	2,2%
36-45 years	55,4%	43,2%	1,4%
46-55 years	60,9%	39,1%	0,0%
56-65 years	62,9%	37,1%	0,0%
66+ years	55,8%	42,3%	1,9%
Secondary education	56,1%	42,5%	1,4%
Vocational education	58,2%	41,8%	0,0%
Higher education	57,7%	40,5%	1,8%
Village	51,8%	46,0%	2,2%
Town	54,1%	43,2%	2,7%
City	60,6%	38,9%	0,5%

# PERSPECTIVES ON FAMILY TRADITIONS

Family traditions hold a significant place in public discourse within Azerbaijani society. Discussions on various social issues often lead to clashing perspectives on this topic. Just as there is no singular viewpoint on family traditions, the concept itself is interpreted in different ways by experts. Some associate "tradition" with deeply rooted customs and social norms that have been followed for centuries, while others overlook the fact that what is considered a traditional family model today might have been seen as unconventional a century ago. For instance, in the late 19th century, industrialization and urbanization led to the rise of nuclear families in certain societies, a shift that some intellectuals of the time perceived as a threat to the institution of the family. Today, however, nuclear families are widely accepted as a standard form of cohabitation.

The abstract nature of "tradition" allows for diverse interpretations. However, in an era of rapid and often unpredictable social change, it is natural for society to be particularly sensitive to family traditions. To gauge public opinion on this matter, respondents were asked to choose between two statements reflecting opposing viewpoints: **"Family traditions should remain unchanged"** and **"Family traditions should evolve with time."** The responses revealed a nearly even split, with 53.0% favoring the preservation of traditions as they are, while 45.7% supported their adaptation to contemporary realities.

A breakdown of the data shows that those who preferred keeping family traditions unchanged were more often men (59.5%), individuals aged 56-65 (60.2%), divorced respondents (68.3%), parents (53.6%), rural residents (55.6%), and those from the Shirvan-Salyan (75.8%) and Shaki-Zagatala (59.0%) regions. On the other hand, support for adapting family traditions over time was more common among women (50.7%), single respondents (49.6%), young adults aged 18-25 (54.5%), those with higher education (58.2%), urban residents (48.8%), and individuals from the Absheron-Khizi region (58.3%).

It is clear that there is no single, definitive stance on broad social phenomena. Some traditions, such as respect for elders and mutual family support in times of hardship, are vital for preserving the family institution. At the same time, certain long-standing customs—though once shaped by historical and social circumstances—now conflict with modern realities, scientific understanding, and even legal frameworks. Examples include consanguineous (relative) marriages and child marriages, which, while once seen as practical solutions within specific historical contexts, are now widely recognized for their negative consequences—whether in terms of individual happiness, family well-being, or the health of future generations. From a human rights perspective, these practices are often deemed unacceptable.

The fact that a substantial portion of Azerbaijanis values family traditions while another significant group is open to change suggests a balance of perspectives in public opinion regarding the role of family in modern society.



PERSPECTIVES ON FAMILY TRADITIONS

Family traditions should remain unchanged	<div><div></div></div>	53.0%
Family traditions should adapt and evolve with time	<div><div></div></div>	45.7%
D/A	<div><div></div></div>	1.3%

	Family traditions should remain unchanged	Family traditions should adapt and evolve with time	D/A
Male	59,5%	38,9%	1,6%
Female	48,2%	50,7%	1,1%
Single	49,6%	49,6%	0,9%
Married	51,3%	47,3%	1,4%
Divorced	68,3%	31,7%	0,0%
Widowed	61,2%	37,5%	1,3%
Parents	44,0%	56,0%	0,0%
Nonparents	53,6%	45,1%	1,4%
18-25 years	44,5%	54,5%	1,0%
26-35 years	42,4%	53,9%	3,7%
36-45 years	55,4%	44,1%	0,5%
46-55 years	54,2%	44,6%	1,2%
56-65 years	60,2%	39,4%	0,4%
66+ years	54,5%	44,2%	1,3%
Secondary education	58,2%	40,5%	1,3%
Vocational education	47,5%	50,8%	1,7%
Higher education	40,5%	58,2%	0,9%
Village	55,6%	43,6%	0,8%
Town	54,3%	44,8%	0,9%
City	49,2%	48,8%	2,0%

# CONCLUSION AND RECOMMENDATIONS

The survey questions presented in the report cover a wide range of issues, including family models, the foundations of the family, power dynamics within the family, parent-child relationships, gender norms, roles of women and men, divorce and domestic violence, interest in family history, intergenerational bonds, and attitudes towards traditions. The overall conclusions we have drawn are as follows:

❖ In every society, different family models coexist, but one mostly stands out as the dominant and most desirable based on social preferences. Other models may occasionally be regarded as exceptions or even subject to social disapproval. The survey results indicate that in Azerbaijan, the family model of a married couple with children is considered the dominant one, followed by the recognition of married couples without children and parent-child unions as families. On the other hand, cohabitation without marriage, regardless of having children, is generally viewed negatively. The gender, marital status, and age of respondents have been confirmed to significantly influence their views on this topic.

❖ The factors that the public considers as the essential foundation of a family hold a significant place. The top five priorities in forming a family include mutual understanding, love, and respect among spouses, adequate income for the new family's independent living, and warm relationships between their families. This reflects the importance of affective dimension in modern Azerbaijani families, the recognition of personal satisfaction, as well as pragmatic and collectivist foundations. Conversely, the preference for a partner from the same hometown is losing significance, along with a decreasing emphasis on educational and cultural similarity between spouses.

❖ Whether a family is formed through traditional ways or modern methods of acquaintance is a key characteristic of the family institution. Responses to this question revealed that about half of the families were formed through traditional means, where family and relatives facilitated the introduction, about one in ten families was formed through workplace connections, and an equal number through school or university acquaintances. Online dating leading to marriage, make up only a small fraction of the total.

❖ Most respondents consider the presence of a family head as essential. Of those, about half envision the role being filled by the older male member of the family, while one-third believe the head could be anyone who is capable of resolving family issues and making sound decisions. In other words, while the dominant public perspective tends toward a paternalistic approach to family relationships, there is also a significant presence of patriarchal views, yet pragmatic thinking competes with these traditional norms.

❖ When it comes to parenting, respondents were presented with two conflicting perspectives: a self-sacrificial versus an individualistic approach to parenthood. A considerable number of respondents agreed with both viewpoints, which may indicate a clash of ideologies in this area. This highlights the diversity of thought within society and reflects the internal contradictions within individuals' worldviews. In daily life, people are often unaware of these contradictions, but they can lead to difficulties in decision-making when it comes to parenting, internal conflicts, and uncertainties about whether the right decisions are being made. We believe it would be beneficial

to have a public discussion on these conflicting approaches and the moments of indecision people experience in their roles as parents.

❖ The increasing support for children's freedom to choose their own life paths, rather than strictly following parental examples, aligns with new social conditions of life. However, this shift also raises questions about intergenerational continuity and the future of time-tested life choices. While the experiences, principles, and ideals upheld by parents and previous generations may seem outdated, in other cases, they hold constructive potential and embody universal values.

❖ Despite the diversity of lifestyles in contemporary Azerbaijani families, traditional gender norms remain deeply ingrained in public consciousness. A clear example of this is the majority opinion in the survey that men should be the primary financial providers while women should be responsible for household duties. Although a significant number of women actively participate in paid employment, the persistence of traditional gender roles in social perception may appear harmless at first glance. However, it can create tension within families when men are unable to fulfill the role of breadwinner or when both spouses are employed, yet household responsibilities remain unequally distributed. Therefore, the portrayal of male and female roles in the media should be critically examined, taking into account the potential consequences of reinforcing such stereotypes.

❖ The analysis of social expectations for women reveals that the belief in women actively balancing both family responsibilities and careers is deeply ingrained in social norms. This perspective stems from a nearly century-old ideal of the Azerbaijani woman as socially engaged while still prioritizing family. Consequently, prevailing notions of a "successful woman" revolve around images of the "working mother" or the "employed, married woman." While this perspective has some positive aspects, it also highlights the need for supportive attitudes to prevent emotional burnout, particularly among women in nuclear families who face a "double burden." Additionally, it is crucial to address the stigmatization of women whose life paths contrast with these norms. A strictly traditional approach that confines women to the domestic sphere, as well as a viewpoint that entirely rejects the private sphere in favor of full public engagement, remains relatively uncommon.

❖ Although paternity leave is generally viewed positively, traditional gender attitudes still play a significant role in shaping opinions on this issue. The belief that women are naturally more competent in primary childcare is more strongly reflected in women's responses than in men's. This stems from the process of socialization, in which the maternal role becomes a central part of female identity. Many women perceive sharing childcare responsibilities with fathers as a challenge to their own identity as mothers. While this perspective is reasonable, it can sometimes prevent young families from embracing more flexible caregiving strategies when necessary. In some cases, it reinforces a structure where father-child relationships are mediated by mother, which over time may negatively impact direct father-child communication. It is important to highlight examples of supportive fatherhood and responsible paternal roles, as well as to emphasize the significance of father-child communication in public discussions.

❖ When considering the circumstances that justify divorce, issues such as drug addiction, alcoholism, and domestic violence stand out as primary factors. This suggests that in public perception, divorce is considered legitimate only under severe circumstances, reinforcing the belief that marriage should be preserved in all other cases. A demographic analysis of responses indicates that the affective function of the family is becoming increasingly important in modern society. Additionally, there is a growing intolerance toward

deviant behaviors, particularly substance abuse and domestic violence, reflecting an evolving social attitude that prioritizes emotional well-being and safety within the family.

❖ Factors preventing divorce often prioritize the presence of young children, highlighting the significant role children play in modern family structures. Additionally, the emphasis on professional support suggests a growing demand for services in this area. Younger respondents tend to favor professional assistance over social judgment and traditions, indicating a shift in attitudes that necessitates new approaches to training professionals working with family issues.

❖ While over half of the respondents acknowledge domestic violence as a serious social issue, nearly a third admit they have never considered it. This reveals the need for continued awareness campaigns to deepen social understanding of this pervasive issue and emphasize the importance of combating it.

❖ Different social groups have varying perspectives on responsibility in domestic violence cases. However, groups more prone to victim blaming—such as men and middle-aged individuals—should be prioritized in awareness-raising initiatives. The tendency to blame victims is particularly prevalent in smaller towns, suggesting the need for additional research, educational programs, and monitoring efforts in these areas.

❖ Sensitivity toward domestic violence is present across all demographic groups, regardless of gender, age, education level, or place of residence. However, certain groups—such as women, young people, and the elderly—exhibit a heightened awareness of the issue. Identifying the objective reasons behind this sensitivity and developing preventive measures for those most vulnerable to domestic violence is essential.

❖ Attachment to family largely depends on their interest in previous generations and familiarity with ancestors. While nearly half of respondents express interest in their family history, most can only trace their lineage back two or three generations. Encouraging interest in genealogy and improving access to archival materials would help shift family value promotion from an abstract concept to a tangible experience.

The modern family institution in Azerbaijan is shaped by a combination of national cultural traditions, historical continuity, and contemporary socio-political and economic conditions and global trends. Azerbaijani families embody both modern and traditional cultural values, resulting in a complex interplay of perspectives within public consciousness. This coexistence of traditional and modern viewpoints reflects the dynamic nature of social change. It also emphasizes the intricate relationship between the family institution and broader socio-psychological factors that define everyday life.

## This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.



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