

# Family Values: Modernisation and Globalisation

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DOI: [10.22178/pos.126-50](https://doi.org/10.22178/pos.126-50)

LCC Subject Category: J(1)-981

Received 18.12.2026

Accepted 27.01.2026

Published online 31.01.2026

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**Abstract.** The inevitable result of the serious economic and social changes taking place worldwide over the past few decades is the transformation of socio-cultural values, including family values. The family, being a part of society, reflects its characteristics. In recent years, many researchers have discussed the crisis facing the modern family: a high divorce rate, few or no children, and a decline in family values. It is noted that the most important values for young people are developing their personal and professional qualities and achieving social success. The nature of family values is also changing. The psychotherapeutic function plays an important role in the modern young family. Young people living in the modern, dynamic world experience excessive emotional overload, and they need to find peace, understanding, and support within their families. Family values affect the well-being of marital relations. They determine the importance of aspects of family life for partners. In accordance with the scale of family values, one or another family function comes to the fore in the family's chain of activities - the birth and upbringing of children, the organisation of household life, etc.; this is commonplace.

**Keywords:** economic and social changes; social success; understanding and support; partner; the birth and upbringing of children; the organisation of household life.

## INTRODUCTION

Every individual tends to devote more attention, energy, and time to the core family values. A poor implementation of these values leads to disappointment in family life with a partner. Differences in spouses' opinions about family values prevent them from establishing a stable family life, leading to conflicts and dissatisfaction. Family values are shaped by the parental family, the spouses' personal characteristics, and living conditions. The national affiliations of the spouses also shape family values, as religion and the family's national and cultural traditions leave a mark on a person's worldview.

Other forms of family and marriage have emerged or changed over time due to socio-political events, economic and geographic factors, and other factors. The forms of the family developed in relation to the level of its material provision and physical security. Many political regimes also influenced the family model, adapting it to their ideological systems. From this perspective, researchers should not consider the family solely as a historical-chronological phe-

nomenon, because societies continue to exhibit different forms of family today. The family is a legal institution. What binds individuals together is not only blood relations, but also physical, mental, emotional, and psychological similarities, shared household, common values, and moral norms. In fact, the legal system serves as the mechanism that unites and regulates these complex elements. Beginning with the marriage contract, this legal system underpins the material-biological and spiritual-psychological relations among fathers, mothers, and children.

## METHODS

*The Family as a Perfect Cultural Institution for Personality Formation.* The fundamental period of personality formation is between the ages of 6 and 7. During this time, the child's physical, mental, emotional, and psychological foundation is primarily shaped by the mother's influence. Humanity's instinct to preserve its lineage and transmit acquired knowledge and experience ensures the transfer of cultural values, stereotypes, norms of behaviour, and gender roles to future

generations [1]. It resists cultural changes, gradually assimilating them. From this perspective, the traditional family, as a living and conservative cultural institution that has transmitted culture for centuries, both adapts and changes gradually with cultural transformations, while also shaping the cultural environment and creating new culture. These transformations take place through women, who act as carriers, protectors, and transmitters of genetic memory. The existence of society and the family depends on the physical, mental, and spiritual well-being of its women. Therefore, scholars should not define women's role in the family solely as reproductive but should recognise it as a valuable and productive social activity.

*The Family as the First Socio-Economic Institution of Socialisation.* From early childhood, individuals are socialised first by parents, then by siblings, close relatives, and finally by teachers. The relations established within the family and school later reflect in society (in how people address each other as uncle, aunt, brother, sister, or teacher). Elements of this early socialisation are also observed in religions and myths (likening God to father, mother, and son), in poetry (homeland compared to a mother, mountains compared to a father-in-law); this proves that human society tends to evaluate nature and even metaphysics through the paradigm of early socialisation. In fact, this approach stems from the need to understand and approach the world positively. Therefore, the family serves as a living social mechanism that ensures harmonious relations among humans, society, and nature. People deprived of family socialisation or raised in unhealthy families often demonstrate psychological issues (aggression, envy, depression, etc.) in their attitudes towards society and nature. The family is also the main source of economic development. It is both a producer and a consumer. It raises people who create economic value and pass economic knowledge down generations. The world economy developed upon the foundation of family households until modernisation, and even today.

The study of the family as a social institution and small group covers its structure and functions, marriage and family relations, and behavioural patterns specific to cultures and social groups. Since the mid-19th century, research has focused on the family as an independent phenomenon, examining family structures, economic relations, religion, and other factors. Since then, issues of

the family and marriage relations have remained central, because the family is a unique entity: both a small group and a social institution.

## RESULTS AND DISCUSSION

*The psychological role of the family in personality development.* If we clarify the concept of personality, personality is the set of permanent physical and mental characteristics of an individual. The first of the bases that form it is society. It is necessary to note that the first society a person enters is the family. Therefore, in addition to the first-degree relatives (father, mother, sister, brother), second- and third-degree relatives (grandfather, grandmother, uncle, aunt, etc.) also contribute to personality formation. If a person sees any family member reading a book from the moment he opens his eyes at home, when the time comes, he will also start reading books under the influence of his subconscious mind. If a person sees a family member engaging in bad habits, their unformed way of thinking will accept them as formed and, as a result, they will do the same. Also, children always consider their parents as ideal role models and repeat their parents' behaviours. "This is manifested not only in childhood, but also in adulthood. The formation of family values should begin in childhood. Preparing young people for family life should be among the most important problems, along with preparing for professional activity and adapting to social life [2].

If a father in a family uses physical and moral violence against his mother, there is a high probability that a boy growing up in that family will repeat the same act. Any child who does not grow up with proper love cannot give proper love and care to society. If a girl sees her mother being beaten by her father and remaining silent against this violence, she will most likely remain silent in the future, saying, "My family should not fall apart, my children should not grow up without a father " [3]. Obstacles can arise during the upbringing of children, not only in problematic families, but in any family. The main thing is how these problems are solved. Every child born into the world should grow up as a healthy individual for the future.

*Marriage as the Legal Union of Man and Woman.* Marriage is a historically changing form of social relations between men and women, through which society regulates and sanctions their intimate lives. Marriage defines parental and kinship

rights and responsibilities. It is the legally formalised, voluntary union of a man and a woman, aimed at establishing a family and creating mutual rights and obligations [4]. Marriage is founded upon love, friendship, and respect for the moral principles of family creation. The family has always carried and upheld cultural values throughout human history.

Recognising the still largely unrecognised role of women in the well-being of the family and the development of society, the social importance of motherhood and the role of both parents in the family and in the upbringing of children, it is recognised that the role of women in reproduction is not a basis for discrimination, but, on the contrary, that the upbringing of children requires a shared responsibility between men, women and society as a whole.

Scholars recognise the realisation of full equality between men and women as a change in the traditional roles of men and women in society and the family. The necessary measures are being taken to implement several Declarations and Principles on the Elimination of Discrimination against Women, and to this end, to eliminate such discrimination in all its forms and manifestations [5].

In modern society, the family as a social institution is transforming. Some of its functions are changing, and families are redistributing roles among their members. The main trends in modern family development include: the decline of the family's leading role in socialisation and leisure; changes in women's roles within the family due to their increased influence in society; the reduction of patriarchal families; the rise of partnership-based families where spouses jointly manage household affairs, raise children, and support each other; the disappearance of multi-generational families; the dominance of the nuclear family; the separation of marriage and family institutions; the increase of informal unions and children born into them; rising divorces, remarriages, single-parent families, and abandoned children. In these circumstances, the state can play a special role in preserving and strengthening the family institution [6].

Family values form a collective system. In creating and preserving a family, the greatest sources of value and pride—honour, lineage, clan, and traditions—shape human behaviour, serving as social models and goals. In Azerbaijani families, traditional values and roles remain strongly em-

bedded, such as the husband/father's authority and responsibility for material stability, the wife/mother's responsibility for caring for the home and raising children, children's unconditional obedience, and the dominance of elders.

In certain regions of Azerbaijan, traditional family relations are slowly changing. The main factor driving this transformation is globalisation and informatisation. Informatisation refers to the exponential changes in people's lives and activities driven by information technologies. Low levels of critical thinking among consumers of information services complicate conscious content selection, opening the way for manipulative internet technologies to serve ideological and political purposes.

Globalisation has emerged as a phenomenon of the post-Cold War world and has affected the entire world, regardless of geographical or political boundaries. These effects now shape cultural, political, and economic life in every society and have become an unavoidable reality. The family does not exist socially in isolation from the fluid systems of society. These changes have affected the family structure in both form and function, and traditional values have been replaced by imported values under the influence of globalisation, especially media globalisation. "If we refer to the conclusions of family psychology, the adaptation period to a new environment has its own duration and regularities. Accelerating or slowing this period is sometimes one of the factors that cause family breakups [7].

Considering the importance and sensitivity of loyalty to each individual in the first years of family life, parents need to focus on their children's shortcomings and shortcomings, avoiding inappropriate topics and focusing only on their points of view; this should not develop in them a sense of hatred and disgust towards the society they will belong to in the future. Parents should communicate with their children in a way that creates a positive impression. Since an individual cannot live in isolation, they must establish social relationships, which give them more opportunities to express their opinions freely. Parents' respect for each other's opinions is a responsibility not to belittle their children's potential. They should also give them the freedom to express their opinions, even if they do not express them openly. To understand children's abilities and potential, it is necessary to be with them for a long time, to listen to their thoughts and feelings [8].

## CONCLUSIONS

Researchers explain family change by the decline or loss of its traditional functions: reproductive, economic, educational, leisure, and psychological. This process is accompanied by weakened family ties (the nuclearisation of families) and the weakening of relationships between parents and children, and between spouses, manifesting as individualisation. In addition, there is ambiguity in family roles and their meanings. Modernisation is interpreted as a paradigm shift, replacing "traditional" family models with "modern" ones as part of general social progress. The modernisation of the family is inevitable. Its negative consequences (decline in birth rates, depopulation, growth of single-parent families) are considered temporary and non-critical, associated with broader social progress.

In a globalising world, scholars regard systemic changes in the family institution in post-

industrial societies as its main features and interpret the family crisis within this framework. Social policy measures aimed at mitigating negative outcomes are not always effective because family values, like society itself, are dynamic. For centuries, traditions have followed social progress, adapting to each stage of development. In the context of globalisation, industrial society presents family transformations as part of social progress [9]. For the traditional Azerbaijani family, globalisation, informatisation, changes in gender roles, demographic strategies, and collective regulation are all key drivers of transformation. Time and customs change, scientific and technological progress advances, but the family always remains an irreplaceable value—the most sacred part of human life, where joy, peace, and harmony are found, giving strength to live, create, and enjoy life.

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