

Family Model in Azerbaijan

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DOI: <https://doi.org/10.15421/172340>**Jabbarova Solmaz Rafiq**Ph.D., <https://orcid.org/0000-0002-9975-1941>, solmazcabbarova@ndu.edu.az*Nakhchevan State University (Nakhchevan, Azerbaijan)*

Abstract

The article covers the important features of the family model in Azerbaijan, the relationships shown to the elderly, parents, women and children in the family, the social nature of the family, and emphasizes the value and irreplaceability of family traditions for our people. The value given by the Turks to the family was compared with the family values of the neighboring nations, it was shown that there is respect and reverence for the mother in the family, and a special place is given to the role of women in social and political life.

The family plays an important role in our development as a carrier of our gene pool as an eternal value from our great ancestors. The Azerbaijani family has ancient traditions, and in contrast to a number of societies, the family institution in the Azerbaijani society has always preserved its social purpose and national-spiritual mission.

Family is generally very important in every person's life. Children first open their eyes to the world in the family and grow up here. As in humanity, certain erosions are going on in the Azerbaijani family. Educators, psychologists and sociologists think that the crisis in family relations is observed due to a number of reasons. These reasons are also reflected in the article.

The conclusion noted that happiness, according to our people, lies in the family. Children raised according to the Azerbaijani family method, growing up with these moral values, will become providers of our national institution of the family, as a strong model of the family, they will be an example for the institutions of the family of the nations of the world. Our family traditions and values, formed as a reliable carrier of our genetic memory, open wide opportunities and horizons for creating such a conclusion.

Keywords: Azerbaijan people, upbringing, tradition, history, father, mother, child, family, value, marital relations

Модель сім'ї в Азербайджані

Джаббаровна Солмаз*Нахчеванський державний університет (Нахчеван, Азербайджан)*

Анотація

У статті висвітлюються важливі особливості моделі сім'ї в Азербайджані, стосунки в сім'ї з людьми похилого віку, батьками, жінками і дітьми, соціальний характер сім'ї, підкреслюється цінність і незамінність сімейних традицій для нашого народу. Цінність сім'ї, яку надають турки, порівнювали з сімейними цінностями сусідніх народів, показали, що в сім'ї існує повага і шанування матері, особливе місце відводиться ролі жінки в суспільному і соціальному житті, політичному житті.

Сім'я відіграє важливу роль у нашому розвитку як носій нашого генофонду, вічної цінності наших великих предків. Азербайджанська сім'я має давні традиції, і, на відміну від ряду інших спільнот, інститут сім'ї в азербайджанському суспільстві завжди зберігав своє соціальне призначення і національно-духовну місію.

Сім'я взагалі дуже важлива в житті кожної людини. Діти вперше відкривають очі на світ у родині і ростуть тут. Як і в людстві, в азербайджанській родині відбуваються певні ерозії. Педагоги, психологи та соціологи вважають, що криза в сімейних стосунках спостерігається з кількох причин. Ці причини також відображені в статті.

У висновку зазначалося, що щастя, на думку нашого народу, в родині. Діти, виховані за азербайджанською сімейною методикою, виростаючи з цими моральними цінностями, стануть постачальниками нашого національного інституту сім'ї, як міцна модель сім'ї, вони будуть прикладом для інститутів сім'ї народів світу. Наші сімейні традиції та цінності, сформовані як надійний носій нашої генетичної пам'яті, відкривають широкі можливості та горизонти для створення такого висновку.

Ключові слова: азербайджанський народ, виховання, традиція, історія, батько, мати, дитина, сім'я, цінність, шлюбні відносини

Introduction.

During the 20th century, the marital sphere undergoing significant transformation, which force a number of domestic and foreign authors to conclude that post-modern families (Golod, 2003) The role of the family in transmitting culture from one generation to the next is undervalued or underestimated in modern life. In popular and political rhetoric, families are portrayed as losing ground to the competing voices of mass media, the market economy, nationalisms, and political ideologies. (Bertaux, & Thompson, 1996). Luz Gabriela Arango explores how women workers have shaped identities through and sometimes against the shift for work, religion, and family life that emerged with in Arango looks at the family as one of several intermediary including the factory, the newspapers that coalesced and sometimes conflicted irreconcilably in shaping societies with women's work and the place of the working of these contexts. History will decide whether these new papers represent the final gasp of a paradigm superseded by the 'new' genetics or contain the timely seeds of new birth in the face of a 30-year genetic research program otherwise poised on the cusp of degeneration (Lakatos, & Musgrave, 1970). The relative magnitudes of the correlations derived from an empirical study of such relationships should enable models of phenotypic assortment to be tested more rigorously. Including both identical and non-identical twins in the sample studied should permit the inherited and cultural components of the mating system to be identified with more conviction. In the event of one sex playing a more significant role in mate selection for particular traits, such studies should reveal diagnostic patterns of familial correlations as long as male and female twins and their spouses are analyzed separately. If the analysis is restricted to phenotypic correlations of the parents, the qualitative findings do not appear to be greatly affected by selection due to assortative mating although a reduction in variance is to be expected if a large proportion of individuals is unable to mate. (Eaves, 1979).

The importance of family education in the development of the child is in his works: D. Diderot, Ya. A. Comenius, J. Locke, I. G. Pestalozzi, J.-J. Russo, F. V. Froebel, N. I. Pirogov, K. D. Ushinsky, L. N. Tolstoy, P. F. Lesgaft and others. They noted that it is in the family that children from an early age learn an integral system of moral values and ideals, cultural traditions of society and specific social environment. According to family psychologists, the atmosphere of the family directly affects the development of the child, his personal qualities, and his future models of creating your own family.

Results.

If earlier there were more extended families in Azerbaijan, today, according to the trend, families consisting of parents and 1 or 2 children are more common. In Western countries, along with nuclear

families, the number of incomplete families (one-parent, etc.) is increasing. The family is considered a universal value, the importance of which is constantly increasing for the whole society. It is the existing national-moral values, traditions, and customs that make the family valuable. The people of Azerbaijan have very beautiful and rich family traditions, which have rich and diverse characteristics such as loyalty, mutual love, honesty, respect for parents and elders, and tolerance, which set our family model as an example to the whole world. The Azerbaijani family has always been distinguished by its longevity and strength thanks to our national values.

Family is a form of coexistence of people, individuals, where the protection of the generation, i.e. reproduction and the upbringing of the generation is carried out, the children are prepared for the future life, and joint economic activities are regulated. This aspect shows that family and society appear as a successful result of mutual relations and communication. A nation reflecting attributes such as language and territory is the result of the unity of large family groups. Each nation has different characteristics and qualities with its family structure, like intra-family relations, customs and ceremonies, forms of marriage, lifestyle, cultural-household relations, and family traditions. In Azerbaijani Turks, the social essence of the family, its household style and traditions have specific signs and qualities.

Let us note in advance that the historical roots of the family unity of our people, its commitment to high moral values are our source of pride. The family institution of Azerbaijan, which is the bearer of our traditions, history, genetics, and spiritual heritage, is a social institution that can be shown as an example of dignity today, crossing the turbulent paths of history with honor.

The Azerbaijani family has ancient traditions. Family has played an important role in our development as a carrier of our gene pool as an eternal value by our great ancestors. It can be proudly said that, unlike a number of societies, the family institution in the Azerbaijani society has always preserved its social purpose and national-spiritual mission.

The family model of the Azerbaijani people is a unique model that emerged from the tumults of history. This family model is a sample that can be shown to both Western and Eastern family models. In the family structure of the Azerbaijani people, intra-family relations, respect and reverence for elders, parent-child relations, the psychology of filial love in parents, protection of the family as a sacred hearth by all, parental duty always held high, sincerity, responsibility, understanding in leading the family, the demands of the society, strengthening efforts to follow the norms and rules of behavior are qualities that deserve special mention.

Family values of Azerbaijani Turks are very old. The attitude towards women and children in the family is different from that of other Eastern nations. Women and family relations are of special importance in the life

of Azerbaijani Turks. The equality of men and women and their family unity can be considered the main quality of our ethnic thought. In the Azerbaijani family, the desire to find peace and quiet, mental comfort has always been a superior idea and thought. Our elders believe that families without moral and spiritual comfort will not be able to find their way, track, and manners. The love and affection of family members for each other, their respect and reverence for each other, the regularity of behavior and actions within the family are the main features of family ethics of Azerbaijani Turks.

As the great Azerbaijani, outstanding scientist Javad Hayet (1993) in his book "An overview of the history and culture of the Turks" showed in his ideas about the Turkish family institution and its social essence, "...in Turks, the social foundation and organization starts from the family (oghuz) and ends with the state. The family was built on the basis of blood kinship and was ruled by the father. It was customary for Turks to marry one wife.

Indeed, the social lifestyle of Azerbaijani Turks and their attitude to family matters differed fundamentally from the family relationships of neighboring nations - Persian, Arab and other nations. Although polygamy and incest (marriage with a family member) were considered natural in ancient times in Persians, such cases did not occur in Turks.

Our people have always shown great respect to women. There was a special attitude, respect and reverence for the mother in the family. At different historical stages, Azerbaijani women have shown high skills and efforts in the public works of the state and in the management of the economy. At the same time, a very important duty and main job of women in Azerbaijani Turks is to bring up children. Women took care of children's health, trained them to have household skills and tried to raise them to be brave, fearless and strong-willed. In the family, the mother was looked upon as the guardian of the hearth, a sacred being.

In the historically formed culture of the Azerbaijani Turks, a special place has been given to the role of women in social and political life. Our women have shown special skills in the life of the country, in the development of the leadership abilities of the country's leaders and have surprised even the enemies with their intelligence and understanding.

In "Dada Gorgud" epics, women play swords, ride horses, shoot bows and arrows, hunt game, wrestle, and fight with the man they were going to marry, be smart and domestic, have honor and dignity, etc. All this shows the high position of a woman in Azerbaijani Turkish culture and demonstrates the social and political rights she has in society as a mother-woman.

Social and cultural debates about the problem of what a modern family should be for the 55 million Azerbaijanis living all over the world have been going on for years and have become more heated recently. Despite sharp disagreements between the representatives of the

older generation and the liberal-minded members of the new generation, within the framework of the project, social-social, scientific-cultural researches, hearings and discussions were conducted on the synthesis of traditional family values and contemporary family trends of the modern world, preparation of different concepts in that direction, scientific- publication of a mass collection, distribution of materials on the Internet and social networks and delivery to our compatriots living abroad are planned. There is a need for modernizing daily life knowledge and lifestyles for our compatriots scattered around the world and for young people and young families who grow up under the influence of foreign lifestyles and want to get married. Liberal values, extreme freedom, selfish lifestyle of a-social individual inevitably have a negative impact on the upbringing and lifestyle of the young generation. Acute social problems such as the dissolution of every official 4-5 marriages concluded in a short period of time, the increase of single-parent families, short-term illegitimate relationships, public marriages, religious marriages have created deep ethnic-household, socio-cultural chasms in front of our society.

It is known that the national and moral values of our people, the family institution were formed on the same level as their religious beliefs. Since the 8th century, Islamic values and laws, ceremonies and rituals have been established and widely applied in Azerbaijan. Since centuries, Islam has been deeply rooted in our everyday life and traditions and has become an integral part of our cultural and spiritual heritage. Those customs have established their place in the system of ethnic values of our nation, which is reflected in the performance of family marriage ceremonies and rituals, that is, in the expression of our people's attitude towards these ceremonies. All these aspects are very important factors in the formation and development of the spiritual characteristics of the family model in Azerbaijani Turks.

Family is very important in every person's life. Children are born and brought up in the family. It is here that for the first time the growing generation is instilled with spiritual, moral, and cultural experience, psychological help is provided to children and family members. The family is also the basis of the state in any way. The strength of the family is the strength of the state. Of course, there is no doubt that, as in other countries of the world, certain erosions are taking place in the modern Azerbaijani family, too. The results of pedagogical, psychological, and sociological studies show that the crisis in family relationships is observed due to a number of reasons:

- registration of a sharp decrease in the number of births since the 90s of the last centuries;
- increase in deaths among births;
- increase in cases of divorce among official marriages;
- increase of "unmarried families";
- some of the children are brought up in incomplete families,

- perceptible decline of good traditions, reputation and respect in family life;

- creation of wrong and false opinions and ideas in the family, orientation towards wrong goals and ways, etc.

It is known that moral and spiritual values of family education are a very important part of national culture. The nature of the moral values of the family is explained and interpreted in the context of the assimilation of the moral event. Generally speaking, the interpretation of moral values is an abstract concept that contains moral and spiritual characteristics. These moral characteristics are reflected in a person's morals, actions and behaviors.

One of the values that has lived for thousands of years and is still preserved in the Azerbaijani family is the existence of special respect and modesty among the family members especially between mothers and sons, fathers and daughters, sisters and brothers in different life situations, i.e., in conversation, in dressing-undressing situations, etc. The same can be said about uncles, aunts, other relatives. This is considered one of the important conditions of family life. Boys and girls have established themselves in that field; they should learn the rules and follow them when communicating with their fathers and mothers, brothers and sisters, and their closest relatives. These may seem ordinary at first glance, but they are necessary moral and spiritual requirements. (Ilyasov, 2000).

In Azerbaijani family values, respect and care for elderly grandfathers and elderly grandmothers should be specially noted. In the family, grandparents deserve greater care. Because they are old, they are not as healthy and strong as before, but also because they gave the light of their eyes to their children, created this "small state" called family, took it out of the fire and strengthened it. Their taking care of family members is not only a son's and grandson's duty, but also a citizenship duty. After grandfather and grandmother retire, their circle of acquaintances and friends naturally becomes limited, and they devote their love to their grandchildren and grandchildren. The role of both son and daughter is increasing in meeting the communication needs of grandfather and grandson.

Showing respect to elders, listening to their words and advice is one of the valuable traditions of our people. In the Azerbaijani family, as it is known that the father's word is the rule, it is customary not to deviate from the mother's word, and to accept both of them unconditionally. In some families, if they do not implement the correct educational methodology in accordance with national moral values, we should proudly say that our children respect the elders and pay attention to the younger ones.

Regulation of family relations is of special importance in family education. Family relationships mean husband-wife, parent-parent, and parent-child relationships. However, these listed relations cannot be separated from each other and isolated. These relationships are in mutual influence and close unity. With the emergence of parental

relations in the family, husband-wife relations take on a new meaning. Matrimonial, maternal, and paternal duties are of special importance in the development of family relations. It is known that the sense of debt, as a rule, strengthens the moral foundations of the family, incites the spouses to respect each other and strictly fulfill their moral obligations in their mutual relations.

The Azerbaijani family is a nation that spends a lot of effort and hard work to make it its home and hearth. Parents are a people who, while taking care of their children's future happiness and interests, also like and are able to make their family home as comfortable and attractive as possible. It's not about buying any household items or saving money. Home-threshold is necessary so that the feelings related to the family are always kept in the hearts of children, so that they always remember the house where they spent their childhood with pleasant memories. Home is the most comfortable place on earth for children, a warm, native hearth. We proudly talk about our father's home. The spiritual ties that connect every Azerbaijani with his homeland also start from the home, the hearth. Azerbaijani Turks have a strange, fascinating feeling. Although he spends his entire life in strange countries, one day he returns to his native hearth - the land of his birth, his homeland. As it runs in one famous saying: "East or West, home is the best".

In Azerbaijani Turks, family strength is an incomparable quality. Tolerance, acceptance are the highest family values of this nation. Of course, this aspect is the result of close relationships from a household point of view and morally. However, the conclusion that everything is legal and in place in a strong family cannot be reconciled. In our opinion, qualities such as tolerance, being friendly, respecting family values are of primary importance here.

One of the very high qualities of family values among Azerbaijani Turks is family traditions, which are of great importance in the formation of a sense of family. The family is the protector and transmitter of traditions and experience of past generations. Traditions exist in the life of every family in different forms - specific customs, holidays, ceremonies, etc. expressed as traditions and making bridge between generations.

In our historically formed family traditions, showing great respect to parents, showing care and respect to guests, organizing feasts, weddings, gatherings, knowing each family member's status, nurturing, and raising children, strict rules - based on laws conducting ceremonies (marriage, mourning, wedding ceremonies), receiving parental blessings, naming, protecting family memorabilia, baptizing ceremony, first tooth celebration, patronage, permittance, etc. such qualities can be attributed.

Today, our people use a number of forms as family traditions. We must show that these traditions are the basis of good education. Those traditions consist of the following:

- the celebration of birthdays;
- the beginning and end of the school year;
- boys' going to the military;
- receiving the first salary;
- big family reunion-gathering of brothers and sisters together with their families at the father's house;
- tiding up parental house;
- tree planting, garden maintenance;
- joint family holidays, going on interesting tours, etc.

Such good traditions are a significant influence in the upbringing of family members, especially children. On the basis of these traditions, children in the family learn respect for their parents, siblings, grandparents,

care for the family, grow as individuals, and acquire civic qualities.

Conclusions.

Thus, we must show that the key to such happiness, according to our people, is in the family. The children brought up with the Azerbaijani family methodology, growing up with these moral values, will become the providers of our national family institution, as a strong family model, they will be an example for the family institutions of the world nations. Our family traditions and values, formed as a reliable carrier of our genetic memory, open up wide opportunities and horizons for the creation of such a conclusion.

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