

## **Research Article/Araştırma Makalesi**

# **The Role of the Family as a Social Institution in the Formation of Society in Modern Times**

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### **Abstract**

A social institution is a special type of integrative whole formed on the basis of objective connections of people. It acts as an organized system of social norms and relationships which encompass public wealth and values to meet the basic needs of society. Social institutions, which are the object of research of different sciences, are similar in terms of purpose and functions. These include the family, the elders, the property, and so on. These institutions, in turn, are an integral part of the institution of the family.

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The various processes taking place in the world in modern times affect each individual in a reciprocal way. It is more appropriate to name globalization, urbanization, migration as whole demographic processes among them. The process of globalization connects the degradation of centuries-old values and principles in this direction with economic factors. In this case, the distances that separate people from each other limit the ability to assess the personal qualities. Thus, in the presented article, the concepts related to this issue act as a factor confirming the existence of socio-psychological functions that are an integral part of the family institution. This tendency inherent in intergenerational relations raises the issue of ethnic worldview, the problem of unity of past and future.

**Keywords:** family, social institution, transformation, modern society, nation, relationships within family

### **Modern Dönemde Toplumun Oluşumunda Sosyal Bir Kurum Olarak Ailenin Etkisi**

#### **Öz**

Sosyal kurum, insanların nesnel ilişkileri temelinde oluşturulan özel bir bütünleştirici türü olarak anlaşılır. Toplumun temel ihtiyaçlarını karşılamada kamu varlıklarını ve değerlerini içeren organize bir ilişkiler ve sosyal normlar sistemi olarak hareket eder. Çeşitli bilimlerin araştırma konusu olan sosyal kurumlar, amaçları ve yerine getirdikleri işlevler bakımından benzerlik göstermektedir. Bunlar arasında aile, yaşlılık, mülk vb. enstitüler sıralanabilir. Bu kurumlar da köken itibarıyla aile kurumunun bir parçasıdır.

Modern dönemde dünyada meydana gelen çeşitli süreçler her birey üzerinde karşılıklı bir etkiye sahiptir. Bunlardan küreselleşme, kentleşme ve göç, yani genel olarak demografik süreçleri söylemek mümkündür. Bu doğrultuda tüm dünyada küreselleşme süreci, yüzyıllar boyunca oluşan değer ve ilkelerin bozulmasını ekonomik faktörlerle ilişkilendirmektedir. Bu durumda insanları birbirinden ayıran mesafe, karşı tarafın kişisel niteliklerini değerlendirme yeteneğini sınırlar. Bu nedenle, sunulan makalede bu konuyla ilgili kavramlar, aile kurumunun bir parçası olan sosyo-psikolojik işlevlerin varlığını doğrulayan bir faktör olarak hareket eder. Kuşaklararası ilişkilerin karakteristiği olan bu eğilim, etnik dünya görüşü sorununu ve aralarında geçmişin ve geleceğin birliği sorununu gündeme getirmektedir.

**Anahtar Kelimeler:** aile, sosyal kurum, dönüşüm, modern toplum, halk, aile içi ilişkiler.

## Introduction

Everywhere in the world, families differ in intellectual level, occupation, material and spiritual opportunities, urban and rural settlements, socio-cultural, religious, ideological and other characteristics. This difference is also reflected in the form and character of families. From this point of view, it would be inappropriate to speak of a single family model, which is more ideal and theoretical in society. However, there are common values (common language, religious solidarity, citizenship) in society that unite different types of families and form a national identity. When common values are strong, both family and inter-family ties are strengthened and society develops on this basis.

In traditional society, according to the imagination of each person, the world is divided into two areas: "self" and "other". The human settlement process is considered the center of the universe. And the universe is a known, mastered, structured space and a strange world<sup>1</sup>. Therefore, a very important point arises in traditional society, which is the problem of identification of the past. Various processes taking place in modern times, moving away from traditional values, migration, urbanization, demographic processes in general, etc. lead to the modernization of the classical family model. In a society with a dual traditional culture, the identity of social groups is linked to ethnos.

The essence of the family as a social institution is expressed in its functions, structure, and the role of each family member in the family. The family performs four important functions: 1. Function of population growth, 2. Educational function, 3. Economical function, 4. Recreational function, 5. Socialization. The process of successive change of human generation goes through the family. A child is born in a family, through which the initial socialization and upbringing of children is carried out<sup>2</sup>. These listed functions are closely related to each other and determine the main direction of the modern family

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<sup>1</sup> *Hospitality business: textbook*. pod ed. d. isk., prof. N.M. Myshyakova, Ph.D., dots. S.G. Shkuropat. – (SPb: SPbGUSE Publishing House, 2013), p 10;

<sup>2</sup> *Sociology*. (Baku: MBM publishing house, 2006), p 120;

model. The educational function of the family, which is a social institution in the society, is precious as a social value and includes issues such as the transformation of the individual into a personality.

Socialization is the process of adaptation of an individual to society and covers a long period. A person is born as a biological being, then becomes a social being by adopting the norms and values of the society in which he/she lives as an individual. The family is the social institution where the child first learns social norms and is socialized as an individual. Thanks to the function of socialization, the individual formed in the family meets the needs of the society and succeeds in gaining his/her social "I" or identity and becoming a member of the society.

In many countries, the function of growth in the family is related to the demographic situation; if giving birth to a child in the family is an objective condition, the upbringing of children, the second function, plays a main role. V.S. Yazikova and L.A. Zubenko believe that the educational function of the family is the main and most important function, directed towards the goal of society, social development, and finally the development of human personality<sup>3</sup>. In the formation of each member of the society as a personality, the physical and spiritual health of individuals changes depending on the socialization they receive in the family during childhood and other human development periods.

The family is structurally identical in each period, but the concept of time further accelerates the existence of factors that include the emergence of issues such as loss of values. One of the basic functions of the family is the changes in the form and content of intergenerational relations. Within each ethnic group over time, these ties tend to weaken, and the distance between family members became distant. This process is again compared to the subject of technology and forms the main line of research. Scientific and technical innovations, the virtual world preferred by humans, make live forces dependent on inanimate forces.

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<sup>3</sup> Zubenko L.A. and Yazykova, L. A. *The role of the family in the system of communist education* / L. A. Zubenko, V. S. Yazykova. (Moscow: Mosk. Worker, 1984), p 7.

About two centuries ago, in each of the world's nations, the basic structure of the classical family institution consisted of parents, children and grandchildren (extended family), but since the end of the twentieth century, grandparents have been left out of the so-called family model. As a result of this process, grandchildren can see their grandparents when they visit their home or, conversely, when they are invited. Thus, the time factor naturally affects the structure and regulation of the family institution in each situation.

In the traditions of each nation practical processes such as dialogue, sincerity, behavior, etc., and global communication models affect the functioning mechanism of a number of social institutions. First of all, this changes according to the position of the family institution in the society. This position differs from continent to continent and nation to nation. This is usually formed by a person who demonstrates class and social status in society. Such customs may ensure that a representative of the same people has a hostile attitude towards another.

Compared to megacities, it is more appropriate to say that the family is built on the national mentality in rural areas. The connection of existing norms and rules within the family with mentality is explained by constitution of the factors such as people, ethnos, etc. as a subject of mentality. The listed institutions can be considered the main carriers of the system of complexes called mentality. The subject of mentality has been the focus of attention of philosophers since ancient times. Even in ancient times, the term "soul" was used to think about mentality. Ideas related to the inner world of a person were used through this concept. In ancient Greek philosophy, the subject of cognition had a central position. Mind, soul and body were realized in a hierarchical relationship. It was claimed that the means that ensure the functioning of the body is the soul, and the force that carries out this activity is the mind. According to Aristotle, experience in a person

is realised through memory, and overlapping impressions about objects and events are realized through experience<sup>4</sup>.

### **Some characteristics of the family institution of different nations**

As a social institution, the family has a close interaction with the everyday life of the ethnos. From this point of view, it can be noted that the family values of each ethnic group are related to their everyday life. This attachment can be experienced in several nations

Relationships within family as an institution that ensures socialization of people play the role of a factor that accelerates the formation of a personality, and encourages the fulfilment of other customs. For example, it can be noted that the Caucasus has very interesting and unique traditions regarding this issue.

According to the custom of Azerbaijani families, including other nations located in the North Caucasus, the head of the family or his sons welcomed the guest. Usually, as a sign of respect, the guest was helped to dismount from the horse, his fur and weapon were kept, and then he was invited to the room reserved for him, the horse was tied up and fed<sup>5</sup>.

In the epic “The book of Dede Korkut”, which is a written monument of the Azerbaijani people, showing respect to elders and parents, taking care of them, listening to their words and advice are shown as valuable family traditions. In the epic, Mother’s blessing is considered as God’s blessing. It was once again proved in epos “How Salur Kazan’s House was Pillaged”, when Kazan Khan asked Shoklu Malik for his mother, not his wife, son or property<sup>6</sup>.

According to the custom of the Karachay-Cherkess, the teenager in the family should also know the rules of hospitality and its fine ethical norms. A grown boy had to learn the attention of a man towards a

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<sup>4</sup> Gostev, A.V. The problem of human thought in Aristotle's treatise “*On the soul*”// *Knowledge and tradition in the history of world philosophy*. (Sat articles. – Moscow: 2001), p 50;

<sup>5</sup> Inal-Ipa, Sh.D. *Abkhazians*. (Ist.-Ethnographic essays). - 2nd ed., revised and additional. (Sukhumi: Alashara, 1965), p 112;

<sup>6</sup> *The Book of Dede Korkut*. Original and simplified texts. (Baku: Andar publishing house, 2004), p 45;

woman. Girls should also know the attention a woman shows to a man. At the same time, these two parties should know the elements of mutual alienation between themselves. Especially when the men were older than the women, they would stand up when greeting each other. As a sign of respect, a girl should make way for a boy, even if she is the same age as him<sup>7</sup>.

Nowruz, the national holiday of the Azerbaijani people, is held every year on March 20-21. The holiday is connected with sacred values as a whole. It is no coincidence that every member of the nation, from the youngest to the oldest, participates in this holiday. On Wednesdays, children throw hats, jump over bonfires, young people, especially girls, tell fortunes, mothers and grandmothers prepare sweets. Therefore, the holiday belongs to each member of society; no one is left out of Novruz. The people of Azerbaijan have always preserved family values and national holidays, which are part of the national spiritual culture<sup>8</sup>. An example is Jien holiday celebrated by Tatars, which has some similarities with Novruz holiday. These include week-long preparation, cleaning, and most importantly visiting elders.

The traditional Jien holiday in Tatar villages was held in the summer time, between the end of harvesting and the beginning of haymaking. In the rural area, families were looking forward to the time of Jien festival, that is, they started preparing for the holiday week in advance. Cleaning houses in the village was the main symbol of preparation for the holiday. Interpersonal communication, including the ceremony of mutual hospitality, was considered an integral part of the holiday. Jien, a Tatar holiday, was characterized by having guests and visiting families, as well as relatives in neighbouring villages. On

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<sup>7</sup>Smirnova, Ya S. *Family and family life of the peoples of the North Caucasus, the second half of the 19th-20th centuries.* / Ya. S. Smirnova. (Moscow: Nauka, 1983), p 75;

<sup>8</sup>Ganiyeva, F. "Nowruz" in the national thinking of the Azerbaijani people // - Baku: Materials of the III international scientific conference on humanities and social sciences. (2021, April), p 76.

this holiday, it was considered mandatory for girls who got married and moved to other villages to visit their parents' house<sup>9</sup>.

There was such a custom in Yakutia. When the boy wanted to get married, he would take a stone from the girl's yard and put it in his yard. If nothing bad happened in the boy's life and family within ten to fifteen days, he would visit the girl's family to ask for her hand in marriage<sup>10</sup>.

There are different approaches to the concept of subculture in scientific research. For example, sociologist E.M. Babosov expresses his thoughts about this term as follows: "Subculture is a group-specific value system in which the personality joins, feels free, the concept of "I" is mixed with the concept of "we" and differs in its own views and rules of behaviour<sup>11</sup>.

Inter-ethnic marriage plays a certain role in bringing different peoples closer to each other, in forming similar, common aspects within them. In an inter-ethnic marriage, representatives of different nations come together in different family and household relationships. Here, new basic, international customs are formed in the family and household relations of individuals representing both nations. In such families, aspects and relations of a basic, international nature develop compared to a kind of national aspect<sup>12</sup>.

From the beginning of the 19th century, sociologists, philosophers, and other researchers began to study the history of the family. The prominent American scientist L. Morgan reported on consanguineous marriage, as well as other forms of marriage, in his works "The Pinalua Family" (1871) and "Ancient Society" (1877). Luce Morgan wrote that "the family is an active element, it never remains unchanged, as society develops from a lower level to a higher level, it also moves from a lower form to a higher form". The kinship system, on the other

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<sup>9</sup>Ramazanova, D. B. Iskhakov, D. M. Gazimzyanov, I. R. and others. Tatars: [Monograph] / Rep. Editors: R. K. Urazmanova, S. V. Cheshko. (Moscow: Nauka, 2001), p 339;

<sup>10</sup>Pearls. (Baku: Azernashr, 1997), p 45;

<sup>11</sup>Babosov, E.M. *Applied Sociology*. Tutorial. Minsk: TetraSistems, 2000.

<sup>12</sup>Bayramov, G. *Nationality and internationalism in moral life*. (Baku: Ganjlik, 1980), p 38;



hand, is passive: the progress that takes place in the family is manifested here only after a long time has passed, and when the family is fundamentally changed, they are also fundamentally changed<sup>13</sup>.

Thus, as an example, it should be noted that the marriage of representatives of two different nations provides an opportunity to learn the customs of each side. The exchange of traditions between peoples through this method is not considered dangerous or negative at all. However, it is a must that the customs transmitted during this exchange are close to the ideology and thinking of the people. Also, the integration of traditions allows culture to spread and cover a wide area.

### **Opinions of various scientists about the family institution**

Approach to the concept of family as a social institution is relevant from several aspects. During the research process, it can be concluded that a person is the main subject in every type of society. The freedom and responsibility of the person who is the subject in the study of the family institution is a manifestation of self-expression. So, in this matter, the opinions of scientists working in the field of ethno sociology and ethnology are important.

Among the sociologists dealing with this problem, the names of T. Parsons and K. Davis can be mentioned first. Parsons characterizes the family as a subsystem of society, which is not opposed to it. The family ensures the stability of society as a whole. This is possible thanks to the creation of “instrumental” relations with other social subsystems and structures. By maintaining integrative tendencies and balance in interpersonal dynamics, the family creates internal “expressive” relationships<sup>14</sup>.

E.A. Anufriev assumes that “the social structure of the personality includes a group of stable objective and subjective social properties that appear and develop in the process of the colorful activity of the individual under the influence of the associations to which a person

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<sup>13</sup>Markovich, D. Zh. *General sociology*. (Moscow: Vldos, 1990), p 242;

<sup>14</sup>Parsons, T. *The Structures and Functions of the Nuclear Family*. New York, Harper and Row, 1959.

objectively belongs". Anufriev distinguishes the following elements of this structure: the method of realizing social qualities manifested in the types of activities such as labor activity, social-political, cultural-cognitive, family-household activity in the formation of a lifestyle; objective social requirements, creative activity skills (innate), knowledge, habits, religion, the degree of acquisition of cultural values, the spiritual world of the personality, moral norms and principles, beliefs<sup>15</sup>.

S. Eisenstadt, an important arbiter and author of original ideas among the researchers involved in the analysis of the problems of tradition and modernization, suggests that "typically, from a primitive, unwritten society, to patrimonial (lineage), feudal, city-states, etc. a society with structures is called a traditional society"<sup>16</sup>. As for the etymological explanation of the word tradition, it means stability and inheritance in a broad sense (in Latin - traditio - transmission, dissemination). Tradition essentially means the preservation, use, transmission and dissemination of human experience, including culture. One of the main reasons for the decline of the family institution is the weakening and elimination of shared values. The main essence of the matter is that negative situations in this area are reflected in everyday life more quickly. Currently, one of the factors affecting the transformation of spiritual and moral values in the world is information technology tools. In modern times, it has become such a social institution that it has a serious impact on the formation of not only public consciousness, but also the value system of society as a whole. In fact, this system, which is called "virtual life", is conspicuous for its capabilities as a mechanism that provides information exchange in the minds of the society regarding different behaviour styles. In the traditional society, the essential change of the family structure was observed as a trend towards universal values rather than national values.

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<sup>15</sup>Anufriev, EL. *Social status and activity of a person //Personality as an object and subject of social relations.* (Moscow: Publishing House of Moscow University, 1984), p 103;

<sup>16</sup>Eisenstadt, S.N. *Tradition, change, and modernity.* (New York: Wiley, 1973), p 253;

A. Comte wrote in his research about the important role of a woman in the family: “The social role of a woman is determined by her emotional and moral qualities and her ability to unite people closely and educate them spiritually”. The sociologist believes that the role of woman in the upbringing of the growing generation is greater: “The family is the protector and transmitter of traditions and the experience of past generations. The individual is socialized in the family, acquires the necessary qualities to successfully serve humanity, overcomes natural individualism, learns to live “for others”. At the same time, it preserves the social balance of friendly relations between generations, the balance between tradition and innovation carried by the elderly and the young”<sup>17</sup> .

Based on the situation in Germany and the opinions of sociologists, I. Ostroux explains the crisis of the family institution with the increase of women's independence (including economic) in the industrial (especially post-industrial) period, but at the same time notes that the crisis is aggravated by paternalism in the “period of general prosperity”<sup>18</sup>.

Traditions and norms existing in the institution of the family have been partly transmitted to present and maintain their stability in a certain position. Although the society notes that the modernization process is partially taking place in these habits and norms, the changes are more clearly felt in the dimension of moral criteria. Thus, the national and ethnic features of this custom were analysed equally with the social functions performed, and the essence of the issue was brought to the fore.

### **The relationship between family and other social institutions**

Family institutionalization is the process of formation of a system of formal and informal guidelines, on the basis of which social practices are carried out that help to realize the functions of the family. This

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<sup>17</sup>Comte, A. *System of positive politics*. Volume 2 containing Social Statics or the Abstract Treatise on Human Beings. Paris: Carilian-Goeury and Vor Dalmont, 1852.

<sup>18</sup>Ostroukh, I. *Trends in the development of the modern family in the Federal Republic of Germany*. In the book. *Family in modern European society*. Moscow: (1996), pp 233-260.

process involves the inclusion of the family institution in the socio-cultural and legal field.

The family is a set of special social relations, and in the course of historical processes, it has been joined to other institutions of society since the time of the first people, it has become a necessary element of various ethnic groups, one of the factors necessary for the existence of every state. The name of the property institution can be specially emphasized here.

The relations that make up the institution of property are of a public, social, and economic nature. The issue is analysed from a social point of view, not from a legal and economic point of view. When this concept is approached from a social aspect, property is understood as a social need of each individual. For example, the values that an individual decides to possess distinguish him from others. It is also noticeable that this concept is related to the term identity. If identity refers to the individual's belonging to any nation, language, or religion, then ownership is determined by a certain object and appropriated by the person. This also determines that it has a function of protecting the value it considers as its own property. In order to call anything property, it is considered reasonable that it must have an economic value. The institution of property is considered to be a part of the family institution both at the level of the standard and legal system. In general, the property institution operates in connection with all other social institutions. The important norms of the institution of property are the right of inheritance and other inheritance issues within the family. For example, the density of this relationship can be interpreted more clearly with the duty of commitment. As it is known, the institution of property is a set of economic relations, and its main object is things. It is these things that can be gifted or leased, rented according to the rules. The main point here is the implementation of any item within the will of people, by donating, buying and selling, etc. By making a will in the institution of property, the owner regulates the process of dividing the property he donates within the family. But it is an unequivocal truth that the institution of property rights, which is one of the important topics within the family institution, has gone through various stages of development and has improved until today.

B. S. Antimonov and K. A. Graven's views on this matter have a similar position. They recognize the right of inheritance as one of the institutions of civil law<sup>19</sup>. O.S. Ioffe also considers the right of inheritance as one of the institutions of civil law<sup>20</sup>. P.S. Nikityuk's approach to the issue is as follows: the author calls the right of inheritance as an institution of civil law. He notes that the procedure for the transfer of rights and duties to the inheritor's heirs during inheritance is determined by legal norms, and the set of those norms creates the institution of civil law called the right of inheritance. The opinion of other researchers defines the place of the right of inheritance in the civil legal system as an institution<sup>21</sup>. As it can be seen, the institution of civil law interacts directly with family, politics and other institutions, is included in their structural composition, and confirms the chain connection of social, public and economic elements. For example, the institution of property law fully incorporates the norms for the regulation of property relations contained in the listed individual institutions. It is for this reason that settling the norms of inheritance and inheritance in the family in an official framework brings laws and customs into conflict. Grow up in families that belong to patronymic groups, as in patriarchal families, the father's word was treated as a law.

The paradigm of institutionalization made it necessary to determine the direction of social and cultural development in the nations of Europe, Asia, Africa, and Latin America. American sociologist C. Cooley states that "first, the socialization of an individual takes place within the family and takes place in the environment of the formation of a structure of exact relationships between family

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<sup>19</sup>Antimonov, B.S and Grave K.A. *Soviet Provost* / B.S. Antimonov, K.A. Grave. (Moscow: Gosyurizdat, 1955), p 6;

<sup>20</sup>Ioffe, O.S. *Soviet civil law, course of lectures*. Part III: [Ch. 3]: Legal relations related to the products of creative activity: Family law. (Inheritance Law of Leningrad State University, 1965), p 6;

<sup>21</sup>Dranikov, V.K. *Inheritance by will in Soviet law*. Ministry of Higher. Education of the Ukrainian SSR. Kyiv state. un-t im. T. G. Shevchenko. – (Kyiv: Publishing house Kyiv University, 1957), p 3;

members. At the next stage, socialization takes place within society, where relationships are formed abstractly<sup>22</sup>.

About the forms of manifestation of the family institution existing in the society. The French intellectual Jean-Jacques Rousseau wrote: "The family is the oldest and the only one which is natural of all societies. Thus, the family is, if possible, the prototype of political societies"<sup>23</sup>.

### Conclusion

The family institution and its related problems are among the current issues that are in the focus of science and society. This is primarily due to the crisis of the family institution itself. Recently, a significant transformation is taking place in the structure of the family: the number of children is decreasing, kinship ties are losing importance. The complexity of the problem is explained by the fact that currently the family institution is affected by almost all other important spheres of society - culture, economy, education, healthcare, information, etc. Manifestations of the family model emerged in different nations are evaluated according to the social-psychological mechanism that forms them.

As we know, in the study of the family institution in modern science, various studies are distinguished in the social, public and humanitarian fields. Nevertheless, the separate aspects, methods, and approaches applied during these studies, which describe the family from a characteristic point of view, should cover the whole of this phenomenon; at the same time, the processes that combine different types of activities specific to the family, the functions of the family, the fields of knowledge covering the study of the family also confirm that the family is the initial stage for the transformation of an individual into a personality. Reflecting the basic principle of the family institution, its functions are closely related to the demands of society and personality. In addition, the functions of the family have historical

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<sup>22</sup>Cooley, C. Primary groups. American sociological thought. Moscow: (1996). Pp 328-332

<sup>23</sup>Golod, S. I. Family and marriage: historical and sociological analysis / S. I. Hunger. – (St. Petersburg: Petropolis, 1998), p 67;

significance; they are related to the socio-economic conditions of the society's life. Over time, the nature of the functions performed by the family institution changes its direction to a certain extent. Although it is suggested that all values are degraded and the family institution is falling, family life and social values are the main factors of positive change affecting the formation of personality and strengthening of the citizen's position. Thus, in the end, it can be concluded that the process of development of society, innovations in customs, social, moral, economic, demographic and other factors have a direct impact on the family structure, the mutual relationship of family members, and the continuity of the family institution. Despite the fact that the family institution is a relatively stable and conservative element of society, it inevitably changes along with society. The most important of various processes is globalization and the formation of information technologies, which make the family a more perfect institution in terms of geography and society.

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