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СОЦИАЛЬНО-ПСИХОЛОГИЧЕСКАЯ ПРИРОДА ФАКТОРОВ, ВЛИЯЮЩИХ НА СИСТЕМУ НАЦИОНАЛЬНЫХ СЕМЕЙНЫХ ЦЕННОСТЕЙ

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Аннотация. Вступление в брак и повышение семейных ценностей – сложная задача. Это требует большой лояльности и много лет напряженной работы. В семье человек познает такие качества, как верность родителям, друзьям и близким, верность Родине, любовь и доверие, доброту и щедрость, ответственность и взаимопомощь, уважение не только к взрослым, но и ко всем окружающим. Простые правила и моральные принципы, сформированные в пределах родного дома, затем передаются обществу. Затем они проявляются в поведении детей в детском саду, школе, институте, на работе и в общественных местах. Семейные ценности формируют человеческую культуру и делают общество более гуманным. Все бремя правильного формирования нашего общества, сохранения ценностей ложится в основном на семьи. Несмотря на значение социально-психологических и экономических факторов, влияющих на семейные ценности в наше время, мы обязаны должным образом защищать ценности и вводить новшества в соответствии с нашими национальными ценностями. Социальные ценности очень разнообразны, имеют исторический характер и включают принципы разной природы, в зависимости от человеческих качеств, характера, воспитания и среды, в которой они проявляются. Сущность и формы ценностей проявляются в зависимости от характера работы социальных институтов в обществе, в котором мы живем, и выражаются в виде социальных норм поведения человека. Итак, способы выражения ценностей – это нормы, и вместе они выражают сущность социальных институтов. Социальные институты постоянно совершенствуются и приспосабливаются к новым условиям, а это означает, что исторически социальные ценности не остаются прежними исторически, они адаптируются к окружающей среде, условиям и потребностям человека.

Ключевые слова: семья, ценности, отношения, обычаи и традиции, общество, развитие.

THE SOCIO-PSYCHOLOGICAL NATURE OF THE FACTORS AFFECTING THE SYSTEM OF NATIONAL FAMILY VALUES

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Abstract. Getting married and raising family values is a difficult task. This requires great loyalty and many years of hard work. In the family, a person learns such qualities as loyalty to his parents, friends and relatives, loyalty to the motherland, love and trust, kindness and generosity, responsibility and mutual assistance, respect not only for adults, but for everyone around him. The simple rules and moral principles formed within the boundaries of the native home are then passed on to society. These then manifest themselves in the behavior of children in kindergarten, school, institute, work and public places. Family values shape human culture and make society more humane. The whole burden of the proper formation of our society, the preservation of values falls mainly on the families. Despite the influence of socio-psychological and economic factors that affect family values in our time, we must properly protect the values and innovate in accordance with our national values. Social values are very diverse, have a historical character, and include principles of different nature, depending on human qualities, character, upbringing, and the environment in which they live. The essence and forms of values are formed depending on the mode of operation of social institutions in the society we live in, and are expressed in the form of social norms in human behavior. So, the ways in which values are expressed are norms, and in one place they express the essence of a social institution. Social institutions are constantly improving and adapting to the conditions, which means that social values do not remain the same historically, they adapt to the environment, conditions and human needs.

Keywords: family, values, relations, customs and traditions, society, development

Introduction. The subject of most psychological researches which carrying out in modern times is related to the family and intra-familial relationships. Nowadays, the problems of family values are especially actual too. Various socio-economic, socio-psychological, socio-economic, socio-psychological, pedagogical, sociological, etc. Due to these factors, radical changes have taken place in families [1, p.337]. Today, sociologists investigate the family, gender inequality, changes in economic relations, and the transition from traditional family structures to the nuclear family, and the gradual disintegration of family systems and the evolution of the concept of family.

When we talk over the family, the definition of the family is constantly changeable, and anthropologists in particular have debated the definition of the family. Family is a cultural term, and each culture defines the family differently. Most of the time even subcultures within a culture mention additional or different definitions of the family. Summarizing the definitions given to the family in Azerbaijan, we can note that: The family is an institution which is considered the smallest unit of society. The family is the smallest unit in a society based on marriage and blood ties and the relationship between husband, wife and children. It embodies preserves and transmits to the next generation the beliefs, customs and traditions, values and culture of the society. From this point

of view, let's touch on this opinion of Nasraddin Tusi "There must be two reasons for getting married: the protection of property and the continuation of the offspring" [2, p.163].

Family values concept. The family is the most important element in the functions of the individual and society. The family is the primary place and environment where basic needs such as nutrition, care, love, emotional development, psychological development, education, cultural values, and the maintenance of a healthy mental development are met. The family is the place where the psychosocially developed individual has the most interaction and relationship. These relationships ensure an individual's self-confidence, love for himself and other individuals, the acquisition of personality, the development of personality, the development of social skills, and the adaptation to society. For this reason, the family is very important for the upbringing and education of children, it has even of paramount importance. The family plays a central role in psychology and psychological health. Healthy families form the foundation of healthy societies. Relationships between family members also play an important role in determining the relationships of each member in the social life. In which family is it possible to raise a psychologically healthy individual:

- "What is a healthy family?"

Although there is no common definition and consensus,

the family retains its importance as a social structure that regulates social relations, performs the necessary functions for people, and is necessary for the continuation of healthy generations. A family that supports the development of individuals and sets healthy boundaries to ensure their self-realization is the definition of a healthy family structure.

As a social organization, the family has evolved over the centuries, and many changes have been observed in family structure, kinship relationship, in the concept of marriage, and in general rules of behavior. Changes vary depending on the society in which we live. One of the radically changing features is the system of intra-familial values.

The national values of each nation are different. The history of nations (societies) is determined by many different factors. This history is full of various events. The life of a people, its institutions, beliefs and art, is the essence of its invisible spirit, only its visible products [3, p.9]. The national values that society has acquired throughout history are divided into 2 parts as material and spiritual. Established cities, built buildings, architectural monuments, agricultural facilities, etc. refers to material values. Works created by various fields of art – folklore, fine arts, poetry, sculpture, prose – form the basis of spiritual national values. While material national values throughout history if it serves to raise the living standards of the nation, then the moral and national values contribute to the formation and enrichment of the nation's spirituality.

Even if the moral values of society are the same, these values are not reflected in every individual. The values emphasized by society are chosen by individuals according to their personal beliefs and attitudes and these values are related to different levels. The values that individuals choose affect their personal lives as well as their intra-familial relationships. When people choose and accept values, they rely on a number of principles. These principles can be listed as follows:

1. Values must be chosen by free will. Community members, and especially family members, should not interfere.
2. Values must be rewarded. Support and advice should not be given.
3. An individual who adopts values that are different from those values which accepted in society and those values must be respected.
4. Individuals must present their values without fear of criticism from society or the family.
5. Individuals should pay attention to the values of the societies in which they live and must wish to achieve values.
6. When their own values contradict the values of society, they must be able to sacrifice giving priority to the interests of society.
7. Individuals choose their values according to their ideals.
8. If an individual is forced to choose between different values, he must choose the best for himself [4].

When choosing the values listed above, individuals rely on family values. Our family values help us shape our own personal values and morals- it especially helps us to define who we are and how we find our way in society. No child is born with a set of values. Children need to be taught these values by our families, friends and larger communities. Children learn and adopt family values by looking at the many behaviors of their parents. Dominant values in the family environment reflect the personality structure of this family. The proverb "The child is the mirror of the house" is a clear example of this.

Family values are as dynamic as other values; it changes both from society to society and over time. Family values change from house to house and from society to society - even from time to time throughout history. Today, traditional values began to be replaced by some new values brought about by social change and globalization. Despite the changes in family values in the East countries, it still has preserved its importance, but in Western countries, especially in Europe, family values had not protected. Under the name of

"freedom, liberty" in Western countries, everyone had begun to live their lives individually and mastered the system of personal values, not the family.

In society, family values are generally divided into two types - traditional and modern. Traditional family values can be characterized as a result of their views on a long stage of society, the religious norms recognized in this society, the interaction aimed at preserving the institution of the family. Let's take a look at the system of traditional family values accepted and preserved by the society we live in today:

- Respect and mercy to the older, adults, elders;
- Kinship Relationships;
- Values related to economic and financial values of the family;
- Values related to the place and position of women in the family;
- Values related to the preservation of family traditions;
- Moral and religious values; and others.

The system of national family values we have enumerated has lost its force in process of time and has begun to be replaced by new ones, by modern family values. With the change and development of society and its views, modern family values emerge. Socio-psychological and economic factors that affect to the system of intra-familial values are various. We can give to this as examples: the transition to an industrial system, the emergence of high technology, the development of science, integration into European countries, and the increasing use of social networks.

The great industry that took place in Europe in the last century changed the form of the family; gave him a new shape. In modern times, as a result of technological development in also Azerbaijani society, there has been a transition from large traditional families to nuclear families that is small families. When we say nuclear families, we mean a small number of family individuals in the family - for example, father, mother, children include to here. Values in nuclear families are relatively weak. As we know, values are usually transmitted by older generations, and children in nuclear families, spend less time with grandparents. Within a certain time, their respect and mercy values for the olds and elders are weakened. In the early years of a child's life, moral values are formed primarily by parents, siblings, and relatives.

In nuclear families, this formation is becoming increasingly difficult, because of the weakening of kinship ties. Nuclear families appear more vulnerable than large families, and divorces are on the rise. At the same time, in small families, intra familial communication is weak, resulting in reduced sociality. Knowing they are the values of both the family – the nuclear family and the extended family – can help strengthen relationships between family members. Family values help children and young men and women make good choices because there are a number of beliefs that can help guide them.

Industrialization and technological development also affect the moral values of the family. Morality is very important for the survival of social and psychological life. The evaluation criteria of individuals and societies are based on moral values. Moral values often determine the underlying personal ethical behavior that undermines how a family – and every parent and child within that family – finds its way in society, with knowing the difference between "right" and "wrong". General concepts such as kindness, honesty, integrity, generosity, courage, patience, and justice can be classified as moral examples that a family can share.

First of all, modernization has changed the privacy of the family. He made the family a social phenomenon by introducing the family to the public. In recent years, the coverage of "intimate" issues related to the family on television and in newspapers and social networks is a surprising example in this regard. Processes which happen within the family include violence, divorce cases, love relationships, and so on. Such issue has been publicized and has become an object of discussion. These discussions are no longer based on religious values, but on European values.

In the 21st century, this includes even the subject of marriage and the choice of a mate. The choice of a spouse was shown in front of millions of viewers through some television programs. This has a negative impact on the moral education of the growing future generation. Along with these, families are no longer built on the value of love, but on logic. Emotions such as emotional attachment, love, loyalty, attention, and perception are not reflected in such families. Love: This is the basic family value. Against lovers sensitively take caring of them; it manifests itself in the desire to protect them and to be constantly close. Unions based on love live happily and prosperously. Such families represent a strong fortress, a secure paradise, where you can always return, receive support and comfort.

Family values and traditions are closely connected and it is very important not to break the delicate but strong handle. Each family member has his own habits: How to celebrate the New Year, how to fast, why to choose clothes, etc. At the same time, integration into modern society has led to the breakdown of past national traditions. Older generations often complain that customs are forgotten.

These traditions are preserved at different levels in villages and cities, people in districts and villages are more committed to national traditions than in cities. The implementation of traditions such as weddings, holidays, clothing, neighborly relationships, kinship relationships, assistance has decreased. The more unshakable traditions there are in families, the stronger the "foundation", and for this it is necessary to preserve the traditions.

With the process of modernization, the roles and statuses of individuals in society and in the family have changed, especially for women. These days, a woman has gone from a mother who only educates her child and stays at home to a professional woman. Men's dominance gradually diminished and equal opportunities came to the fore. There is no longer a distinction between men and women. The mother and family shared the responsibilities of the father and the equality movement began.

Men are already involved in household chores and the upbringing of children. Through active work at home and abroad, a woman is no longer just a housewife, a mother, but also has a profession, as a woman who can earn money through individual efforts and has other statuses. But we still live in a traditional society. We must respect women, we must protect them, no matter how many different positions they are able to take in society, we must defend them.

Our researches show that the family and its values still play an important role in our society. Modern society, no matter how much it affects intra-familial values, is preserved. With the change and development of society and its views, modern family values emerge. Each subsequent generation tries to take only what is necessary from the previous one and at the moment brings what belongs to it. However, some values have been out of order but some have been replaced by new ones. It is clear from our notes that the new values have not passed without a socio-psychological impact on families.

It is well-known that "the human values, beliefs, and ideals that exist in the family shape the future personality, its place in life, and its behavior. The family is the first and most important source of socialization of the future citizen" [4]. We agree that "historically, the family has played an important role in our national development as a protector of the high moral values of our people, a carrier of our gene pool. It is especially important that, unlike a number of societies, the institution of the family in Azerbaijani society retains its social purpose and national-spiritual mission in a more complete and complete way" [4].

As S.Khalilov noted, "we are facing some serious problems because the national-moral principles formed during the transition period are no longer useful, and the new national-moral principles are not yet fully formed. In modern times, Azerbaijan, which has lived in closed conditions for a long time, has close ties with foreign countries. Through

foreign magazines, television channels and other media, all the problems and shortcomings in the field of spirituality in Europe, America and the whole planet enter our space. Of course, if people are morally perfect and ready for any spiritual interference from the outside, the individual's internal resistance to external influences will be great. But even if individual people have the power and level to maintain their spiritual existence, most will not be able to do so. Because not all people are equally perfect and strong-willed. Therefore, the state must assume the function of preserving the national identity" [5].

Other researchers, who are of the same opinion, point out that "the seemingly ornate 21st century is not only based on interests and claims, but also on the degradation of moral values. Ignorance of spiritual and cultural heritage is unfortunate, and this indifference can lead people to lose their historical memory.

Unfortunately, the catalyst for this degradation is the media, the press, television, radio and the Internet, without which we can not imagine our daily lives, even for a moment. The role of the media is great in losing one's values, turning one's eyes to materialism and ambitions, and polluting one's inner world." [6]

According to experts, "the environment that shapes a person as a person is mainly the family. Everyone grew up in the spirit of respect for national traditions and values, based on the upbringing received in the family. He will instill in his children the same environment in which he grew up. The older generation knew all the rules of the Shari'ah and all the verses of the Qur'an perfectly and followed them. Honesty, truthfulness, honesty and purity were the most important aspects of our family. However, today's families have moved away from our national and moral values. They have deviated from our literature, the literature in which all our spiritual values are. We need to strengthen our children's respect for our moral values. Our families must be based on our national and moral values in the upbringing of children" [7].

Therefore, the main condition for a person to improve himself before genetic possibilities and family. What is important for this is that a person understands himself, God, the truth, and is able to determine his own path. [7].

There are a number of psychological needs that directly affect family relationships, researchers include:

- the need to communicate;
- the need for understanding (in the broadest sense of the word);
- the need to play this or that role in the family (head of the family, housewife, caring parent, elder friend, etc.);
- self-affirmation, the need for others to recognize their dignity;
- the need for ethics and aesthetics of communication at a certain cultural level;
- the need for trust and reliability, mutual information.

The most unexpected need is the need for culture and ethics of communication within the family [8, p. 106].

Some researchers emphasize the importance of religious values in the family. It is said that "when people base their respect and love on worldly values and there is any change in those values, they can immediately lose those feelings. When concepts such as love, respect, and loyalty are based on criteria such as beauty, wealth, health, position, or trust, this result is almost inevitable. If a person bases his love only on the beauty of the person in front of him, that person will lose his youth, health and beauty over time, so love, respect and loyalty will also disappear.

Values such as wealth or position are also easily lost. A person who takes these values as his main criterion will find no reason to continue to love and respect the person in front of him when he loses them." [9] The author concludes that «it is faith, the fear of God, and good morals that perpetuate love, respect, and devotion.» It is also argued that «many high human and religious values, such as the protection of family values, are found almost exclusively in Islamic

countries» [10, p.227].

Undoubtedly, this position of the author is noteworthy, because the positive side of religious values is that many doctrines, through faith, a person finds solace in the moments of life, forms the will of the will, accepts the rights and needs of family and other members of society. nurtures mercy and love. In other words, religion anticipates aggression, anger, and various negative emotions, and encourages people to follow the path of life in the right direction, based on higher and higher values. Among the Islamic values are intelligence, diligence, piety, humility, loyalty, sincerity, meekness, the ability to forgive, and among the negative qualities are the tendency to adorn, greed, greed, greediness and so on. belongs to.

In general, religious figures believe that Azerbaijan is returning to Islam, which manifests itself in family and marriage relations, which means that Azerbaijani traditions are revived in families, and at the same time this process goes hand in hand with verticalization and Europeanization [11]. Communication opportunities in the family are expanded with the use of various technical equipment, as a result of which "the role of the mother decreases, parent-child relations become more complicated, and normal socialization becomes more difficult. Changes in education, a certain alienation of the social environment weakens the traditional and generally accepted communication in the family, as a result, the number of divorces increases «[11, p. 210-211].

It is not the moral norms that are no longer conveyed to people's minds in the form of ideological doctrines, but the freely perceived norms and ideas. As a result, there is confusion, mental scandal, and other negative situations that shake the morale of the family. Researchers believe that moral values should be revived on new bases and benefit society [11, p. 213].

Thus, the national and moral values that protect the Azerbaijani family include religious values related to the family. It is known that religious values are based on moral rules, which makes them attractive to people. These moral values are also an integral part of the national and moral values of our people. H. Guliyev, speaking about a number of values accepted in the Azerbaijani family through the concepts of mentality and archetype, came to the conclusion that a number of new trends have emerged in the minds and public consciousness of Azerbaijanis, which are foreign to our people in terms of mentality [12, p.246].

In general, «globalization, the rapid development of information technology, the penetration of the Internet in all spheres of life, along with a number of positive trends, sometimes play a fairly negative role. The propagation of foreign ideas and behaviors that are not specific to our nation sometimes leads the younger generation in the wrong direction. Undesirable transformations sometimes take place in family relations, and the situation of families in the modern world can be assessed as critical. The market economy has significantly reduced the living standards of the world's population. The situation has worsened, especially for large families, single mothers, families with disabled children and student families. The economic crisis in the world, the rise in prices for treatment in families, the education of children, the organization of their leisure and so on. created problems such as «[13].

This means that families need material and moral support in terms of forming and maintaining values. Although some work is being done in this direction in the country, not enough active and effective work is being done to improve the work with those in need of social assistance. Here, the work on housing policy, the solution of the problems of refugees and internally displaced persons, family farming should be one of the important directions of the state's social policy. In this sense, the work of the State Committee for Family, Women and Children should be especially noted, because this organization has a wide range of opportunities in this sense. Through this organization, «comprehensive programs

are implemented to strengthen maternal and child health, protect the reproductive health of the population, create the necessary conditions for the birth of healthy and desirable children, as well as reduce domestic violence and prevent violent behavior» [13].

Conclusion. Thus, family relationships are formed on both individual and social grounds, form the basis of social values, play an important role in human communication and mutual expectations. Although the family model of Azerbaijan is formed in the system of national moral values, as already mentioned, there are a number of features of the modern era that lead to misunderstanding, indifference and hostility in families.

The spiritual, cultural, social and psychological qualities of a person or a person play a leading role in the acquisition and normative use of values. If a person is added to the appropriate temperament, upbringing, some socio-psychological indicators, then instead of looking for a way out of any conflict situation, he is open to others, shows aggression, and even resorted to violence. In such cases, alien tendencies increase in the relationships formed between family members, alienation occurs, and as a result, the family even breaks up.

Numerous scientific-theoretical and practical researches in this field in the country show that the complications are related to the internal environment, historically formed conditions, as well as the expansion of opportunities for external influence. or, conversely, its high and irreplaceable role in destruction.

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