



Social and Psychological Analysis of the Transformation Family Functions in the Age of Globalization

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ABSTRACT

In every society family is an institution created on the basis of the social laws, customs and traditions and is one of the main social inventions of humankind. Its main essence is defined by fulfilling social, group and individual needs. Family as one of the primary forms of social unity of humans provides conditions for meeting a range of important human needs, one of them being reproduction. Family functions are the main factors that precondition the existence and activity of family, as well as normal (functional) family environment. Fulfillment of these functions has exclusive importance not only for family members, individuals, but for the whole society. Researches on family psychology, sociology and pedagogy classify family functions on the basis of a variety of criteria. The paper analyzes traditional (specific) and non-traditional (non-specific) family functions from psychological perspective and classifies the social and psychological importance of changes in family functions in the age of globalization.

ARTICLE HISTORY

Received February 23, 2020, Accepted March 17, 2020 Published June 27, 2020

KEYWORDS

family, family functions, family structure, intrafamilial relationships, dysfunctional family.

INTRODUCTION

Family as a social and cultural phenomenon is the creative force behind culture and civilization; it is a challenge of relationships between humans and humankind. Unlike other social institutions, interpersonal relationships within a family have peculiar psychological meanings, on the basis of which civilization keeps on going down its evolutionary path. The unity of culture and civilization in every society is reflected in family. The famous French writer Victor Hugo said that family was "the crystal of society", and Alfred Adler noted that family is "a mini-society", the wholeness of which depends on the safety of the whole human society.

The relationships among members of a family in their longevity and depth also differ from all other kinds of relationships people develop in other fields. Here four main types of relationships can be singled out: psychophysiological, biological relation, moral-ethical and sexual-intimate. In the system of intrafamilial relationships one can include psychological ties and relationships as interconnected properties such as openness, faith and trust, care and respect, mutual spiritual and

emotional support; social, division of social roles, material dependence, status-influence, leadership, submission, respect for family values, customs and traditions, division of responsibility, etc.

In the course of its historical evolution, society knew different types of family and its functions. There is a strong connection between family functions and family relationships. Normal fulfillment of functions determines the nature of relationships among family members. Their impairment leads to intrafamilial conflicts, worsening psychological climate in a family, and in most cases, to destruction and disruption of a family union.

THEORETICAL INVESTIGATION

The analysis of family structure helps to answer the question of how family function is implemented: who in a family is the manager and who is the executioner, how rights and obligations are distributed within a family.

Family is a primary foundation of society, an important social condition of existence for every

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individual; social system based on the everyday and household alliance of a married couple, family ties of parents and children, siblings and other relatives that live together; a small closed social group. According to international statistics, 88.4% of world population lives in family lifestyle. [13, p.38] Intrafamilial relationships are complicated relationships with functional dependences. The structure and development dynamics of a family are considered the main factors that define its functions. In every society the structure, types and functions of family are in direct correlation with the nature of social relations within this society and overall depend on the level of cultural development of the society. Family functions are the aspect that has a big impact on intrafamilial relationships and are the factors that determine family life and activity, affinity in relationships and the whole existence of family. "Family functions are defined depending on the needs that they meet – needs of society, social group, the family itself and its separate members". [8, p.50]

A.N. Kharitonov notes that family functions are a system that reflects personality within the family, mutual influence of family and society, family life and activity connected to fulfilling the needs of its members. In his opinion, it is unreasonable to divide family functions into primary and secondary, but family functions differ from the functions of other social institutions. [16] According to E. Eidemiller and Yustitskis, life activity connected to fulfillment of certain needs of family members is called a family function [13, p.38]. Family functions are constantly changing and improving depending on the society development level, the civilization level and its flourishing. As N.Y. Solovieva concludes, family functions are defined according to the types of needs fulfillment and needs repeating, and their quantity is defined by the quantity of needs [10, p.47]

The essence of family is reflected in its functions and role behaviors of family members. "Family functions are closely connected to personal traits that characterize types of people" [10, p.4].

It is known that family structure changes depending on its type. The factors that facilitate these changes include the number of married couples, their age, the number of children, generations and relatives in a family. Formation of these relationships is directly preconditioned by the duties that a certain society and culture vests in family because all activities connected to the needs of family members are reflected in its functions. "Family functions are socially and historically predetermined. Their content is determined by social factors – social demands to family, family law, upbringing, cultural norms, real support of family by society, etc." [1, p.110]

Azerbaijani researchers A.A. Alizade and A.N. Abbasov define family as a healing, psychotherapeutic environment, emphasizing the importance of the regenerative function in this regard. They write, "We forget our problems and sadness in family. It does not matter how tired we are after work. When we come home and our children rush to us, screaming "dad", wrapping their arms around our necks, hug us and we kiss them on the cheek, the very meaning of the world changes in our eyes, and we are filled with energy once again. One kind word or look given by his wife fills man's world with joy". [1, p.116] Analyzing opinions of researchers from different fields and countries (Adamskiy, Williamson, Goode, Ogvern, A.G.Kharchev, N.A. Yurkevich, I.V. Grebennikov, S.V. Kovalev, T.V. Andreyeva, T.M. Afanasieva et al.) on the main family functions, one can conclude that these functions vested in family by society do not remain unchangeable with the development of society. The share in certain functions changes in accordance with society development. "Since our world becomes more closely tied with economic integration, technological and communicational benefits and social transformation, family becomes the main stage of globalization processes". [15, p.181]

Under the conditions of modern globalization many researchers that investigate family duties from the point of view of their functionality believe that family lifestyle is characterized by multiple aspects social and biological, business, spiritual, psychological and demographic. "Globalization connected with family measures opens new directions for understanding interpersonal relationships within a family household, gender issues, social changes and intragroup relationships". [15, p.5] Many of them refer to the argument that from the point of view of relation between society and an individual family functions must be classified into two main parameters. In relation to society, researchers single out the following family functions: physical reproduction (corresponding number of children to replace the generation on a state scale), educational (transferring knowledge, skills, habits, norms and values, spiritual resources to the next generation), household management (creation of family economy related to labor and household family activity, management of this economy, work of capable family members, formation and management of family budget, etc.), organization of leisure.

Famous Azerbaijani researchers of family A.A. Alizade and A.V. Abbasov note that when speaking of family functions, we mean primary directions of family life. They divide family functions into 4 main groups: reproductive, household-economic, educational and regenerative. [1, p.110]

Strength, longevity and spiritual and psychological welfare of a family depend on the agreement of the interests of its members. Its functionality is preconditioned by the influence of the spouses on each other, on other family members and the other way round. Duties of family members to meet their certain vital needs, such functions as life and activity, aimed at fulfillment of those duties, are of continuing nature and are organically connected with repeated needs. In this regard psychologists and sociologists (N.Y. Soloviev, I.V. Grebennikov, A.G. Kharchev, A.I. Antonov, M.S. Moskovskiy, V.M. Medkov, G. Navaitis, V. Yustitskis, E. Eidemiller et al.) divide family functions into two main groups – specific and non-specific. To specific functions belong reproduction, welfare (existential), educational (socialization). Researchers note that these functions are mostly stable and do not depend on social changes.

According to T.F. Suslov and M.V. Zhuchkov, with time the differences in satisfaction with life in men and women "blur out". Probably, the significance of such features decreases with age and influences satisfaction with life less. [21, p.21]

Non-specific family functions reflect the ties between family and society, enable to see the picture of historical changes between them. Changes, such as acquisition and transferring of property, its status, organization of production and consumption, household, leisure, health and welfare of family members, elimination of stress, formation of microclimate etc that happen within a family are reflected in non-specific functions. In the course of historical development and changes these functions are modified under new circumstances: they are widened, or limited, or totally eliminated. Some psychologists and sociologists (I.V. Grebennikov, A.I. Antonov, A.G. Kharchev, N.Y. Soloviev et al.), along with primary and secondary groups, divide family functions into several other groups. Russian psychologist I.V. Grebennikov singles out five main functions – reproductive, economic, educational, communicational and organization of leisure. He emphasizes a close interconnection and complementarity among these functions. [3, p.10]

Russian sociologist A.G. Kharchev also divides family functions into two groups – primary and secondary – and calls reproductive function the main social family function. He concludes that this function is based on the instinct of an individual to continue their generation and this function does not equal to the concept of "biological factory". At the same time family regulates birthrate according to the social demand, provides physical, mental and intellectual development for children. [11, p. 48]

Psychological academic literature defines the following family functions in relation to an individual: marital function (intimate partnership,

mutual support), parenting (organization of children's life, their education, nutrition, socialization, accumulation of retirement fund, etc.), household organization (organization and management of economic and household life of a family) [3], [9], [17].

Each individual has sexual specifics that precondition their individual psychology, worldview, inclination to wealth, taste and needs, personal traits, subjective approach to career. All of these aspects form their relationship system and family culture. "The best family culture is us. This gives us a possibility to work more together, to make decision about future together, work in this direction, create our own peculiarity in comparison to society and other families by cooperation" . [20, p.21] The main determinative factor of intrafamilial contradictions is connected with the contradictions between the object of intrafamilial relationship of each family member and the object of their subjective relationship.

"Society development provides personal activity for normally formed people, and normal formation of personality is the environment of normal family. In this regard ensuring factors that precondition the wholeness and longevity of a family is considered the most urgent and global problem that interests society" [4, p.14]

American psychologists E. Duval, V. Howe, A. Bardzhai suggest that the functions and structure of family can change depending on the stages of life. The main aspects in periodization of these stages are the fact of having children and their age. They conclude that unlike in functional families, that is happy and safe families, people that come from dysfunctional (unhappy) families enter their own marriage as a way to escape parents, out of sense of duty, out of loneliness or customs (parents' initiative) [13, p.42].

American researchers Leader and Jackson believe that "good" marriage means, first of all, the one that has tolerance, respect, honesty, wish to be together, concurrence of opinions on inclination and interest in wealth. If a happy normal family cannot fulfill one of its functions, it turns into an unhappy (dysfunctional) family and faces certain problems. To specific problems of dysfunctional (unhappy) families we can put the following:

1. Mistake in the choice of the partner in marriage.
2. Dependence of married girls on parents and unwholeness of relationship.
3. Exhaustion of illusions ("utopia syndrome").
4. Anxiety of absent-mindedness and distrust.
5. Danger of adultery and divorce.
6. Evasion of legal and financial responsibility. [13, p.43]

Russian psychologists G.M. Sverdlov and V.A. Riasentsev define reproduction, education and household, mutual support as main family

functions; L.V. Kliuchnikov, reproduction, education and household organization; S.D. Laptенок, household, reproduction, education, organization of leisure for family members; N.A. Yurkevich, spiritual enrichment, sexuality, birth, cooperation in children upbringing, acquisition of resources for the household, organization of leisure, mutual material and spiritual support; A.G. Kharchev, reproduction, socialization, household, organization of consumption and leisure. [11, p.74]

RESULTS AND DISCUSSION

In all societies in the past economic, reproductive, educational, recreational (physical, material and spiritual support among family members, maintaining health and organization of leisure), communicational regulative functions were considered the primary and traditional family functions. Regulative function administers regulation of relationships among family members, including primary social control, realization of authority and power. Russian psychologist T.V. Andreeva, when speaking of traditional family functions, notes that "family always carries out an array of important functions. Among them the reproductive function (continuing generation), the educational, the economic-household and the recreational functions take a special place". [9, p.19] Sociologists and psychologists investigating family problems when speaking of recreational functions of a normal (functional) family take for the basis the following six main characteristics:

1. Proper labor activity in the family;
2. Proper household conditions in the family, conforming to hygiene and regimen requirements;
3. Proper conditions for physical and spiritual rest for all family members;
4. Collective planning of free time;
5. Social and physical activity in the family;
6. Proper spiritual climate in the family. [17]

Russian psychologist I.V. Grebennikov writes, "The essence of family is defined by meeting certain needs. Family fulfills social, group and individual needs. This is where family functions come from. Main family functions are reproductive, household-economic, organization of leisure, communicational and educational". [14, p.111]

Russian psychologist S.V. Kovalev defines the following factors that precondition intrafamilial relationships: lifestyle and behavior within the family, spiritual and cultural level of spouses, their mutual attitude towards one another; understanding and awareness of aims and obligations of raising children and the ways of its achievement. [7, p.102]

A famous researcher in family psychology T.V. Andreeva writes about broadening the range of family functions and singles out 15 functions of a

modern family – reproductive, educational, inquisitive, communicational, emotional, moral-psychotherapeutic, entertaining-recreational, sexual-erotic, household, economic status, combination of effort. [2, p.37] "If since the moment of entering into marriage (formation of a union between a man and a woman) the household-forming, economic, reproductive and educational functions were significant, then now the psychotherapeutic and emotional support become more significant". [5, p.72]

In the modern age family functions are dynamic. In an array of family functions the ones that are of psychological value play more and more important role. Psychological family functions are realized through interpersonal relationships. Here belong intimacy (closeness), solidarity, cooperation (mutual support), cognitive agreement (mutual understanding), primary social control, recreation (refreshment of energy), education. An American researcher Joanne Pedro-Carroll says in this regard that "members of each family act as interconnected components. Therefore, action of one of them in any direction can cause changes in the family or make them easier". [19, p.339]

M.S. Moskovsky, along with the general functions of a modern family, also names some other functions not mentioned by other authors, such as social status, primary social control, sexuality, spiritual communication.

N.Y. Soloviev connects the functions of modern family to the needs of family members and notes that the number of family functions equals the number of repeated needs that family members have. He groups family functions in the following way: the educational function; the household function; the emotional function; spiritual (cultural) communication; primary social control; the sexual-erotic function. [13, p.38]

An American psychologist T. Parsons takes a one-sided approach to the problem and notes that in the modern age due to entering into the postindustrial phase of many developed countries, many family functions are disrupted, only the educational function is left. A Russian psychologist V.N. Druzhinin also thinks that raising children in all historical periods in all nations was the only specific family function. All the other functions are complementary and change with time. Famous psychologists that investigate this problem E.Eidemiller and B.Yustitskis write: "With time family functions change: certain are disrupted and new ones arise according to new social conditions. The function of primary social control of family changed in quality; the tolerance to behavior shortcomings in family and marital relationships (birth of illegitimate children, adultery, etc.) increased. Divorce is perceived as a punishment for misconduct in family". [13, p.38-39]

Historically Azerbaijani family is notable for its strength of family ties, stability of relationships, leading role of the head of the family, mutual respect, such values as respect to the older generation, politeness. It preserved these specific mental features for ages, forming a unique family model. Under conditions of modern global transformation intrafamilial relationships are gradually changing from principles based on patriarchal tradition to the neopatriarchal and civilized principle.

As in many other countries, political, social-economic and technological changes in the world caused serious problems in intrafamilial relationships in the Azerbaijani society. Family in the modern age as an institution formed on the basis of marital relationship, parenthood and intrafamilial relationship that preserved population growth, family customs in the society, inheritance from one generation to another has entered into a crisis period. "The mutual influence of national identity and globalization causes changes in the system of interpersonal and intrafamilial relationships and often, conflicts". [6, c.12]

CONCLUSION

Under the circumstances of modern global transformation many researchers (A.I. Khutonova, A.V. Artuikhova, I.V. Bestuzheva-Lada) talk about modernization of family functions and investigate them in various aspects – social, demographic, pedagogic, psychological. We think it is reasonable to investigate family functions as a complex, since they create one social and cultural phenomenon and system.

The concept of family takes a special place in the concept of moral values, historically acquired and formed by the Azerbaijani nation. As in many other countries, family life in Azerbaijan is characterized by material and spiritual processes. Through family generations of humankind change, new people are born; thus, population is maintained.

In a modern Azerbaijani family, aside from marital conflicts that arise from the functional role of behavior, there is also a tendency of aggravation of conflicts and differences between the older generation and liberal younger generation, which creates a serious social and psychological problem.

The results of our study show that the main factors influencing the destruction of intrafamilial relationships are the following:

- ❖ difficulties in solving household problems;
- ❖ tension and conflicts connected with the number of children and taking care of them;
- ❖ arrest or sickness of a family member;
- ❖ difficulties that children have while gaining education;
- ❖ childlessness;
- ❖ long-term separation;

- ❖ moral and material problems in the family;
- ❖ neglect of the family by the father (absence of father's care);
- ❖ bank credit debt;
- ❖ family bankruptcy for multiple reasons;
- ❖ marital conflicts;
- ❖ unsatisfied life needs of family members;
- ❖ excessive pressure on one of the parents (either father or mother).

In a globalized modern world liberal values become widely spread. Utmost liberty, egocentric motifs of asocial individuals, hedonism, imitation of foreign culture and values is a serious blow to individual lifestyle of the younger generation, to ethnic self-awareness, to the main principles of life of traditional Azerbaijani family. The significance of material factors is increasing in the decision of entering into marriage.

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