

THE TRANSFORMATION OF A YOUNG FAMILY IN MODERN ARMENIAN SOCIETY

MARIAM MARKOSYAN

Educational Complex of Police of RA, Inspector, Police lieutenant

Institute of Philosophy, Sociology and Law of NAS RA

Applicant

markosyanmari@mail.ru

Abstract

This article is devoted to the young family transformation of the contemporary Armenian community along with global economic influences, the causes and potential solutions of educational problems where the author has stressed the family organization as the key cell of society as a responsible for the mechanism of the formulation of an individual.

The modern family is going through a difficult period of its development. The young family firstly needs the support of the state. The scientific works devoted to the study of the family problems and family relationship, however, is not sufficient, as the institution of the family is different in different periods, as well as the needs and the mechanisms of satisfaction.

Based on the analysis of various educational structures, the author concludes that the family creates the foundations of ethical schooling and future youth and family formation development.

Monitoring different aspects of socialization of young people, which have a significant impact on the person formation, the author suggests using complex attitude, revealing the motivation and main issues for forming a family. Besides family, the state also takes responsibility. One should prove the quote: “solid family, strong motherland”.

Keywords and phrases

Family, youth, family upbringing, national traditions, globalization, communication, socialization.

**ԵՐԻՏԱՍԱՐԴ ԸՆՏԱՆԻՔԻ ՓՈԽԱԿԵՐՊՈՒՄԸ ԺԱՄԱՆԱԿԱԿԻՑ ՀԱՅ
ՀԱՍԱՐԱԿՈՒԹՅՈՒՆՈՒՄ**

ՄԱՐԻԱՄ ՄԱՐԿՈՍՅԱՆ

- ՀՀ ոստիկանության կրթահամալիրի ուսումնական գործընթացի կազմակերպման
և վերահսկման բաժնի տեսուչ, ոստիկանության լեյտենանտ
- ՀՀ ԳԱԱ փիլիսոփայության, սոցիոլոգիայի և իրավունքի ինստիտուտի հայցորդ
markosyanmari@mail.ru

Համառոտագիր

Հոդվածը նվիրված է ընտանիքի վերափոխման, ընտանեկան խնդիրների պատճառների և ժամանակակից հայ հասարակության մեջ համաշխարհային տնտեսական գործընթացների արդյունքում առաջացած հնարավոր խնդիրների ուսումնասիրությանը, ինչպես նաև դրանց լուծման հնարավոր ուղիներին: Ժամանակակից ընտանիքն անցնում է իր զարգացման դժվարին շրջանը: Երիտասարդ ընտանիքը հենց նա է, որը առաջին հերթին պետության ուշադրության և աջակցության կարիքն ունի: Ընտանիքին և ընտանեկան հարաբերությունների հիմնախնդիրների ուսումնասիրություններին նվիրված գիտական աշխատանքները, այնուամենայնիվ, բավարար չեն, քանզի տարբեր ժամանակներում ընտանիքի ինստիտուտը տարբեր է, ինչպես նաև տարբեր են պահանջները և բավարարման մեխանիզմները:

Հիմնվելով դաստիարակության տարբեր համակարգերի վերլուծության վրա՝ հեղինակը գալիս է այն եզրակացության, որ ռացիոնալ դաստիարակության միջոցով հնարավոր է ձևավորել կայուն ընտանիք: Հաշվի առնելով երիտասարդ սերնդի սոցիալականացման տարբեր ասպեկտներ, որոնք որոշիչ ազդեցություն են ունենում անհատի ձևավորման վրա, հեղինակն առաջարկում է կիրառել ինտեգրված մոտեցում, որը բացահայտում է երիտասարդների՝ ընտանիք կազմելու դրդապատճառները, որի համար պատասխանատու է պետությունը. այնդման հաստատումն է. «Ամուր ընտանիք, ուժեղ հայրենիք»:

Բանալի բառեր և բառակապակցություններ

Ընտանիք, երիտասարդություն, ընտանեկան դաստիարակություն, ազգային ավանդույթներ, գլոբալացում, հաղորդակցում, սոցիալականացում:

ТРАНСФОРМАЦИЯ МОЛОДОЙ СЕМЬИ В СОВРЕМЕННОМ АРМЯНСКОМ ОБЩЕСТВЕ

МАРИАМ МАРКОСЯН

инспектор отдела организации и контроля учебного процесса, образовательного
комплекса

полиции РА, лейтенант полиции

соискатель Института философии, социологии и права НАН РА

markosyanmari@mail.ru

Аннотация

Статья посвящена изучению трансформации семьи, причин семейных проблем и возможных проблем в современном армянском обществе, обусловленных мировыми экономическими процессами, а также возможных путей их решения. Современная семья проходит сложный период своего развития.

Молодая семья, в первую очередь, нуждается в поддержке государства. Однако научных работ, посвященных изучению семейных проблем и семейных отношений недостаточно, поскольку институт семьи в разный период времени разный, как и потребности и механизмы удовлетворения.

На основе анализа различных систем воспитания автор приходит к выводу, что с помощью рационального воспитания возможно формирование семьи молодого человека. Рассматривая различные аспекты социализации подрастающего поколения, оказывающие решающее влияние на формирование личности, автор предлагает применить комплексный подход, раскрывающий мотивацию молодежи к формированию семьи, за которую отвечает государство, подтверждая высказывание «Сильная семья - сильная родина».

Ключевые слова и фразы

Семья, молодежь, семейное воспитания, национальные традиции, глобализация, общение, социализация.

Introduction

In order to grasp the whole image of the contemporary Armenian family, the complexities and characteristics of the family formation have to be understood in the first place. Global trends make it necessary to examine the family's structure and forms. Business is continuously evolving as a system of social relations. There is a hypothesis in Western sociology, which suggests that modes of social relations, including crises, are

social regulators. [1] It has all led to changes in society, politics and economic conditions. The transformation process results in major changes, the belief structure of each step. Consequently, in culture, mutually opposing orientations occur only where it is possible to address the issue by universal consent. [2] The family is seen both as a small social community and a social entity in every society. As a small community, it satisfies people's personal interests as a socially relevant institution. The Armenian family system was historical and multi-dimensional traditionally. In the family, there was initially a separation of the roles of men and women; the major role of the family was a man and the woman engaged in family business. The legendary French sociologist Emile Durkheim argued the separation of labour between the two sexes as a means of marital unity in the household. [3]

Changes to the nature of the family influence not just the family but also society's way of life. In our culture, parents have significant social influence over their children, particularly girls, unlike young people in European countries.

Supervision plays a decisive role in shaping the concept for a family marital paradigm of the above. However, the family institution varies with changes in socio-economic circumstances, however solid the national pillars are. In order to research family shifts linked to social and socio-economic systems, the definition of "social organization" needs to be analyzed. The family is a structure that regulates relations between individuals in the spouses of premarital, sexual and reproductive spheres as a social institution for reproducing the population. However, it is closely related to other socially active organizations. Political and social institutions are mutually affected by the successful performance of their duties. The Armenian Apostolic Church and the National Army are the most trusted organizations in Armenia. This has been consistently illustrated by sociological studies carried out for at least the past eight years. The Center for Youth Action in Armenia's study was no exception where 91% of the young Armenians trusted in the Armenian Apostolic Church, and 87% were trusted by the Republic of Armenia's Armed Forces. [4]

The socio-demographic features of the person are typically employed in applied sociological research: gender, age, employment, health, jobs, marital status, children, nationality. All these features help us to get an understanding of today's youth's most dynamic positions: 'To control his or her actions, to perform social normal functions and to recognize potential breaches of contact with nature, it is important to research the role of individuals in cultural systems': [5]

The new youth value culture is hard to identify with the previous generation value system. If a person raised his child in ancient times so that he could hunt, defend himself, and then hunting is a kind of hobby in the modern world. Furthermore, the individual tries to raise a generation who will find their place in the changing world after

entering life. Thus, upbringing and education in the changed Armenian community family are priorities. This is why the study of family education in Armenian culture is a priority.

From generation to generation, the knowledge of the older generation and family rituals are transmitted. Thus, to resolve the challenges caused by society changes, the culture of our ancestors is significant. The advancement of information technology makes it a priority for the rising generation to gain socio-cultural security and be successfully applied for moral education.

The Republic of Armenia cannot prohibit world systems from affecting them. To control his activities, to humanize culture, serve the usual functions of society, and identify potential infringement of interactions with nature is essential to research the role of the personality in a changing society. The conventional family was an organization that fully addressed the issues of socialization of children. Today, a new family form, the "modern" family, has replaced the conventional family. The increased nuclear family, decreased childbearing, older marriage age, declining marital status, rise in divorces and so on are the peculiarities of modern families.

Theoretical and methodological basis

In this article, we presented the statistics of marriage, divorce and birth rate in the Republic of Armenia for 2006-2016.

Table 1 registered marriages and divorces in the Republic of Armenia and the regions (2006-2016) [6]

RA		Marri age	Divorce
	2 006	16, 887	2797
Lori region	2 016	16, 294	3648
	2 006	1420	379
Shirak region	2 016	1106	538
	2 006	1312	179
	2 016	1048	241

Table 2 Registered birth rate in the Republic of Armenia and the regions (2009-2019) [7]

Birth rate	2009թ.	2019թ.
RA	44413	36041
Lori Region	3471	2567
Shirak region	3991	2834

The number of weddings has dropped, and the number of divorces has risen, as can be seen from the tables. A drop in marriage numbers is clear, which involves a separate and detailed analysis of cause and effect relationships. The reduction in marriages registered by young people, according to our study, is primarily due to socio-economic factors. Furthermore, the propensity of young people to marry at a later age should also be noted. There are also explanations for this. For men, the issue is the lack of an apartment, and for women, marriage postponement is related to research and work processes. Concerning the reduction in childbirth, it should be remembered that young girls and women want children poorer than men. [4]

A large number of incomplete families were born following the 1988 earthquake in Armenia, particularly following the large-scale emigration in the 1990s. The family father, who had been working overseas, lived abroad, and the mother lived with the children in Armenia; there were far-off relatives. Armenian society has to meet the demands of the contemporary world and find ways to live a harmonious, healthy family, from economic to mental. The shifting mood thought and behaviour of young people is evidence of the new young family. [8]

Methods

Sociological research was required to find the changes in the typical Armenian family. The survey was selected as the instrument for analysis. The survey was attended by 140 young people (70 men, 70 women). As well as 70 elderly representatives. The division between the youth and the elderly aims to figure out what changed the Armenian traditional family's structure and moral code. Based on the following criteria, the participants were selected as follows:

1. Gender and age for young people (18-35 years) and older representatives (55-60 years)
2. The community is urban and rural.

Results and Discussion

According to the survey findings, 85 young people agree that life's primary aim is to give their parents a reason to be proud of themselves. The Armenians were marked by patriotism from ancient times. In the past, young people married without knowing their future husband or wife; they married against their wishes to please their parents. 55 of the 70 young men surveyed said they would like to live with their parents if they wished. Their observation was that aside from social life, the primary justification for staying with their parents was due to their parent's wellbeing. Although the views of the girls surveyed differed considerably, 39 of 70 girls surveyed said that they did not want to live with the parents of their husbands. They did not express a wish to live with their own parents in case they were not married. This obviously indicates that the beliefs of the present girls are shifting and liberalizing. At that point, the older generation did not even believe in such a situation. The disparities in women's and men's gender positions in rural and urban societies were particularly obvious. The position of men in the family as a leader remains a priority in rural areas. Historically it came from ancient times. It shows that the conventional mentality of the rural regions is still very rarely maintained.

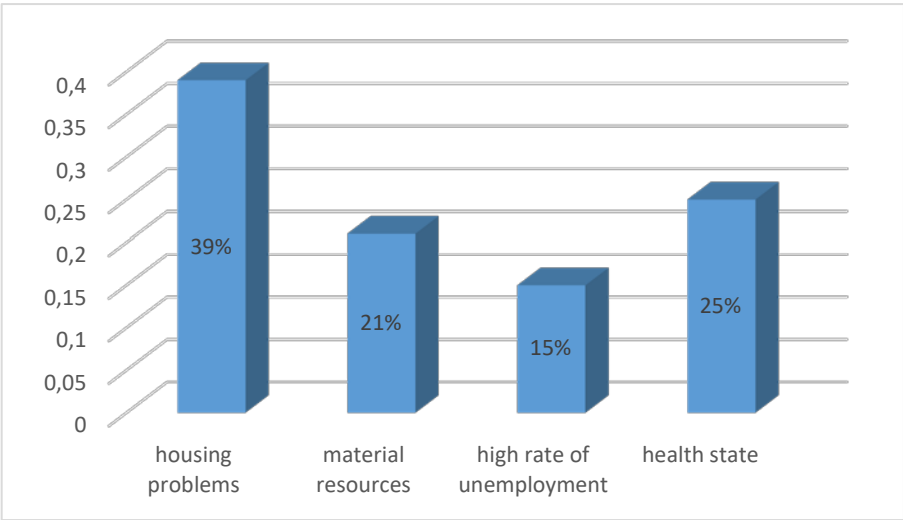
Note that women in the older generation are generally involved in family relations, with correspondence being ranked as 2 (scale 1 to 5) in rural communities, as given below:

1. Not at all
2. Little
3. Partially
4. More
5. Absolutely

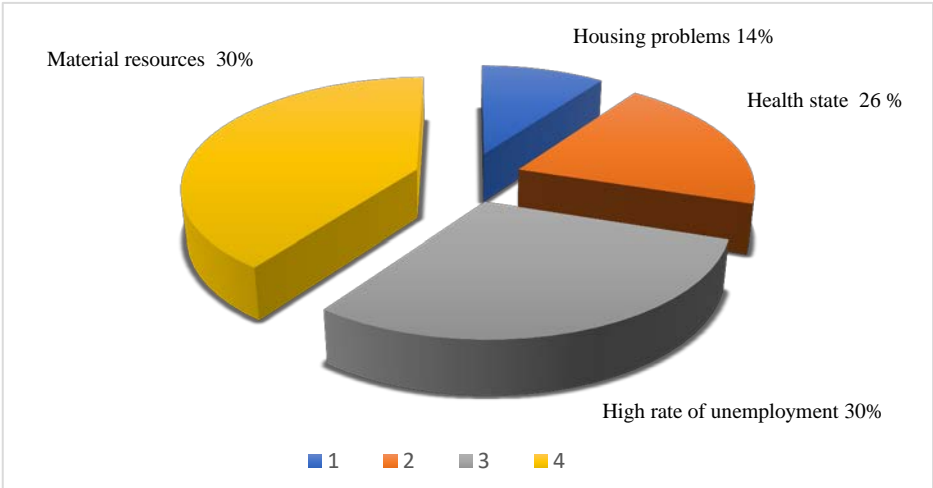
Today, young people living in the city (in the range of 1-5) have chosen 4 ranges, respectively, some of them 5 ranges. It turns out that today we accept the increasing role of women and their participation in family affairs. Sadly, the tendency to have fewer children is one of the biggest concerns of a young family today. Of the 140, they shared the intention to have 1, seldom 2 children in the future (84 young people). This was due to poor social conditions. By the way, all the other young people (56 young people) from rural areas have suggested that they like two, three or four kids or even more. Looking back, we are persuaded that birth was higher among previous generations. And if the socio-economic circumstances were worse it could therefore be inferred that the

correlation between a birth rate pattern and socio-economic circumstances can only be false. And we can draw a strong inference from this that family research would concentrate on small families in rural areas since if something needs to be changed, it should be changed in the rural families. There is some preservation of the typical family-style. Therefore, it is becoming more popular to look at the challenges of young families in rural areas. And in both cities and villages, the issue of what keeps young people today from having a lot of children is posed. (Tables 3 and 4)

**Table 3 Reasons for not having a child/children
(Lori region, Arevashogh village)**



**Table 4 Reasons for not having a child / children
(Yerevan, Avan administrative district)**



Answers attributed concerns of young families to housing and unemployment issues. We may say that these two reasons have a definitive effect on young people's will to marry and have children. There is little need here for the position and protection of the state. Unemployment results in depleting our society's mental and physical capacity, which is, first of all, a slap at our national security, economic and demographic indicators. This makes certain marriages and emigration complicated or delayed. The overwhelming majority of respondents 45% see their future in the country, 38% want to leave Armenia. These figures indicate young people initiating a family's hardships. Nowadays, the increasing divorce in the neighbouring reality makes the young man afraid to start a family. Fear of parenting a baby alone, avoiding problems alone, etc.

It was important to determine what age the older generation preferred for marriage and what age the current young people preferred. Of the 140 young people surveyed, almost 113 said that the best age for marriage for men is 25-27 and for women 22-24. The others found it hard to respond, comparing it to the time where a loved one was found. This is the case for youth from cities. The older generation had a lower range of positions on this subject. The age of marriage for boys was 20-21 years, and for girls - 18-19 years.

The youth viewed the particular age of marriage as the age of some individuals with a certain family-related concept who also had some experience in life. And at that age, the elder argued that marriage conditions are lower, so young people aren't that choosy and decide to marry sooner.

Conclusion

We cannot say with certainty whether it's the right or wrong consideration of the issues. Reasonable reports and statistics may demonstrate the real picture of it. The young generation is not aware if it is content, that whoever tolerates all these compromises all for the sake of family longevity, or that families want to separate the family in order of their own needs and well-being. This and several other questions are challenging. Without the institution of the family, there's no civilization. Family forms have evolved, the family has been replaced by new ones. In essence, it causes the social structure of society to be changed or disrupted. And, that threatens our safety and our moral character at the national level. However, any family area should be subject to extensive multi-content studies so that current patterns in the economic, social, and cultural dynamics of the family can be identified, maintained, and improved for the good of the families. Realizing that all "ill" in nature should be discarded at an initial stage rather than with the disruptive and negative effects for the future.

REFERENCES

1. Ospanov E.A. The legal system within a crisis and transformed state and statehood: the interdependence of development // Business in law. Economic and legal journal, M., Publishing house " Yur Vak ", 2014, N2, p. 122:
2. Toshenko Zh. T. Phantoms as a specific form of perception of Russian intelligence //Days of Science at the University, Selected, St. Petersburg., Humanitarian University, Publishing House of the St. Petersburg State University., 2007, p. 391-403:
3. Durkheim E., about the division of social labour. Method of sociology, M., 1990, p. 58:
4. Manukyan S., National Report of the Youth of Armenia, on the Youth of Armenia and the Development of Armenian Ethno-Socio-Cultural System, Center for Implementation of Youth Events, Yerevan, 2012, part 2
5. Dolukhanyan V.A. Culture, person and enter communication, Yerevan, "Armenia", 1985, p.36:
6. Statistical Committee of the Republic of Armenia, Demographic Collection of Armenia - 2017.,
7. Digital resources, [<https://www.armstat.am/>], Civil acts' Registration of RA:
8. Poghosyan G., Poghosyan R., The historical development of the Armenian family // The main problems of the development of Armenian society in the modern period. Challenges and its solutions., Yerevan, 2019., pp. 84-102:

Հոդվածը ներկայացվել է տպագրության 9.03.2021 թ., ուղարկվել է գրախոսության 17.03.2021 թ., ընդունվել է տպագրության 12.04.2021 թ.: