

# CONSTITUTIONAL LAW REVIEW

Article



DOI: 10.17803/2713-0533.2025.4.34.1023-1037

## The Right to Family in National Constitutions

**Natalia V. Dorodonova**

*Kutafin Moscow State Law University (MSAL), Moscow, Russian Federation*

© Natalia V. Dorodonova, 2025

**Abstract:** Constitutions are dynamic instruments that adapt to changes in society. A family plays a key role in social stability, generation continuity and national development. Worldwide, the constitutions increasingly recognize the family as a particular legal institution that needs state protection. The aim of the review is to make a comparative study of the concept of the family and its protection and support in the national constitutions of seventy countries. The author analyzes how different legal systems define, regulate and implement the right to family life. By means of comparative analysis, the study distinguishes three family models: traditional (marriage-centric), dynamic (with different types of family units) and neutral (protection through universal human rights). This shows that, despite consensus on the balance between traditional values and changing social conditions, there are still significant differences in the legal interpretation of the right to family. The review notes progress in recognizing the right to family life in the constitutions, but the practical implementation also depends on national legislation and legal mechanisms to ensure the family protection and support.

**Keywords:** Constitution; right to a family; family protection and support; state policy; family life

**Cite as:** Dorodonova, N.V., (2025). The Right to Family in National Constitutions. *Kutafin Law Review*, 12(4), pp. 1023–1037, doi: 10.17803/2713-0533.2025.4.34.1023-1037

## Contents

I. Introduction .....	1024
II. Methodology .....	1026
III. Concepts of the Family in Constitutions .....	1027
IV. Implementation of Constitutional Family Protection and Support .....	1030
V. Conclusion .....	1035
References .....	1035

### I. Introduction

The Constitution serves as a basis for the core values. It establishes the fundamental principles that guide the legal framework and the formation of social norms. Constitutions are living instruments; their general norms can sometimes accommodate social changes that once, when the constitution was adopted, were not even foreseen. Constitutional acts provide the basis for national legislation and, at the same time, demonstrate the state recognition of international standards. Due to their abstract nature and system-forming role in the legal system, the constitutional provisions need to be developed through the adoption of the relevant legal framework (Herzmann, 2019). In cases where direct implementation of constitutional norms is inevitable due to the lack of legislative specificity, an expansive interpretation of these norms is required. Thus, texts produced decades — or even centuries — ago can be adapted to suit contemporary circumstances.

Today, families require special legal protection across the world. Modern constitutional concepts of the family life have a greater impact on the recognition of the importance and implementation of the family life support and protection. By means of constitutions, countries influence changes in society's attitude towards the family and its role in the national development.

A family unit is crucial to the nation continuity, being both the basis of demographic stability and state security (Rybakov et al., 2025). Thus, the Basic Law for the Federal Republic of Germany (1949), Art. 6, recognizes the fundamental role of family life in social stability as it states, "Marriage and family shall enjoy the special protection of the

state.”<sup>1</sup> The constitutional protection of the right to family life can affirm the importance of the family as the foundation of the society; furthermore, the constitution should provide behavioral norms. It also helps to form moral and cultural values. The constitutional frameworks include comprehensive family policies, as countries recognize strategic importance of supporting family units. Article 226 of the Constitution of Brazil (1988) not only protects a traditional family union between a man and a woman, but also distinguishes stable unions between partners, reflecting changing social realities: “The community formed by a parent and their descendants is likewise considered a family unit.”<sup>2</sup>

On the other hand, there is ongoing debate as to whether provisions serving moral purposes should be incorporated into constitutions. Given that constitutional values are intended to be universal, and respect for the family may not meet that criterion, enshrining a right to family life in the constitution could be perceived as advancing a particular ideological position (Martinez Munoz, 2022). Nevertheless, an increasing number of countries are amending their constitutions to strengthen the right to family, its support and protection, indicating the evolving legal priority. Thus, in 2008 amendments to the Constitution of Albania (1998) added norms on the right to family: “Everyone has the right to get married and have a family” (Art. 53). Constitutional developments illustrate a shift in national legal systems from treating family matters as purely private concerns to recognising them as issues of public policy that require state protection and support. The constitutional evolution reflects a broader societal transformation where family life has emerged as a distinct constitutional value — rather than merely one of many social welfare objectives as in the past — warranting a dedicated legal framework and active governmental intervention.

In the context of the Constitutional Law, it is difficult to separate the idea of the right to family from other related rights as it includes family protection and support, the rights of family members, the rights

---

<sup>1</sup> Art. 6 of the Basic Law for the Federal Republic of Germany, 1949. Available at: [https://www.gesetze-im-internet.de/englisch\\_gg/englisch\\_gg.html#p0039](https://www.gesetze-im-internet.de/englisch_gg/englisch_gg.html#p0039) [Accessed 18.03.2025].

<sup>2</sup> Art. 226 of Constitution of Brazil, 1988. Available at: [https://www.planalto.gov.br/ccivil\\_03/constituicao/constituicao.htm](https://www.planalto.gov.br/ccivil_03/constituicao/constituicao.htm) [Accessed 18.03.2025].

of women and the rights of children. This study has no intention to cover all these topics, it will try to focus only on constitutional recognition of the right to family and family support and protection.

## **II. Methodology**

The review relies on the comparative legal method to analyze constitutional provisions regarding the right to family and its protection and support in different jurisdictions. The author employs the methodological approach that combines qualitative content analysis of constitutional texts and a comparative case study to outline the trends in the Constitutional Law. The review focuses on the diverse sample of seventy countries that were carefully selected to ensure representation across various geographical regions as well as different legal traditions such as civil law, common law and mixed systems. It includes the following countries: Albania, Algeria, Andorra, Argentina, Armenia, Austria, Azerbaijan, Belarus, Belgium, Bosnia and Herzegovina, Brazil, Bulgaria, Burundi, Cameroon, Chile, China, Colombia, Costa Rica, Croatia, Cuba, Cyprus, Czech Republic, Democratic Republic of Congo, Denmark, Ecuador, Eswatini, Finland, France, Georgia, Germany, Honduras, Hungary, Iceland, Iran, Ireland, Italy, Kazakhstan, Kenya, Kyrgyzstan, Latvia, Liechtenstein, Lithuania, Malawi, Malta, Mexico, Moldova, Monaco, Montenegro, Netherlands, North Macedonia, Norway, Paraguay, Peru, Poland, Portugal, Russian Federation, Rwanda, Romania, Serbia, Slovakia, Slovenia, South Africa, Spain, Switzerland, Tajikistan, Tanzania, Turkey, Uruguay, Vietnam.

The countries were selected based on whether their constitutions contain explicit provisions relating to the family. The data collection process involved examining primary sources including full constitutional texts obtained from official databases. For its analytical framework, the study uses content analysis to identify constitutional references to keywords — “family,” “marriage,” “family protection,” and “family support” — and to classify provisions by the nature of the state’s obligations (protection, support, or both).

### III. Concepts of the Family in Constitutions

Most constitutions provide a general definition of *family*. Some definitions refer to the family as the “basic,” “primary,” “natural” or “fundamental” group or unit of the society (e.g., under Art. 13, The Constitution of Andorra (1993), Art. 67, The Constitution of the Portuguese Republic (1976); Art. 27, The Constitution of the Kingdom of Eswatini (2005); Art. 17, The Constitution of the Republic of Cameroon (1972). Some other legal acts refer to the family as “a moral institution with inalienable and inherent rights, prior and superior to all positive law” (e.g., The Constitution of Ireland (1937)).<sup>3</sup> In most cases, the constitutional concept of the family is closely linked to the provisions regulating marriage (e.g., Art. 22, The Constitution of Eritrea (1997); Art. 22, The Constitution of the Republic of Cyprus (1960); Art. 35, The Constitution of the Republic of Armenia (1995); Art. 48, The Constitution of the Republic of Moldova (1994); Art. 33, The Constitution of the Republic of Tajikistan (1994)). The Constitution of Costa Rica (1949) defines *marriage* as “an essential basis of the family”<sup>4</sup> (Art. 52); The Constitution of Italy (1947) defines the family as “a natural society founded on marriage” (Art. 29).

In most constitutional provisions, *marriage* is regarded as a heterosexual unit between a man and a woman. The traditional definition of marriage is often reaffirmed in subsequent constitutional revisions, reflecting the ongoing institutionalization of certain family models at the legal level. The constitutional enshrinement of such marriage models serves not only to recognize the right to marry, but also to define the permissible boundaries of family formation under national law (Herzmann, 2019). The Constitution of Georgia (1995) regards marriage as “a union of a woman and a man for the purpose of founding a family” (Art. 30). The Constitution of Kenya (2010) points out “the right to marry a person of the opposite sex” of all adults (Art. 45). The

---

<sup>3</sup> Art. 41 of the Irish Constitution (Bunreacht na hÉireann). Available at: <https://www.citizensinformation.ie/en/government-in-ireland/irish-constitution-1/constitution-introduction/> [Accessed 18.03.2025].

<sup>4</sup> Constitución Política De La República De Costa Rica, 1947. Available at: <https://www.cso.go.cr/legislacion/constitucion.aspx> [Accessed 18.03.2025].

amendments of 2020 to the Basic Law of Hungary (2011) protected the institution of marriage as “the union of a man and a woman” (Art. L), the Constitution of Democratic Republic of the Congo (2005) reminds that “each individual has the right to marry with the person of their choice, of the opposite sex, and to establish a family” (Art. 40). Such legal understanding of marriage is intended to support traditional family forms (Choudhry and Herring, 2019).

Some constitutional acts explicitly prohibit the establishment of non-traditional forms of family. For instance, the Constitution of Burundi (2018) guarantees freedom of marriage as well as the right to choose a partner, specifying that “marriage between two people of the same sex is forbidden” (Art. 29). Rwanda recognized only “a civil monogamous marriage between a man and a woman” (Green and Kabata, 2021).<sup>5</sup>

The contemporary social realities, characterized by pluralistic family units, call for non-restrictive constitutional interpretations that take this diversity into account. Nevertheless, approaches to such constitutional provisions demonstrate significant divergences between legal systems, especially with regard to the recognition and conceptualization of family relationships. While a traditional marriage remains central to many constitutions, alternative family forms are increasing. Several constitutions distinguish other forms of partnership, such as cohabitation or non-marital family units. Namely, the Federal Constitution of the Swiss Confederation (1999) provides an even broader notion of the family unit as a “community of adults and children” (Art. 42); the Constitution of Brazil (1997) clarifies that “the community formed by a parent and his/her descendants shall also be considered a family unit” (Art. 226). The Basic Law of Hungary (2011) explicitly recognizes that family ties are also based on the relationship between parents and children (Art. L). Such a definition can be said to include the existence of intergenerational family relationships that may be based either on blood ties or family adoption. The Constitution of South Africa (1996) provides a particularly progressive example, extending protection to “various forms of family” in recognition of the country’s diverse cultural traditions and family structures (Section 28).

---

<sup>5</sup> The Constitution of Rwanda, 2003, Art. 17.

Thus, the widespread use of constitutional provisions that simultaneously guarantee the right to family and the right to marry is quite natural, as a similar relationship between these rights is enshrined in key international legal instruments.<sup>6</sup> Such legal continuity shows that, in the constitutions of different countries, the family – as the basic unit of society – is linked to the legal regulation of marriage, thereby forming a unified set of supplementary guarantees.

Some constitutional texts, such as the Austrian Federal Constitutional Law (1920) and the Constitution of the Netherlands (1815) do not contain any specific provisions referring to family life (Churchill et al., 2024). The Constitution of France (1958) contains no explicit provisions on family policy or family support. Article 34, however, makes only an indirect reference to marriage by assigning to Parliament the authority to legislate on matrimonial property regimes. This issue is also not enshrined in the French Declaration of the Rights of Man and the Citizen of 1789 (Naldini and Long, 2017).

A number of constitutions mention the right to family only in the context of the right to education or citizenship (e.g., Art. 75 Para. 19, the Constitution of Argentina (1853), Art. 76, the Constitution of Denmark (1953). Several constitutions show progressive development in principles guaranteeing equality for children regardless of their parents' marital status. This legal transformation represents an inevitable stage of constitutional development, as family norms gradually adapt to changing social constructions (e.g., the Constitution of Andorra (1993); the Constitution of Spain (1978)), as well as parental rights in relation to family life, regardless of the marital status of the parents (e.g., Bulgaria, Czech Republic, Moldova, Ireland).

In the context of child protection in Mexico<sup>7</sup> and Colombia,<sup>8</sup> existing regulations contain explicit references to biological ties. These norms have created a particular landscape of different models of constitutional concepts for family protection in Latin America (Herrera, 2011, pp. 85–94):

---

<sup>6</sup> The Universal Declaration of Human Rights, 1948 (Art. 16). Available at: <https://www.ohchr.org/en/universal-declaration-of-human-rights> [Accessed 18.03.2025].

<sup>7</sup> Constitution of Mexico, 1917, Art. 4.

<sup>8</sup> Constitution of Colombia, 1991, Art. 42.

a) a restrictive model in which only “traditional” men and women are recognized as having the right to marry or to enter into *de facto* civil partnership (Art. 112, the Constitution of Honduras (1982);

b) an intermediate model in which the constitution protects all forms of the family but recognizes only marriage between a man and a woman (Art. 42, the Constitution of Colombia (1991); Art. 67, the Constitution of Ecuador (2008);

c) a broad model in which the constitution recognizes the right to marry or to enter into *a de facto* civil partnership (Art. 226, the Constitution of Brazil (1988); Art. 67, the Constitution of Ecuador (2008).

These constitutional reforms have been complemented by legislative developments across Latin America responding to changes in family structure, composition, and membership, including reforms on divorce, recognition of consensual unions (*de facto* couples), and joint parental custody (Espejo and Lathrop, 2019).

#### **IV. Implementation of Constitutional Family Protection and Support**

Family protection and support is gradually becoming an integral part of the legal system, deeply rooted in the constitutional meaning of the family as a fundamental social institution. The constitutional protection of the family manifests itself through various implementation mechanisms, ranging from explicit guarantees to judicial interpretation. In many constitutional texts, the distinction between the term “protection” and “support” of the family remains ambiguous, although in the constitutional practice there are two concepts (Putniņa, 2020). The family protection is an international standard, enshrined in the most important international documents. The constitutional obligation to protect and support the family can be recognized as a recent task of public authorities. At the national level, the right to family protection and support is enshrined in constitutions either by explicitly mentioning the guarantees of this right in constitutional texts or by direct implementation of the norms by national (constitutional) courts. In Belarus, constitutional family policy is implemented through various

normative legal acts and is declared in the Constitution: “Marriage, family, maternity, paternity and childhood are under the protection of the State” (Art. 32).

Constitutional texts include provisions to create favorable conditions for increasing the birth rate, to protect motherhood and childhood, and to strengthen the family as an institution. Due to their general nature and their role in the legal system, constitutional norms usually require legislative revision. When their direct application is required, in the absence of legislative elaboration, constitutional norms need more interpretation. It can be assumed that the concept of “protection” refers to a form of legal protection, while “support” should refer to specific measures of assistance. Unfortunately, the constitutional texts do not provide grounds for such an assumption. The terms “protection” and “support” are often found side by side, in the same constitutional norms. Moreover, many constitutional texts provide for “special protection” without distinguishing between “ordinary” and “special” protection. Nevertheless, the special nature of protection is conditioned by the status of the family as a cornerstone of society as it is stated in the Constitution of Poland (1997), “marriage as the union of a man and a woman, the family, motherhood and parenthood are under the protection and patronage of the Republic of Poland” (Art. 18).

Some constitutions ground family protection in a guarantee of the right to respect for private and family life, as in the Constitution of Bosnia and Herzegovina (1995), namely, “The right to private and family life, home” (Art. II Para. 3f) (see also the Constitution of the Republic of Iceland (1944); the Constitution of Monaco (1962), the Constitution of Malta (1964); the Constitution of Sweden (1974).

The notion of family support is rarely explicitly recognized as a right; it more commonly appears as part of the state’s supervisory powers or its general duty to assist families. Thus, family support is under the special protection of family guarantees. Some constitutions contain only general provisions, recognize certain forms of family support, or adopt a selective approach targeting specific families and their members. Provisions on family support are typically scattered throughout constitutional texts and relate to specific areas such as

children's rights, parenthood, social protection, employment benefits, health care, and education.

Thus, constitutions do not establish a comprehensive family support system, but rather set out the contours that must be supplemented by ordinary legislation. The Constitution of the People's Republic of China (1982) states, "Marriage, family, mother and child shall be under the protection of the State" (Art. 49); Art. 18 of the Constitution of Rwanda (2003) provides: "The family, being the natural foundation of Rwandan society, is protected by the State... The State puts in place appropriate legislation and organs for the protection of the family, particularly the child and mother, in order to ensure that the family flourishes" (Green and Kabata, 2021). The Constitution of Kyrgyzstan (2010) states: "Family, paternity, maternity and childhood shall be the subject of care of the entire society and preferential protection by law" (Art. 36).

The constitutional right to family logically gives rise to corresponding obligations, creating a stable system of state guardianship over this unit of society. This legal doctrine imposes requirements on public authorities, mandating specific actions to sustain family. Constitutional provisions on family rights cluster around three themes: (a) comprehensive family protection (e.g., Argentina, Colombia); (b) parental rights and duties (e.g., Brazil, Costa Rica, Paraguay, Armenia); and (c) equality of children irrespective of parents' marital status (e.g., Peru, Uruguay):

a) Comprehensive family protection: The Constitution of Argentina (1853, Art. 14-bis) provides that "The State shall grant... full protection of the family; protection of the welfare of the family; economic compensation to families and access to decent housing." The Constitution of Colombia (1991, Art. 42) states that "the State and society guarantee the integral protection of the family."

b) Rights and duties of parents: The Constitution of Brazil (1988, Art. 229) provides that "parents have a duty to assist, raise and educate their minor children." The Constitution of Costa Rica (1949, Art. 53) provides that "parents have the same obligations to their children born out of wedlock as to those born in it." The Constitution of Paraguay (1992, Art. 53) provides that "parents have the right and the obligation to assist, to feed, to educate, and to shelter [amparar] their minor

children.” The Constitution of Armenia (1995, Art. 36) provides that “parents shall have the right and obligation to take care of the rearing, education, health, and comprehensive and harmonious development of their children.”

c) Equality of children regardless of parental marital status: The Constitution of Peru (1993, Art. 6) states, in part, “It is the right and duty of parents to nourish, educate, and protect their children. Children have the duty to respect and aid their parents. All children have the same rights and duties. Any mention of the civil status of parents or of the nature of their relationship to the children in civil records or any other identification documents is prohibited.” The Constitution of Uruguay (1966, Art. 42) provides that “parents have the same duties toward children born outside of wedlock as toward children born within it. Maternity, regardless of the condition or circumstances of the mother, is entitled to the protection of society and to its assistance in case of destitution.”

The constitutional provisions on the family lay down a complex governance model with coordinated policy measures at various administrative levels. This support system combines assistance programs aimed at protecting the family through resources allocation, capacity development and family welfare strategies. Some constitutions connect cash benefits with standards such as a guarantee of human dignity (The 1831 Constitution of Belgium), a basic living wage (The 1999 Constitution of Finland) or a decent standard of living for an individual and his family (The 1994 Constitution of Moldova).

The constitutions clearly outline the basic standards of living in order that countries must guarantee to their citizens. They include basic needs, from basic food and clothing to adequate housing, as well as affordable health care and comprehensive social security. The Constitution of Italy (1947) provides family members with the necessary care: “the Republic protects mothers, children and the young by adopting necessary provisions” (Art. 31); the Constitution of Mexico (1917) declares: “Any family has the right to enjoy a decent and respectable house. The law will set the instruments and supports necessary to achieve such objective” (Chapter I Art. 4); the Constitution of the Portugal (1976) guarantees: “everyone shall possess the right for

themselves and their family to have an adequately sized dwelling that provides them with hygienic and comfortable conditions and preserves personal and family privacy” (Art. 65).

In other constitutions the criterion is based on special circumstances related to the family (Cassidy et al., 2018), such as maternity, large family or parenting: “Maternity, childhood and family shall be protected by the State”;<sup>9</sup> the need for care or loss of breadwinner: “the public authorities shall support families and others responsible for providing for children so that they have the ability to ensure the wellbeing and personal development of the children”;<sup>10</sup> widowhood or orphanhood: “the Confederation and Cantons shall endeavor to ensure that every person is protected against the economic consequences of old-age, invalidity, illness, accident, unemployment, maternity, being orphaned and being widowed”;<sup>11</sup> “the State shall ensure special protection for children who are orphaned, abandoned or deprived of a normal family environment in any way”;<sup>12</sup> “the State shall provide special protection to persons who are doubly vulnerable” (Art. 35 of the Constitution of Ecuador (2008)). The Constitution of Azerbaijan (1995) guarantees the right to social security and obliges the family “initially to render assistance to those in their family who need it” (Art. 38).

Finally, in some countries generally guaranteed rights to social protection or social security are explicitly directed at family, mothers and parents. They include more specific measures that are further outlined in the national legislation. In diverse constitutional systems, the enumeration of socio-economic rights — whether as precise provisions or broad principles — creates an expectation of state intervention and establishes a binding, not merely discretionary, obligation on the state to realize those guarantees (Choudhry and Herring, 2019). Thus, the effective family support and protection requires clear constitutional definitions that accommodate changing family structures while preserving core social values and specific mechanisms for translating constitutional principles into actionable policies.

<sup>9</sup> Art. 38 of the Constitution of the Russian Federation, 1993.

<sup>10</sup> Section 19 of the Constitution of Finland, 1999.

<sup>11</sup> Art. 41 of the Constitution of Switzerland, 1999.

<sup>12</sup> Art. 69 of the Constitution of Portugal, 1976.

---

## V. Conclusion

This in-depth comparative review of constitutional provisions reveals several key findings about how countries conceptualize, define, and provide support for family units. Providing a precise legal definition of “family life” as a constitutional concept is impracticable given its inherently broad scope and the diverse forms of family relationships it covers. Comparative analysis reveals the limited explicit recognition of this right in constitutional texts or high court rulings, with its protections typically emerging implicitly through adjudication in family-related cases. The conceptualization of the right to family and its support and protection remains fundamentally contingent on legal traditions, societal norms, religious doctrines and political ideologies. While principles of human dignity, personal autonomy, and equal treatment have progressively informed constitutional recognition of the right to family, no international consensus exists regarding either the definitional boundaries of “family” or the scope of its legal protection within constitutional framework.

The study identifies three predominant constitutional approaches to the right to family and its support and protection: traditional models emphasizing marriage-based family structures, “progressive” systems recognizing diverse family forms, and neutral systems that address family issues indirectly through universal human rights protection. Of particular note is the growing trend in some countries (Armenia, Belarus, and the Russian Federation) to transform family support and protection from a general social-policy matter into a specific constitutional state obligation. Finally, while enshrining the right to family life is an important achievement, its effectiveness depends on supplementary legislation and robust legal oversight to ensure that these fundamental protections serve their intended purpose.

## References

Cassidy, A., Rodriguez, L. and Devaney, C., (2018). *Meitheal and Child and Family Support Networks: The Child and Family Support Networks Research Study*. UNESCO Child and Family Research Centre, National University of Ireland Galway, doi: 10.52516/dtvp9428.

Choudhry, S. and Herring, J., (2019). *The Cambridge Companion to Comparative Family Law*. Cambridge: Cambridge University Press; doi: 10.1017/9781316711750.

Churchill, H., Devaney, C. and Abela, A., (2024). Promoting child welfare and supporting families in Europe: Multi-dimensional conceptual and developmental frameworks for national family support systems. *Children and Youth Services Review*, 161, p. 107679, doi: 10.1016/j.childyouth.2024.107679.

Green, M.C. and Kabata, F., (2021). *Law, Religion and the Family in Africa*. African Sun Media; doi: 10.52779/9781991201577.

Espejo, N. and Lathrop, F., (2019). Towards the Constitutionalization of Family Law in Latin America. *The Cambridge Companion to Comparative Family Law*, pp. 128–157, doi: 10.1017/9781316711750.006.

Herrera, M., (2011). La Familia en la Constitucion 2020, Que Familia? In: Gargarella, R. (coord.). *La Constitucion en 2020: 48 propuestas para una sociedad igualitaria*. Buenos Aires: Siglo Veintiuno Editores; ISBN: 978-987-629-180-4. (In Spanish).

Herzmann, K., (2019). The protection of marriage and family: a constitutional responsibility to enable all-embracing interaction as a means without an (objective) end. *China-EU Law Journal*, 6(3–4), pp. 189–203, doi: 10.1007/s12689-019-00084-5.

Martinez Munoz, K.X., (2022). La constitucionalizacion del derecho de familia. *Retos Del Derecho de Familia Contemporaneo*, pp. 1–24, doi: 10.12804/urosario9789587848663.01. (In Spanish).

Naldini, M. and Long, J., (2017). Geographies of Families in The European Union: A Legal and Social Policy Analysis. *International Journal of Law, Policy and the Family*, 31(1), pp. 94–113, doi: 10.1093/lawfam/ebw017.

Putniņa, A., (2020). Meeting the challenges of the 21st century: Social change and the family. *Social Work and Social Sciences Review*, 21(2), pp. 46–57, doi: 10.1921/swssr.v21i2.1419.

Rybakov, O.Yu., Rostovskaya, T.K. and Rybakova, O.S., (2025). Family and Demographic Policy in the Vector of Ensuring National Security of Russia. *Kutafin Law Review*, 12(1), pp. 1–18, doi: 10.17803/2713-0533.2025.1.31.001-018.

### **Information about the Author**

**Natalia V. Dorodonova**, Cand. Sci. (Law), Associate Professor, Department of Constitutional and Municipal Law, Kutafin Moscow State Law University (MSAL), Moscow, Russian Federation

[nvdorodonova@msal.ru](mailto:nvdorodonova@msal.ru)

ORCID: 0000-0001-7017-3239

Received 14.04.2025

Revised 23.04.2025

Accepted 07.05.2025