
The Concept of "Family" and "Family Relations" in Cultural and Historical Development

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Annotation: The article discusses the concepts of "family" and "family relations", as well as the distinctive features of these concepts in different countries and cultures. The patterns of family relationships in the UK, from the 19th century to the present, and analyzes the identified changes in them have been discussed.

Keywords: Family, family relations, intercultural differences, macro-cultural level.

From time immemorial, all attempts to comprehend the social life of people, one way or another, were associated with an understanding of the family-role organization. Interest in the origin of mankind and in human history is always accompanied by an interest in marriage, family, kinship as specific forms of existence, preservation and renewal of the life of generations. Each family is a unique system providing its members with a unique environment. Some family structures are typical of a given society or social structure because the family functions within certain socio-cultural boundaries. In any historical period, one can find significant intercultural differences in the life of families. In different countries, the change in intra-family relations is also not the same. The relevance of this work is determined by the importance of tracing the formation and development of the model of relations between parents and children in the family, characteristic of British culture, since translators are carriers of two or more cultures. It is in the family that socialization takes place - the assimilation of traditions, patterns of behavior, morality by the individual, and the formation of the individual and the generation as a whole depends on the established model of intra-family relations. Thus, having information about models of family relationships in different cultures, the researcher will be able to better understand representatives of other countries and increase the effectiveness of communication with them. The object of study in this study is the relationship between parents and children in British culture, the subject of the study is the development of a model of family relationships in British culture and the factors influencing it. The purpose of this work is to identify changes in the model of relationships between parents and children in British culture. To achieve this goal, the following tasks were defined: 1) characterize the family as a social institution; 2) describe the differences in models of relationships in the family in different cultures at different times;) to study the models of relationships in the family in the UK in different eras (XIX-XXI centuries);) analyze changes in intra-family relationships;) to draw conclusions about the factors influencing the change in models of parent-child relationships in British culture. The following methods are used in the work: cognitive-generalizing, comparative-comparative, search, descriptive, analytical. The material of the study was scientific articles, publications of such specialists in the field of cultural studies as A.V. Pavlovskaya, M.Mid, E.A. Orlova, V. Ovchinnikov, works of art, as well as information obtained from educational Internet sources, for example, The Word (portal-slovo.ru). The work consists of an introduction, two chapters, a conclusion, a bibliographic list and a list of sources. In culture, one can single out continuous processes, stable trends and structures of relationships, actions, in a word, everything that is denoted by

the term "tradition". Cultural objects embodying tradition are considered to be customs, rituals, rituals, norms, rules of activity, behavior, interaction. Usually, in the theories and history of culture, the action of traditional formations is considered at the level of historical and cultural regions, societies, subcultures. Accordingly, it is only possible to state the presence of such formations. However, the question remains unsolved, what are the social, psychological, cultural mechanisms of the action of tradition, since they are unobservable at the macro-cultural level. Their action can be understood only if we turn to the consideration of direct interpersonal connections and relationships, to the study of the so-called primary groups and, in particular, the family [3]. The family and its meaning were thought about in antiquity, the origins of these thoughts go back to the philosophy of Plato (dialogues "State", "Laws", "Feast"), Aristotle ("Politics"), Plutarch ("Instruction to spouses"). According to them, the philosophical understanding of the family comes down to a greater extent to reflections on the relationship of family members, that is, spouses, parents and children (Michel Montaigne "Experiences"), on the role of the family in the state, and, of course, on love as an integral part of family life.

Plato's dialogue "Feast" is devoted to the development of the idea of love, which, in his opinion, underlies the formation and existence of any thing and the world in general. The State is one of the first works of utopian literature. The state appears in it as a military camp in which the family in the former sense of the word does not exist. Men and women join only for the purpose of procreation. Moreover, the state is engaged in the choice of men and women, secretly from them. Mothers and fathers do not know their children, and all female guardians are the wives of male guardians. Therefore, according to Plato, the community of wives and children is an expression of the highest form of unity and unanimity of the citizens of such a state [6]. Aristotle in Politics sharply criticized this idea; the unification of the state into a single family is a direct road to its death. Many children with many fathers will cause all sons to equally neglect their fathers. Thus, Aristotle considered man primarily as a political being. The family for a person, according to Aristotle, is the first type of communication and, accordingly, the most important element of the state system. He attaches great importance to marriage legislation that ensures the birth of healthy children, prescribing ways to educate future citizens. The family, as a cultural object, is characterized by direct contacts between people, intense emotional coloring, multidimensionality of personal manifestations and social security, and performs very important functions in society and culture related to personal self-determination. Firstly, group values, patterns of behavior, interactions, relationships form the basis for people to attribute themselves to a certain personal-cultural type, to a certain group. Thus, they form their own cultural space, the internal parameters of which are determined by the specifics of the structure and content of group ties. Secondly, awareness of oneself as an element of such a cultural space allows people, on the basis of their cultural identity, to make socially significant differences between themselves and representatives of other groups [8]. Differences of this kind are fixed in outwardly manifested signs: the manner of dressing, speaking, behavior, pastime, the use of certain things as symbols of group affiliation - in a word, everything that can be designated by the concept of "lifestyle". Lifestyle as a cultural phenomenon, as a generalized indicator of group identity, allows people to distinguish each other not just as individuals, but as subjects of certain socio-cultural strata and groups. It follows that the family is the basic social level at which such cultural-recognizable features are born, formed, maintained and changed.

Family roles are largely determined by demographic differences, enshrined in cultural forms. For centuries, in many cultures, the role of a man is more often defined as the head of the family, the bearer of normative principles in the family. The role of a woman as a mistress of the house, a person who organizes interpersonal relationships in the family, ensures the internal stability of the family structure. The role of the child in the family is determined by the fact that, on the one hand, the parents are responsible for preparing him for the normal

socio-cultural life of an adult and therefore, to the extent possible, help him in mastering the culture. On the other hand, mastering the elements of culture, the child, as a person with different thinking, abilities, worldview than his parents, introduces into them his own individual or generational variations. Thus, he puts traditional family stereotypes and values to the test of strength, and also reveals to parents the peculiarities of the ideas characteristic of the representatives of his generation. The family presents fundamental socio-demographic differences: between a man and a woman, male and female roles; between generations and cultural positions of adults and children. Within the framework of the family, one can find a set of prerequisites necessary for the development and reproduction of the initial socially significant knowledge and skills, the main elements of culture. The family is a living organism, a micro-society in which the past, present and future come into contact, in which the cultural foundations of human reality are being formed.

1.2 Family as a social group in the process of cultural and historical development

2.1 Prerequisites for the formation of intra-family relations

In a society of any type, almost every member of it is brought up in a family. The concepts of the family, as well as intra-family relations in different countries differ very widely. In different historical periods, parent-child relationships also change significantly. Prior to industrialization, most families were production cells, they worked the land or were engaged in handicrafts. The choice of a future spouse was usually determined not by love and romantic hobbies, but by social and economic interests, which dictated the need for the smooth functioning of family production and care for dependents. The number of illegitimate children in many parts of Europe (especially in Central Europe) was, by modern standards, exceptionally large. The legality of the birth of a child was given relatively little importance, and children from extramarital unions were often taken into the family and brought up on an equal footing with legitimate offspring [9]. In a modern family, children grow up at home and continue to live in it while attending school. Getting a job is a sign of becoming an adult and usually leads to marriage and the formation of a separate household in the near future. This order of things was not typical of medieval Europe. Children usually began to help their parents from the age of seven or eight. Those who did not participate in home production often left the parental home at an early age: they were engaged in domestic work in other families or were given as apprentices. Those who went to work in other people's homes might never see their parents again. In medieval Europe, a quarter or even most of all children died in the first year of life. Many factors influenced the instability of the family composition. Disease was the main cause of death; women often died from childbirth. The mortality rate (the number of deaths per year per thousand people) was significantly higher than now [4]. The death of children, one or two spouses often destroyed families. Remarriages were common, accompanied by the emergence of relations of consolidated kinship. Since the 19th century, European society has been represented by nuclear families, which were characterized by close emotional ties between their members, a high level of family isolation and increased attention to the upbringing of children. Nuclear family - a family consisting of parents and children who are dependent on them and are not married. This type of family organization has survived to the present day. The emergence of closed, home-bound nuclear families is marked by an increase in emotional individualism; marriage based on personal choice, which was determined by the norms of emotional, romantic love. Originating among the more affluent segments of the population, this type of family with the advent of industrialization has become largely universal in Western countries. The choice of a spouse began to depend on the desire to maintain a relationship with him based on love and affection. Marriage and the family of the Western type acquired the appearance that, in general terms, has survived to this day.

In the Middle Ages, households and the local community were the main centers for the production of goods and services. The family produced most of the things necessary to meet the daily needs of its members; sometimes some goods were bought or sold at the village or

city market. The family usually acted as an integrated production unit, and all its members - wife, husband and children - worked together. Although women were primarily responsible for raising children, they also played an important role in the household economy, which had the character of an economic partnership (this situation still exists in rural areas of many developing countries). In Europe, starting around the 17th century (a little later in the United States), as large-scale agricultural production spread, small farming families began to be squeezed out of their land plots. The process of displacement accelerated considerably with the advent of industrialization, and the production of goods and services shifted to workshops and factories. People (especially men and, at first, children) left their homes to find work. The family ceased to be a production cell, the place of work and housing now existed separately. These changes led to the widespread destruction of the open gentile family. However, some of these changes initially affected only groups with high social status. Merchants, industrialists and large farmers were freed from traditional obligations to relatives and from the interference of the community in their affairs, which was characteristic of the earlier period. In the end, thanks to their behavior, the closed, home-bound nuclear family became more or less universal [7]. The role functions of men, women and children in the family have been significantly affected by these changes. From the first years of industrialization, many women, still raising children at home, began to be employed. However, among the wealthy segments of the population, the opinion was generally accepted that the man should be the breadwinner, and the woman's place should be at home. Many married women became housewives, unpaid domestic workers whose job was to take care of their husband and children. The situation has also changed for children, after laws were passed obliging them to attend school and restricting child labor.

The goal was determined - to identify changes in the model of relationships between parents and children in British culture. To achieve the goal in the course of the study, the tasks were solved. Of great importance for the cultural development of the child already in the first months of life is the attitude of the parents to the desired way of his behavior. As early as three or four months old, babies from different cultures are trained to behave in accordance with the models adopted in these cultures. However, the world of the family plays a huge role in the life of a child, not only at an early age. From the first days of life, he gives the little man the model that he will follow, most likely, all his life. The family lays out in front of the child all the baggage of knowledge and accumulated experience in communication and contact with the outside world. The family forms a sense of one's own place in this life. The first steps a person makes under the influence of intra-family relations. However, like any social formation, the family is subject to the influence of general processes and patterns inherent in a given stage in the development of society. Modern parental love in Western Europe has only recently grown. This does not mean that the man of the past did not love his children and did not take care of them, but the emotional side of the relationship of parents to children was not developed. This was facilitated by the difficult living conditions, the dissolution of the individual in the group, the cruelty of morals. Children were mostly victims of parental despotism, rather than objects of love. A new ethic and a new emotional structure in the sphere of relations between parents and children was one of the results of the diverse processes that transformed European society as it moved further and further away from the Middle Ages. The UK is a good example of this. At one time, Dickens very clearly described the attitude towards children, both in the family and in educational institutions, which was distinguished by its cruelty and severity. The parent-child relationship in the UK has certainly changed at the present time. However, due to the conservatism of the British and their loyalty to traditions, the basic principles of education remained almost unchanged. First of all, this concerns restraint in emotional relationships, the severity of upbringing and the early alienation of children from the family and home. family social British culture.

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