

# ESSENTIAL CHANGES OF THE FAMILY INSTITUTE UNDER MODERN CONDITIONS

<sup>1</sup>V. I. Kolesov, <sup>2</sup>A.N. Smolonskaya, <sup>3</sup>S. I. Smolenskiy, <sup>4</sup>V. P. Slanov,  
<sup>5</sup>E. N. Fedorova, <sup>6</sup>M. S. Moskalenko, <sup>7</sup>Y. Y. Timokhina.

**ABSTRACT**--The article examines the essential features of the family paradigm in modern conditions and it establishes the causal dependencies of changes in modern society that occur with the respect to the given social institution at the ontological level. There is the analysis of the situation and prospects for the development of the family as a cultural social education which is undergoing changes. The importance of the family in the life of a person and society is established. The subject of the study is the content, factors, and ways of functioning of the family in modern Russian reality. The article compares the interdependence of socio-cultural trends in the system "personality-family-society" with the values of modern Russian society and the world, while emphasizing the role and importance of the family as part of social life. The radically changed conditions of Russian reality and the ways of family adaptation to the new socio-economic conditions of human life and society are revealed.

**Keywords**-- family, marriage, family relations, values, modern society, society, childfree

## I. INTRODUCTION

The beginning of a new historical period of human development is accompanied by a rethinking of the previous moral and moral foundations. Today, the problem of the so-called "spiritual crisis" is clearly expressed in the world, which is caused by the rapid technological and economic development, on the one hand, and on the other, the inability of individual public institutions to quickly adapt to modern realities, one of which is the institution of the family.

According to the Federal State statistics service, 67 marriages per 1000 people were registered in 2016, which is the lowest statistics since 2000 (6.2) and is half of the data from 1960 (12.5). At the same time, the average age of marriage has increased: if before 2004, the most common case for men was 18-24 years old, and for women, similarly, until 2013, now most of the population marries at the age of 25-34 years old [9].

This trend is noted by many socio-political structures as a very significant problem of national importance deserves close attention. 2008 was declared the "Year of the Family" in the Russian Federation, and 2017 was marked the "Year of the Family" in the CIS. Also, at the national level, various legal acts are adopted every year and programs are developed to support the family institute.

---

<sup>1</sup> Professor, Doctor of Pedagogical Sciences of Leningrad State University named after A.S. Pushkin.

<sup>2</sup> Associate Professor, Candidate of Pedagogical Sciences, Leningrad State University named after A. S. Pushkin.

<sup>3</sup> Assistant of Leningrad State University named after A.S. Pushkin.

<sup>4</sup> Associate Professor, Candidate of Economic Sciences of Saint Petersburg State University of Economics.

<sup>5</sup> Candidate of Pedagogical Sciences, Professor of Moscow State Pedagogical University.

<sup>6</sup> Candidate of Pedagogical Sciences, Associate Professor of Moscow State Pedagogical University.

<sup>7</sup> Candidate of Pedagogical Sciences, Associate Professor of Moscow State Pedagogical University.

Let's note the main directions that occur most often in these documents:

- the increasing prestige of the family institute in Russian society;
- the increase in the number of getting married people;
- socio-economic support for motherhood and childhood;
- support for traditional values in Russian society.

As can be seen from the review of programs and documents of state and regional scales, analysis of the content of the reports of authorized people, most of the tasks related to family problems are of an image nature, that is, aimed at strengthening the authority and perception of this institution in society. The priority of this aspect is not accidental, because as can be noted in the example of developed economies, a high standard of living is not a prerequisite for strengthening the position of the family in society. Such countries as Germany, France, and the United Kingdom have similarly faced the problems of reducing the birth rate, reducing the number of marriages, and increasing the age of entry into it [5].

At the same time, according to UN data, high fertility rates are typical for developing countries such as Angola, Afghanistan, Mali, Somalia, Chad, and others [6].

Note that the high standard of living is not the root cause of the decline in the authority of the institutions of family and marriage, but the accompanying factors contribute to a certain kind of rethinking of attitudes towards them.

Thus, socio-economic and socio-political events in Europe and the United States that took place in the XX century: the strengthening of the position of women in society, the appearance and improvement of family planning tools, and more, have become the prerequisites for changes in the demographic processes of developed countries.

## **II. RESULT**

This situation is not directly the result of the beginning century and past centuries but is due to the entire historical development of European (in the broad sense) civilization.

According to the works and views of the American Futurist E. Toffler, modern humanity is at the stage of the beginning of a "post-industrial" or "super-industrial" society, which is characterized by a transition to new ways of understanding its own existence and new forms of social and institutional interaction.

One of the new trends in modern society is the appearance of the phenomenon of gender-neutral perception of parenthood in developed countries. On the one hand, this is due to the presence of non-traditional couples, but on the other hand, it is due to a rethinking of their role settings within the family. So, the modern woman in many ways has acquired a status equal to the male in material and social terms, and often exceeds the status of the partner. At the same time, a man today can perform "traditionally female" duties: household and child care during the so-called maternity leave.

In this regard, as such, the role of the father and mother is reduced to gender-neutral parenting, which has led to changes in the legislation of a number of countries and regions and the appearance of graphs in the documents: "parent-1" and "parent-2". This fact has caused and is causing a wide public response not only in developed countries, but also around the world.

In addition, there is another pronounced trend in the development of post-industrial society, which is noted by a number of researchers [7]. Today, the institution of the family, as a significant social unit, is dying out. Despite the fact that it was the fundamental and most resilient of the "family clan tribe" [10], it can be stated that over the past century, the family has lost many of the positions and functions attributed to it.

A. Adler emphasized the leading role of this institution in the process of personality formation, since the relations within the family, lifestyle, the presence of brothers and sisters, the number of generations living together at the same time, are the basis for future behaviors and moral attitudes [1].

G. V. F. Hegel believed that the culture of being, the culture of work, and the culture of relationships are laid directly in the family. At the same time, the philosopher emphasized the presence of "theoretical" and "practical" culture. In this sense, the family is the first step in forming the basis to produce material and spiritual goods. At the same time, theoretical culture is directly training and education [3].

So, the traditional tasks of the family throughout the development of mankind were: primary socialization, translation of moral attitudes and education, based primarily on polo-role models. However, the development trends of the modern world have led to the following changes.

- with the appearance of the education system, the family as an institute has largely lost the functions associated with learning;

- education and issues related to moral aspects in the conditions of Russian society in the XX century were based on the primacy of the state, and with the collapse of the Soviet model began to move in General civilizational trends;

- traditional foundations and models of family education are in crisis and are being reinterpreted.

These aspects determine the fact of the family crisis in the modern world. The philosophy of postmodernism actualizes the process of rethinking values [2], which calls into question the competence of educational influence on the child. In this regard, there is a problem of boundaries and the degree of parental influence on their own children, since modern European philosophy understands education as an intervention into the inner world of a person.

This situation leads to the rethinking of traditional provisions on respect for parents and elders and reduces the authority of the family as an institution of primary socialization.

Another aspect that affects the position of the family in the modern world is the lack of need for a permanent partner for the birth and upbringing of children. Traditionally, one of the primary tasks of the family was childbearing. The situation of the absence of one of the parents (except in cases of death) was perceived as something extraordinary 50 years ago. Today, divorce cases and the absence of a spouse are not considered unusual. This situation has become possible, firstly, due to the financial and moral independence of women in modern society, secondly, the possibility of planning the birth of children, including using methods of in vitro fertilization, and thirdly, the unwillingness to enter a permanent relationship and build family relationships with potential partners.

According to E. Toffler, post-industrial society is characterized by an increase in social mobility and at the same time the loss of some social ties, including friendship, love, family, national and cultural characteristics. Post industrialism acts as "the point of the greatest separation of a person from the earth, in which he is deprived of cultural and historical identity", and therefore of family identity [8].

In this regard, the question arises if the family will disappear as a social institution, or it will transform into something new, losing a number of its inherent functions.

The situation of purposeful rejection of family life is not mass today. The vast majority of people in developed countries are still focused on trying to start their own family, but there is a trend that is gaining popularity in Russian realities.

The traditional family structure of human society has assumed a multi-generational nature of life since the time of primitive society. At the same time, the changes that occurred in the position of the elderly in society, the economic growth of the XX century have led to the emergence of a mass phenomenon of the nuclear family. Note that what is noteworthy here is not the fact of separation, but the change in roles: grandparents stop playing the traditional supporting role in children upbringing, taking a more third-party position.

Thus, for Russian society, the situation is still typical, when the older generation on a permanent basis replaces the parents, if the latter are busy at work or personal affairs. From the point of view of the European older generation, in most cases, this situation is considered unacceptable and perceived negatively. However, they are willing to spend time with their grandchildren at certain times.

On the other hand, today there is a phenomenon of the family, which is aimed at preserving all the characteristic functions (emotional intimacy, material support, and others), but purposefully refuses the function of reproduction – the so-called childfree (from the English. "childfree" (free of children). On the one hand, adherents of this movement may not accept children aesthetically: they may experience an aversion to appearance, refuse to take into account age-related behavioral features, or they may feel aversion to life products. On the other hand, the child fries are opposed to what they call social dictates: they question or deny the original goal of procreation as the goal of the individual and the family, since this position is seen as imposed.

Summarizing the above, there is the question if it is possible to influence not only the position of the family in the modern world, but also the prospects for its development.

The last decade and a half have been marked by close attention to this social institution, but according to the Federal statistics service, the processes of change in relation to it are characterized by significant "immunity" to influences, since they are caused by demographic and socio-cultural factors that cannot be influenced in an open society for external influence.

Based on the thesis formulated by J.P. Sartre "we are sentenced to freedom", we can conclude that this freedom applies to all aspects of human life – a person is free to make any choice in his life path [4].

The analysis of modern approaches to strengthening the institution of the family in official documents, policy statements of politicians and philosophers, as well as popular culture reveals the contrast of professional career and material security with the values of family well-being. The main thesis is to revise personal priorities in favor of the latter.

However, there is a certain kind of substitution of concepts and simplification of social and interpersonal relations, when material well-being is endowed with negative features, and the focus on creating a family and childbearing is declared an encouraged virtue (in this case, the more children a couple has, the more authoritative it should be perceived).

In this case, the model of the Russian family of the XX century, which is characterized by multi-generational, Orthodoxy, strict division of roles based on age and gender, as well as a high birth rate, is the standard for the

broad social strata. This situation was typical not only for domestic realities, but also for European countries of the same period and previous eras.

However, we note a number of aspects associated with the implementation of the proposed model in modern conditions.

1. A large number of children born in these families were associated with:

- lack of contraceptive methods and family planning;
- influence of religious restrictions that forbade termination of pregnancy and sexual intercourse without the purpose of conception;
- high mortality among infants and children;
- the need for a large number of assistants in heavy physical labor.

2. The status of women in most cases was lower than that of today and was limited to the household, childbearing, and raising children.

3. There was no concept of child rights, and corporal punishment was considered acceptable and socially acceptable.

4. The vast majority of the population has been engaged in agriculture for generations, and the issue of education, career prospects, and financial support for children in most cases has not been raised, which also removed many issues of family planning.

### III. CONCLUSIONS

These aspects allow us to judge the significant difficulties in implementing the traditional family model in modern conditions, since it has been due to historical trends and motives for the development of society, while today there are no prerequisites for its implementation.

Interest in such social structures is due to the reaction to the above-mentioned trends in the development of world civilization. However, modern man, in most cases, is not ready to give up the current way of life, benefits and comfort, despite the formally approved models of the traditional family.

Thus, the essential changes of the family institution in modern conditions are caused by the state of permanent changes associated with a decrease in the authority of this institution, rethinking of the value system and globalization processes that lead to changes in the functional and forms of family existence. These processes appear to be self-regulating and self-developing in an open society, which allows us to state that there is an open question about the future of the family as a social institution.

### REFERENCES

1. Adler A. ocherkipoindividual'noypsihologii / A. Adler. – M.: Kogito-TSentr, 2002. - 220 p.
2. Bourdieu P. sotsial'noyeprostranstvo. Polyaipraktiki / P. Bourdieu. - SPb.: Aleteyya, 2014. – 576p.
3. Hegel G. W. F. Fenomenologiyaduha / G. W. F. Hegel. - M.: Akademicheskiiyproyekt, 2016. – 496 p.
4. Sartre J. P. Bytiyeinichto. Opytfenomenologicheskoyontologii / J. P. Sartre. - M.: AST, 2017. – 928 p.
5. SluzhbastatistikiYEvropeyskogoSoyuza "YEvrostat" [Elektronnyresurs]. – Rezhimdstupa: ec.europa.eu/eurostat. (dataobrashcheniya 23.11.2017).

6. SluzhbastatistikiOrganizatsiiObyedinennyhnatsiy [Elektronnyyresurs]. - Rezhimostupa:  
<http://data.un.org/Data.aspx?q=world+population&d=PopDiv&f=variableID%3A53%3BcrID%3A900>.  
(dataobrashcheniya 23.11.2017).
7. Toffler A. Tret'ego yavolna / A. Toffler. - M.: AST, 2010. – 784 p.
8. Toffler A. SHokbudushchego / A. Toffler. - M.: AST, 2008. – 560 p.
9. Federal'nayasluzhbagosudarstvennoystatistiki[Elektronnyyresurs]-Rezhimostupa:  
[http://www.gks.ru/wps/wcm/connect/rosstat\\_main/rosstat/ru/statistics/population/demography/#](http://www.gks.ru/wps/wcm/connect/rosstat_main/rosstat/ru/statistics/population/demography/#).  
(dataobrashcheniya 25.11.2017).
10. Huntington S. P. Stolknoveniyetsivilizatsiy / S. P. Huntington. - M.: AST, 2017. – 640 p.