



## FAMILY AS A SOCIAL GROUP AND A SOCIAL INSTITUTION

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A B S T R A C T	K E Y W O R D S
<p>Time goes on, the topic of families, for one reason or another, initially without a child, increasingly acquires, and is associated with the theoretical uncertainty of the scientific status of this type of family structure, as well as the applied significance of research in this area.</p>	<p>Family, adolescent, sibling status, sibling relationship, conflict, eldest child, middle child, last child, only child, interpersonal relationships.</p>

### Introduction

A family is a small social group of people who are connected to each other by relationships, live together and run a common household.

"A family is a unit of society (a small social group), the most important form of organizing personal life, based on a marital union and family ties, i.e., relationships between husband and wife, parents and children, brothers and sisters and other relatives living together and running a common household" (Soloviev N. Ya., 1977).

"The family is a necessary social institution and is subject to the same laws as the state, the economy, etc. The family is closely connected with the economic system and has little to do with love, or rather, has a relationship to caritative love and only an indirect relationship to gender. Elements of slavery have always been strong in the family, and they have not disappeared to this day. The family is a hierarchical institution based on domination and subordination. In it, the socialization of love means its suppression" (Berdyayev N.A., 1989).

The family is not only a social group, but also a social institution.

According to sociologists, an "institution" is a set of social roles and statuses designed to satisfy a certain social need.

Status is understood as a person's position in society with certain rights and responsibilities, and a role is the expected behavior associated with a certain status.

The family as a complex formation becomes the object of attention of various sections of psychology: social, age, clinical, pedagogical, etc. The subject of study is the family as a social institution, a small group and a system of relationships.

From a psychological point of view, family relationships are relationships united by the activities of people, regulated by moral values and norms.

Family and marriage arose at a fairly late stage in the development of society. The earliest form of marital and family relations was group marriage. The form of community life was the clan commune. It consisted of male and female groups and provided not only biological reproduction, but also the

feeding and upbringing of children. In addition to the male and female groups, the commune had a children's group, which was more closely connected with the female group. The space of psychological closeness was structured as follows

Relationships were not personified: there were not "person-person" relationships, but "group-group" relationships.

In the primitive period, the following types of marital and family relations were typical:

an indivisible family consisting of a group of relatives; women and children do not have a specific husband and father;

a segmentary family: the head of the family has separate wives, brothers have common wives, and all sisters have several common husbands;

individual family: the community of wives is destroyed, each man has one or more wives (monogyny, polygyny), or a woman has several husbands (polyandry).

The next stage in the development of marital relations is monogamy in its modern form. The man comes to the fore. Patriarchy in its psychological essence expresses not the power of the husband, but the power of the father, since it is associated with inheritance law.

Several thousand years before our era, the code of the Babylonian king Hammurabi enshrined the inequality of spouses - the code recognizes monogamy, but allows the husband to take concubines, and especially severely punishes the wife for infidelity. Similar laws were issued in ancient and medieval times in all countries. And in Russia, where a woman was completely dependent on her husband, this dependence was enshrined in law.

However, increasingly, meetings between men and women began to be selective, which gradually resulted in the creation of a family. Gradually, monogamy from dominant behavior becomes a dominant value.

In monogamous couples, choice is of great importance, families are built on the basis of love, marital fidelity is valued.

For the first time in history, the equality of men and women before the law was proclaimed by the French Revolution of 1793, when marriage by mutual consent and the divorce system were introduced, and the distinction between legitimate and illegitimate children was abolished.

Traditionally, the "core" of the family is considered to be a married couple with the addition of children, relatives, and parents of the spouses.

Among the definitions of the family, built on the categories of family relations, the definition given by A.G. Kharchev stands out: a family is "a historically specific system of relationships between spouses, between parents and children, as a small group, the members of which are connected by marital or kinship relations, common life and mutual moral responsibility, and the social need for which is conditioned by the need of society for the physical and spiritual reproduction of the population."

Among the family-forming relations, various aspects of family life are distinguished. Thus, A.I. Antonov argues that the family is created by the parent-child relationship, and marriage is a legitimate recognition of the relationship between a man and a child.

In Russian science, the concept of family functions is related to the concepts of family role and family structure. Vasilyeva E.K., Kharchev A.G., Matskovsky M.S. and others define family functions as the main content of the totality of social roles in the family.

According to N.Ya. Solovyov, there are as many family functions as there are types of needs that it satisfies in a stable, repetitive form.

Specific functions are reproductive), maintenance (existential), and raising children (socialization function), which are preserved throughout all changes in society.

Non-specific functions are accumulation and transfer of property, status, organization of production and consumption, rest and leisure, concern for the health and well-being of family members, creation of a microclimate that helps relieve stress and preserve the "I" of each family member, etc. These functions reveal a historically transient picture of family life.

I.V. Grebennikov attributes to the functions of the family:

reproductive,

economic,

educational,

communicative function of organizing leisure and recreation.

E.G. Eidemiller and V.V. Yustitskis attribute to the functions of the family:

educational,

household,

emotional,

spiritual communication, primary social control

sexual-erotic.

Violation of the normal functioning of the family, as a rule, occurs when at least one functional line is weakened (Fig. 17.2). This phenomenon is called family dysfunction. If tensions arise in family relationships, psychologists advise "running yourself" through all the functions and determining which line is weakened (tightened).

Researchers are unanimous in the fact that the functions reflect the historical nature of the connection between the family and society, the dynamics of family changes at different historical stages. The modern family has lost many of the functions that cemented it in the past: production, protection, education, etc.

However, some functions are resistant to change and in this sense they can be called traditional (L.B. Schneider).

Traditional functions of the family:

The economic function is associated with the family's nutrition, the acquisition and maintenance of household property, clothing, the organization of the family's life and everyday life, the formation and spending of the budget. In the sphere of "household affairs" intra-family relationships are formed, the content of which is determined by the type of economic activity. In recent years, there has been a tendency to activate the actual economic function of the family: family businesses have appeared in various fields of activity.

The reproductive function is associated with the reproduction of the family. Marital love largely depends on the nature of the satisfaction of sexual needs, the peculiarities of their regulation and the attitude of the spouses to the problem of childbearing, the children themselves. In the current conditions, the problem of childbearing is associated with a contradiction: on the one hand, children are a factor in stabilizing the family, and on the other hand, they are a lot of problems for their life support.

The regenerative function (from the Latin *regeneratio* - revival, renewal) is associated with the inheritance of status, surname, property, social status. This may include the transfer of family heirlooms (not only jewelry, but also an album with family photos).

The educational and upbringing function (socialization) is associated with satisfying the need for fatherhood and motherhood, contacts with children, their upbringing, self-realization in children. Family upbringing is more emotional in nature than any other upbringing, because its conductor is parental love, which evokes reciprocal feelings (A.I. Zakharov).

The recreational function (from the Latin *rekreatio* - restoration) is associated with rest, organization of leisure, care for the health and well-being of family members. In addition to traditional ones, one can single out a function that has arisen in the modern family - this is the psychotherapeutic function. At present, family existence largely depends on the stability of close emotional relationships. The psychotherapeutic function of the family allows its members to satisfy the needs for sympathy, respect, recognition, emotional support, psychological protection.

According to A.I. Zakharov, in the family, as in an intimate primary group, an emotional attraction of its members to each other is assumed - respect, devotion, sympathy, love. It is these feelings that contribute to intimacy, trust in family relationships, the strength of the family hearth.

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