

**PHILOSOPHICAL AND CULTURAL ANALYSIS OF THE FUNCTIONING OF THE YOUNG FAMILY INSTITUTION IN THE CONTEXT OF MODERN POST-INDUSTRIAL SOCIETY**

***ANÁLISE FILOSÓFICA E CULTURAL DO FUNCIONAMENTO DA INSTITUIÇÃO FAMILIAR JOVEM NO CONTEXTO DA SOCIEDADE PÓS-INDUSTRIAL MODERNA***

***ANÁLISIS FILOSÓFICO Y CULTURAL DEL FUNCIONAMIENTO DE LA INSTITUCIÓN FAMILIAR JOVEN EN EL CONTEXTO DE LA SOCIEDAD POSTINDUSTRIAL MODERNA***

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**ABSTRACT:** The article analyzes the functioning of the institution of the young family in the context of modern post-industrial society from a philosophical and cultural point of view. Approaches to the definition of a young family are considered. The factors influencing the change in the attitude of young people to the institution of the family are investigated. The authors come to the conclusion that for the sustainable functioning and development of society, stabilization in the sphere of family relations is necessary, since the family is the most important institution of socialization and intergenerational transfer of values. The state should be aware of the importance of solving the problem of forming family values among young people, and in this sense implement a flexible, comprehensive and responsible policy. A well-thought-out system of measures aimed at the stabilization and well-being of the young family is necessary.

**KEYWORDS:** Family institution. Traditional values. Young family. Transformation. Stereotypes. Gender. Gender relations

**RESUMO:** O artigo analisa o funcionamento da instituição da família jovem no contexto da sociedade pós-industrial moderna do ponto de vista filosófico e cultural. Abordagens para a definição de uma jovem família são consideradas. São investigados os fatores que influenciam a mudança de atitude dos jovens em relação à instituição da família. Os autores concluem que para o funcionamento e desenvolvimento sustentável da sociedade é necessária a estabilização no âmbito das relações familiares, uma vez que a família é a mais importante instituição de socialização e transferência intergeracional de valores. O Estado deve estar ciente da importância de resolver o problema da formação dos valores familiares entre os jovens e, neste sentido, implementar uma política flexível, abrangente e responsável. É necessário um sistema de medidas bem pensado que vise a estabilização e o bem-estar da família jovem.

**PALAVRAS-CHAVE:** Instituição familiar. Valores tradicionais. Família jovem. Transformação. Estereótipos. Gênero. Relações de gênero

**RESUMEN:** El artículo analiza el funcionamiento de la institución de la familia joven en el contexto de la sociedad postindustrial moderna desde un punto de vista filosófico y cultural. Se consideran enfoques para la definición de familia joven. Se investigan los factores que influyen en el cambio de actitud de los jóvenes hacia la institución de la familia. Los autores llegan a la conclusión de que para el funcionamiento y desarrollo sostenible de la sociedad es necesaria la

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estabilización en el ámbito de las relaciones familiares, ya que la familia es la institución más importante de socialización y transferencia intergeneracional de valores. El Estado debe ser consciente de la importancia de resolver el problema de la formación de valores familiares entre los jóvenes, y en este sentido implementar una política flexible, integral y responsable. Es necesario un sistema bien pensado de medidas destinadas a la estabilización y el bienestar de la familia joven.

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## **Introduction**

Present-day society is characterized by ground-breaking, often negative changes associated with the functioning of its individual institutions. Social values and stereotypes are massively dispelling. These transformations cannot but affect the social institution of family. Stratification of society in the 90s, aggravating disparities, widening social gap in Russia generated the transformation processes of the institution of family, the dominance of values not associated with strengthening the unit of society. Many researchers viewed these processes with great concern, “Today everything is looked upon a new light: the times and circumstances change and so do the family and our world view. Therefore, it is essential for us to talk again and again about love, family, and the problems associated with them” (ROZIN, 1990).

## **Research Methodology**

In this regard, in our opinion, the analysis of such a phenomenon as a young family deserves special attention. Philosophers, sociologists, psychologists, lawyers, economists, as well as representatives of other humanities take a professional interest in this issue.

The subject of discussion in the scientific community is the criteria for identifying the concept of “young family”, approaches to the study of family. It should be noted that we proceed from the integral unity of philosophical, anthropological and sociocultural approaches in which all aspects of the functioning of this phenomenon in society in the context of human existence are taken as a whole, with the concepts of happiness, love, the meaning of life included.

## **Main Body**

In the philosophical dictionary we find the definition: “Family is a type of social community, the most important form of organizing personal life, based on marital union and family ties, that is, on multilateral relations between husband and wife, parents and children, brothers and sisters and other relatives living together and sharing a common household” (<https://vslovare.info>).

Lawyers, for their part, pay a lot of attention to this concept in the Family Code and give a definition, “a family is a set of persons united by mutual personal non-property and property rights and obligations arising from marriage, kinship and the adoption of children for upbringing in the forms prescribed by law (guardianship, adoption, foster family, etc.) (GOMOLA, 2014).

It is known that the whole set of social and cultural relations is reproduced in the family. It is in the family that value orientations and norms of behavior are formed in communication between man and man, between man and the natural world in general. Systems of social control, types of families, roles of spouses, etc. are changing. This points to radical social transformations, both in the whole society and in the family as its basis. The concept of “young family” takes pride of place in the analysis of family problems. It is a young family that the researchers concentrate on. Therefore, it should be noted that the scientific interest in the phenomenon of young family has been formed relatively recently.

Unfortunately, there are different approaches even in the definition of the term “young family”. So, the order of the Government of the Russian Federation of November 29, 2014 N 2403-p “On the Adoption of the Principles of State Youth Policy of the Russian Federation for the period up to 2025” defines this phenomenon, “a young family is a family being in the first registered marriage, in which the age of each of the spouses, or one parent in an incomplete family does not exceed 30 years (<https://base.garant.ru>).

But at the same time, all available approaches highlight the most general features of this concept. For example, special emphasis is given to the age characteristics of spouses under 30 years old (recently the age has moved up to 35 years old) (RYBAK et al., 2016), family experience of short duration (up to 3 years, but some define 5-7 years (SYSOENKO, 1983), as well as the condition of first marriage implies there being at least one child (ROSTOVSKAYA, 2013).

One of the important characteristics of a young family is its gender community, which is based on the difference between the sexes, with which modern European legislation is especially inconsistent.

Within this framework, the importance of this issue is quite obvious. The paper aims to analyze various approaches to solving the problems of a young family in the context of the functioning of a modern post-industrial society.

It must be stated that the family as the main element of the social structure of society is sensitive on all socio-economic, political, spiritual changes in society. Especially, marriage and family relations are influenced by such significant shifts as, for example, demographic changes, which are a consequence of the very transformational processes in society in its various spheres. These demographic shifts destroy the institutionality of family and reinforce negative processes within the very family (ADAMS, 2004). Such adverse events comprise aging, working population decrease, and a raised age for marriage. And against this negative background, divorce rate remains worryingly high. In Western countries, partly because of these problems, juvenile justice being completely unscrupulous fights so desperately for every child born in heterogeneous marriages, and also encouraged is the approach according to which the adoption of children, especially from Russia, is overriding. Such a change in the socio-cultural space cannot but affect, in general, the geopolitical situation in the world. Therefore, many researchers remark that the main feature of modern crises is the speed of negative population processes (BASKOVA).

What are the reasons for the number of marriages being on decline? Many modern young people, especially in the West, believe that marriage should be based not on traditional spiritual and moral values, but on social values that are economically based. Therefore, a number of Western researchers consider marriage per se an outdated form of relationship, it is being replaced by other forms of relationship: this is a much later marriage, this is conscious loneliness, this is the strivings for economic independence and, as a result, one parent who can raise a child.

However, in Russia and in a number of post-Soviet countries, ideas about traditional marriage grounded on the values of family, love, and the value of parenthood still dominate. At the same time, new models of family existence are emerging, which are very flexible in nature. All these processes are especially clearly manifested in the functioning of a young family.

A young family performs various functions in society: firstly, the transmission of family values occurs; secondly, it contributes to the healthy development of the personalities of spouses; thirdly, it ensures the physical and mental health of its children, which together supports the stability of the very family.

At the same time, it is but reason that a young family is the most vulnerable to social transformations, because it has not yet accumulated internal resources to resist these changes,

and it is going through the processes of its own formation, and scarcely ever with success. Scientists note that percentage of divorces in the first five years is the highest. In particular, it can be stated that a young family is not financially self-sufficient, and the appearance of children further contributes to its financial fragility, which often leads to conflicts between spouses, which includes divorce.

Even S.I. Golod and E.G. Kharchev noted financial stability to be one of the basic criteria for the well-being of a young family as an object and subject of socio-cultural relations and processes (GOLOD & KHARCHEV, 1984). It can be stated that many transformational processes in family functioning contribute immeasurably to changing its characteristics, structure, and, accordingly, behavior patterns of spouses, which cannot but affect the strength of marital relations in a young family.

Modern analysts classify and characterize the types of young families. In particular, V.V. Parshina in her article makes reference to different approaches to these issues. It is possible to distinguish “types of families according to the degree of completeness: complete and incomplete; according to the degree of well-being – marginal (extremely low incomes, high levels of drug and alcohol use); - crisis (below income poverty line and with serious marital problems); - well-to-do (the standard of living is slightly above average, such families are able to solve all their problems on their own). In terms of economic well-being – penurious (the level of poverty, per capita income is below the minimum monthly wage); - low-income people (per capita income is equal to the minimum monthly wage or slightly exceeds it); - secured (per capita income at the level of the average in the region); - wealthy (per capita income is significantly higher than the average in the region. On grounds of age and the presence of children – families with children from 0 to 1 year old and tender-age children (1-4 years); - student families; - families of minor parents” (PARSHINA, 2013)

Thus, exploring various approaches, we agree with the viewpoint of M. D. Garnik who defines the concept of a young family as “a family that has been officially married for no more than 10 years, the age of the spouses, or one parent in an incomplete family, is no more than 30–35 years old and who can have kids” (GARNIK, 2019).

Recently, there have been discussions on the pages of scientific journals about what values of young people entering into marriage are of high priority. It is noted that young people put much value upon family and married life pattern. It is another matter whether the family is based on marriage or on cohabitation without marriage. Today we can state that young people no longer have such an unambiguous attitude to the institution of marriage.

First of all, in our opinion, this is due to the reorientation of the value system towards the formation and functioning of a consumerist society, where the dominant values are enjoyment and material well-being. Therefore, instead of marriage, partnership relations are proclaimed, in which chamberwork is decisive. Against this background, the value of child-bearing is no longer so obvious and important.

It is necessary to note a pervasive tendency of singlization of society that has appeared in recent decades (from the English *single* - the only one, alone). This tendency, noted by Western sociologists, involves the strengthening of individualism, big cities' putting psychological pressure on an individual, as well as other factors that affect the scale of human loneliness in this world: men and women are increasingly separating sex from marriage, abandoning it in favor of building a career, their own economic independence (<http://bmw825.livejournal.com>).

Another phenomenon that is gaining more and more supporters in the West is childfree (English *childfree* –childless by choice), representatives of this trend are willing to refuse to have any children (KELLY, 2010; TANTURRI, 2012). In a sense, these ideas gradually began to manifest themselves in Russian society as well (ISUPOVA, 2021).

All these negative phenomena that come in our society are associated, first of all, with young people's strivings for personal freedom, for unwillingness to put themselves to some bother of marriage and their desire to enjoy life.

A gender approach within this context is very important in the study of a young family. After all, it is gender interrelations, roles and values in the family that will in the near future form stereotypes and attitudes in gender roles. Young spouses form their needs, values, make life plans for the future. This cannot but affect new attitudes and ideas about the role of men and women not only in the family but also in society as a whole.

Gender morality is changing, new gender-role identities are being formed. Despite all these tendencies, the family is still the foundation of society and the inherent value of human society, not only as a social, but also as a spiritual and moral institution. The challenge for philosophers, sociologists, psychologists is to rehabilitate the institution of family, to enable young people to be convinced that it is in the family where they can find happiness and the meaning of life. Today, it can be stated that family values in young people are nurtured by a number of factors, first of all, these include the family, the culture of society, school, higher school, friends, the media.

The state should be aware of the importance of solving the problem of forming family values among young people, and in this sense, implement a flexible, comprehensive and

responsible policy. A mature system of measures is needed to stabilize and ensure the well-being of a young family.

The complex analysis of the young generation's ideas about the family undertaken by representatives of the humanities makes it possible to adequately respond to emerging challenges, contributes to a directed impact upon the formation of family values among young people, and to construct a clearer and more adequate family policy. For society's sustainable functioning and development, it is important to have stable family relations, for family is the most important institution of socialization and intergenerational transmission of values.

To enhance the role and prestige of family value in the student environment, the Spiritual and Educational Center named after V.I. Metropolitan of Moscow and Kolomna Macarius (Bulgakov) has been established at the Belgorod State National Research University, within which the Club of the Young Family conducts its work, aimed at solving strategic issues of the spiritual and moral development of Russian youth, creating ideological and psychological conditions for introducing young people to family values, creating a stable family environment and raising children. The Club has various meetings with interesting people, doctors, psychologists, representatives of the Internal Affairs Directorate, as well as clergy. These meetings are open, students of different directions, both from our university, and student youth of the city and region are invited. These meetings become a platform for young people to talk about family life, family exploits, love, health, and the principles of mutual respect and understanding. As a result of such meetings, young people are coming to believe that a happy family life is the key to community of interests, psychological compatibility and a launching pad into a successful employment career.

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