

## THE IMAGE OF THE FAMILY AS AN OBJECT OF THE FORMATION OF FAMILY SELF-DETERMINATION

**Introduction.** In modern society, the transformation of ideas about the family and family lifestyle is clearly visible, which is expressed in the spread of alternative forms of marriage and family relations and the destruction of the traditional functional-hierarchical structure of the family. Negative phenomena in the marriage and family sphere lead to a distortion among modern youth of ideas about the meaning of the family and the meaningful aspect of family life. It should be noted that premarital ideas in young people are formed in the process of family self-determination and are the basis for subsequent family self-realization. Unfortunately, despite its great importance, the problem of family self-determination is not in high demand as an independent object of psychological and pedagogical research [1].

The concept of “self-determination” is applicable to many areas of human life, as evidenced by its many types: professional, collectivist, family, social, personal, religious, etc.

Thus, family self-determination is a multi-stage active and conscious process of constructing an image of a family in a time perspective (“my family”, “my future family”, “ideal family”). Depending on the specific cultural and historical situation, a system of value orientations is built, the meaning of parent-child and marital relations is acquired, and abilities for arbitrary regulation and reflection are developed.

**Main part.** Ideas about the family can be considered as a component of a multifaceted image of the world of the individual. The images are “embedded” in the emerging image of the personality’s world and eventually acquire a stable character. Synonyms of the image of the family are the concepts of “family myth”, “beliefs”, “beliefs”, “family credo”, “role expectations”, “coordinated protection”, “our image”, “naive family psychology”.

T. M. Mishina in 1983 introduces the concept of “image of the family” or “our image”, as a kind of family identity, the most important function of which is the regulation of family behavior based on the coordination of the positions of its individual members, which means a holistic, integrated education [2].

In the structure of the idea of a family, one can single out: an idea of oneself, an idea of a partner, an idea of a situation that includes goals, family roles and functions. In a group setting, social representations define the field of possible communications, values, or ideas represented in the group’s shared viewpoints, and thereby guide and regulate desired behavior.

The meaning of the “image of the family” lies in the fact that in accordance with the images in adolescence, an idea of the self, self-esteem is formed; in the process of forming the “image of the family” students learn life values. All this leads to a certain attitude towards people, towards the world around them as a whole on the part of young men and women. The “image of the family” influences the construction of certain parent-child relationships and influence future behavior in adulthood

Family structure is a basic concept used in describing family interaction. According to the provisions of the structural approach, one of the founders of which is the American psychotherapist S. Minukhin, described four subsystems that, being parts of the system, perform relatively independent functions within its framework and represent differentiated sets of family roles [3].

1. The marital subsystem, which is formed earlier than others and determines the rules for the functioning of the family in the future. The interaction of spouses in the modern type of nuclear family is aimed at creating conditions for meeting the needs of its members. The functioning of a family of a traditional type is primarily associated with the reproduction of social relations in it in the form of the proper performance of family roles, therefore the creation of a marriage union is associated with the fulfillment of family responsibilities in relation to each other. Both are carried out through the solution of many tasks by the spouses: the development of rules for living together, the distribution of responsibilities and roles, the definition of priorities and values, the creation of joint rituals on which family identity is built. The married couple, therefore, is the legislator of family life, determining the rules by which the entire nuclear family will live (Figure 1).

2. Parent subsystem. The patterns of interaction between spouses that arose during the upbringing of children, caring for them and their socialization form another subsystem — the parental one. Its tasks reflect the main parental practices accepted in the culture — guardianship (care for the child), requirements (expectations for the development and behavior of the child) and control of parents in relation to children’s activity. In the process of solving these problems, in the process of interaction with the child and with each other, various parental feelings are formed (“crystallized”) about him — attachment to the child, love for him, anxiety, responsibility (Figure 2).

Parental and marital subsystems represent different sets of behavioral patterns and have dissimilar functions and tasks — husband and wife, father and mother. In order to preserve the foundation of the family (husband and wife), so that it is not completely absorbed by parental functions and the child, the spouses must retain the time and space they value for their communication.



Figure 1 — Married couple

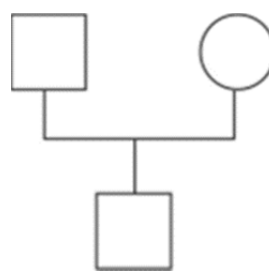


Figure 2 — Nuclear family with one child (boy)

3. Sibling subsystem. It consists of brothers and sisters of the nuclear family (Figure 3). Its main function is to learn how to communicate with peers (representatives of the same generation) in the context of common resources. Such common resources that children in the same family share can be material resources: a common room, a desk, toys; and interpersonal or emotional: parental attention, parental pride, parental indulgence. The tasks of the sibling subsystem include: the manifestation of sympathy, the ability to stand up for oneself, the ability to negotiate, compete, enter into conflict and get out of it, put up.

The sibling (children's) subsystem is an important condition and resource for the development of a child's personality. "Siblings form the first group of equals that a child enters. In this context, children support each other, enjoy themselves, attack, pick scapegoats, and generally learn from each other. They develop their own stereotypes of interactions — negotiation, cooperation and rivalry..." [2].

4. Individual subsystem. We can say that it is not directly related to family interests and roles, we are talking about what a person is in addition to the family, his interests and hobbies, the history of his development. On fig. Figure 4 shows that the younger the child, the more his individuality (circle in the center) is identified with the life of the family, all his connections with the world are mediated by family ties. Adolescents and adults are, to varying degrees, included in other social contexts and systems.

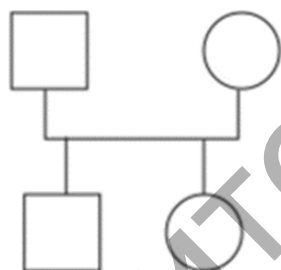


Figure 3 — Nuclear family with a sibling subsystem (older brother and younger sister)

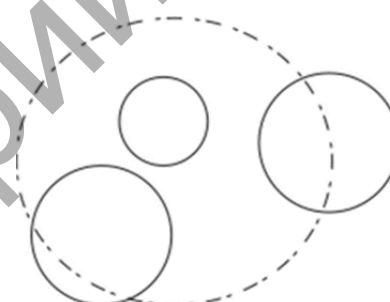


Figure 4 — Conditional image of the ratio of the involvement of different family members in family and extra-family processes

The structural component involves an assessment of the structure of the future family: the number of family members, the presence or absence of children and their number, the sex of children, the system of dominance-subordination, the similarity of the future family with the parent, correlation of the family image with a certain type of family (extended, nuclear), distribution of responsibilities (here they meant the obligations of material support for the family and the upbringing of children), as well as the age of marriage.

Revealing the value component in the image of the family, we first of all represent the family as a carrier of values, accompanied by an ideological concept with a predominance of the spiritual dominant. Being the basic social value of society, the family recreates exceptional meanings and traditions and is valued by all socio-demographic groups of the population. And this is natural, since each person has a direct connection with the family. In particular, B. B. Khubiev notes that the family throughout history has developed values that ensure its self-sufficiency in the implementation of individual and social needs, values that are adequate to its main functions [4].

**Conclusion.** Speaking about the formation of family self-determination, as a multi-stage active and conscious process of constructing the image of the family in the time perspective, we noted that this image is defined as a component of the multifaceted image of the personality world. We have singled out two components in the integral image of the family: structural and value. And if the image of the family is a subjective picture of the family, including the subject himself and other family members, his ideas about the marital union and family ties — the relationship between husband and wife, parents and children, brothers and sisters, and other relatives living together and maintaining a joint household, then we logically approach the fact that the development of emotional intelligence will be an important factor in its formation. It is the emotional component of the family image that determines the experiences and feelings of young men and women, demonstrating the significance of a particular value, and is a kind of marker for determining priorities.

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