

Representation Of Marriage And Family Relations Through The Prism Of Secular And Religious Development Models

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Annotation:

Problem and purpose. *The relevance of the research topic is associated with the growing violation of the process of transferring the norms and values of marriage and family relations, which have developed during a long historical path, to the modern generation, which is one of the main factors that undermine the traditional foundations of marriage and family in the modern world. These circumstances necessitate the identification of modern trends in the development of marriage and family relations, which determine the increasing risks in this area of human relationships and determine the role of marriage and family in the socio-historical process from traditional positions rooted in religious dogmas.*

The purpose of the research presented in the publication is to provide a comparative analysis of secular and ecclesiastical understanding of marriage and family; identification of factors of optimization of modern values of marriage and family relations.

Methodology. *The methodological foundations of this study were: the method of historical and logical, empirical description, sociological survey. The empirical basis of this work was formed by the results of a comparative analysis of religious and irreligious understanding of marriage and family relations, as well as the results of our own sociological research conducted among students of the Belgorod State Agrarian University. Methods of mathematical statistics were used to process the sociological survey (n = 310).*

Results. *The authors reveal the essence of the phenomenon of marriage and family relations; a comparative analysis of the secular and church understanding of marriage and family was carried out; the conditions and factors for optimizing the values of marriage and family relations in modern conditions are determined; the ways that contribute to the transformation of traditional models of marriage and family relations into modern society are presented; proposals for improving the modern model of marriage and family relations have been developed and applied in practice.*

Conclusion. *The study made it possible to obtain a comprehensive understanding of family and marriage relations in modern conditions. Research materials can be used to optimize the processes of the formation of marriage and family relations.*

Keywords: *marriage; family; marriage and family relations; secular model; religious model.*

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1. INTRODUCTION

The relevance of the chosen topic is determined by the serious attention of researchers to this issue, which is due to the crisis of marital and family values associated with an increase in the number of divorces and violent actions in the family, unfavorable, incomplete and childless families; a decrease in the value approach to family traditions and moral and educational functions.

In modern society, the moral foundations of the family and marriage are undermined by the tendency to materialize and individualize values, the desire for excessive independence and freedom, social polarization, and the emancipation of morals. The nature and functions of the family, the distribution of responsibilities in the family, the status and role positions of the husband and wife are changing. Conflicts in inter-family and intra-family relations are intensifying, a person is distancing from marriage and family ties.

Researchers note the growing destruction of the process of transferring the norms and values of marriage and family relations, which have developed during a long historical path, to the modern generation, which is one of the main factors that undermine the traditional foundations of marriage and family in the modern world. These circumstances necessitate the identification of modern trends in the development of marriage and family relations, which determine the increasing risks in this area of human relationships and determine the role of marriage and family in the socio-historical process from traditional positions rooted in religious dogmas.

The purpose of the research presented in the publication is to provide a comparative analysis of secular and ecclesiastical understanding of marriage and family; identification of factors of optimization of modern values of marriage and family relations.

To achieve this goal, the following tasks are required:

- to reveal the essence of the phenomenon of marriage and family relations;
- conduct a comparative analysis of secular and church understanding of marriage and family;
- to determine the conditions and factors for optimizing the values of marriage and family relations in modern conditions;
- to present ways that contribute to the transformation of traditional models of marriage and family relations in modern society.

The object of the research is marriage and family relations as necessary forms of society's existence.

The subject of the research is secular and church ideas about family and marriage.

2. LITERATURE REVIEW

Questions of the scientific and philosophical analysis of marriage and family relations, performing the most important socio-cultural functions and having a concrete historical character, were considered in the works of such outstanding scientists as E. Durkheim, O. Comte, F. Engels (8; 19; 22).

Among domestic researchers, a special contribution to the study of the phenomenon of marriage and family was made by M.M. Kovalevsky, P. Sorokin. In the studies of these scientists, the paths of the evolution of the family are traced, the relationship of the well-being and stability of the family with the same understanding and sharing of the nature of values by all its members (9; 15).

In the works of A.I. Antonova, V.M. Karpova, S.V. Lyalikova examines the sociology of the family, its structure and functions; the influence of social, economic processes on family formation is analyzed; modern demographic trends of family development are traced (2).

Representing the family as a social construct, P. Berger, T. Luckman focus their attention not on the social indicators of family and marriage relations, but on certain models of these relations that have developed at a specific historical stage of the development of society. Within the framework of social constructivism, these scientists propose the social construction of family and marriage. (3).

In the works of B. Friedan, J. Mitchell, S. Firestone, a gender approach to the understanding of the family is traced, which allows the study of family and marriage through the prism of relationships between men and women, taking into account feminist principles (17; 23; 28). The cultural, moral, religious, philosophical, pedagogical aspects of marriage and family relations are devoted to the scientific works of A.V. Artyukh, I.A. Belozerova, M.G. Davityan, E.V. Krikun, N.N. Nikulina (10-13; 21; 29).

However, in modern literature, the issues of the historical development of ideas about the family, associated with the traditional way of life, which are largely determined by religious, in particular, church norms, remain little studied.

3. MATERIALS AND METHODS

The methodological foundations of this study were: the method of historical and logical, empirical description, sociological survey.

The empirical basis of this work was formed by the results of a comparative analysis of religious and irreligious understanding of marriage and family relations, as well as the results of our own sociological research conducted among students of the Belgorod State Agrarian University. Methods of mathematical statistics were used to process the sociological survey (n = 310).

4. RESULTS

A. Abbreviations

VUZ - a higher education institution, FGBOU VO Belgorod GAU - Federal State Budgetary Educational Institution of Higher Education Belgorod State Agricultural University named after V. Gorin.

SMI – media.

B. Units

An integrated general model of marriage and family relations in a secular and religious context was calculated as the sum of the average values for all indicators analyzed below:

- 1) the purpose of the marriage;
- 2) the orientation of the marriage;
- 3) hierarchy in marriage;
- 4) distribution of responsibilities;

- 5) levels of perception of marriage;
- 6) the number of children in the family
- 7) the meaning of life in marriage

Students of the Belgorod State Agrarian University were selected for the sociological survey.

C. Shapes and tables

Marriage and family relations have come a long way in their development. Having formed in primitiveness as exogamous relations that hinder close kinship ties, and being one of the first social institutions, they undergo significant deformations directly related to changes in society.

Speaking about the essence of marriage and family relations, it should be said that marriage can be characterized as a purely social relation, while the family is considered as an integral social organization with more complex and multifaceted relations.

The researchers note that the concrete historical boundary "the boundary between the premarital state, when the sexual life of people was determined only by their nature, and marriage as a socially regulated relationship between the sexes", can be considered a taboo formed in society on sexual relations between close relatives (18, 36).

Domestic scientists understand marriage as "a union of a man and a woman, which has either a religious-ecclesiastical or civil legal form that meets the requirements of human nature and serves the continuation of the race, the birth and parenting" (4, 31).

As a social institution, within the framework of the family, the basic elements of a person's everyday life are carried out: the process of socialization and individualization, sexual relationships, general household, upbringing educational development, childbirth.

The family is determined by the disclosure of the social functions, structure and role behavior of each family member. The social functions of the family are closely related to the needs of society in the institution of the family and the needs of the individual in belonging to the family group.

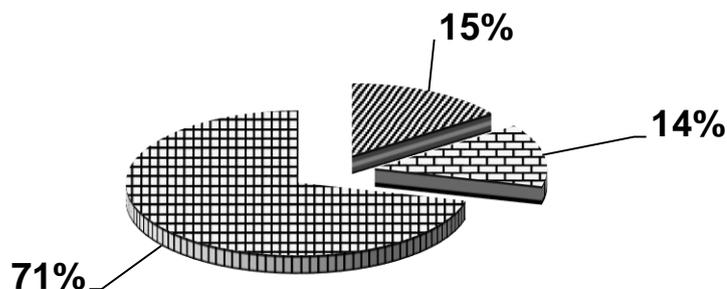
Family structure is the sum of connections and relationships between family members. An important role in this is played by the relationship of consanguinity, power and authority, moral and legal relations that consolidate and regulate the mutual rights and obligations of family members in relation to each other.

The role-playing behavior of family members builds a set of behavioral patterns that characterize one family member in his relationship with other members. This kind of role relationship includes the relationship between spouses, children, parents and children. It should be noted that these relationships differ significantly in traditional and modern families, in urban and rural environments, in a capital city and a small urban village. Other aspects of social life also leave an imprint: demographic, economic, political, spiritual, cultural, national, age, etc.

The family is the strongest source of the formation of the value status of the individual, emotional interaction with the world, providing a person with acceptance, support, recreation. Since marriage can be imagined as "a union of a man and a woman, which has either a religious-church or civil-legal form" (4, 31) and family relationships are deeply rooted in traditional religious form, consider the presentation of marriage and family relations through the prism of secular and religious development models.

Church marriage is about teaching love. In the church view, if a person during his life acquired everything he wanted, but did not learn to love, then we can assume that this person's life was lived in vain. Holy Scripture says: "And only that person who has learned to love will enter the Kingdom of Heaven. Without love, a person can speak in all languages - human and even angelic, but his speech will be "ringing brass or sounding cymbal" (1 Cor.13:1).

A secular marriage aims to acquire a good, comfortable life for oneself. As the results of our own sociological studies, conducted among the students of the Belgorod State Agrarian University of Higher Education, show, to the question "How do you understand the word" love "? 71% of the respondents answered: "Love is when it is good and comfortable with a person" (Fig.1).



71 % - when it's good with a person, comfortable

15 % - when you put the interests of a loved one above yours

14 % - when you get a profitable option for life

Figure 1. Understanding love

We see that the secular understanding of love is selfish, consumerist, aimed at creating your own comfortable life. We often hear such phrases of lovers: "I want you to be next to me", "I feel good with you", which once again confirms the above.

The secular understanding of love is associated with utilitarian feelings: "I like being with you", "I feel comfortable with you". And when the comfort of family life is lost, other motives sound: "I feel bad with you", "I have nothing with you, so love has passed, let's go our separate ways ...".

Religion provides for three positions of perception of the world: sensual, spiritual and spiritual. From the point of view of church dogma, feelings, especially utilitarian ones, are the most primitive, base, and fetter the human soul. Sensory perception of love is the physical enjoyment of love. If you do not work on feelings and at the same time do not grow spiritually, then feelings stop working for love.

The spiritual perception of love, received through the Gospel, brings a person closer to the Lord, it is a kind of preparation of a person for eternal life. Mental perception is associated with the receipt of information at the mental level. Human enjoys physically and mentally. Sensual and spiritual perception disappear beyond the bounds of life, only the spiritual level, saturated with the purity of love, remains. Spiritual perception is the most difficult. You must be able to grow up to it.

Love based on spiritual perception is a gift from God that must be earned by living a righteous life. The feeling of love should be improved, saturated with spiritual content, says religion.

The biblical concept of love is altruistic. A person "dissolves" in a loved one, forgets himself. He seeks to direct his efforts to help a loved one, not paying attention to his problems, the solution of which may turn out to be much more significant and important. Learning to love

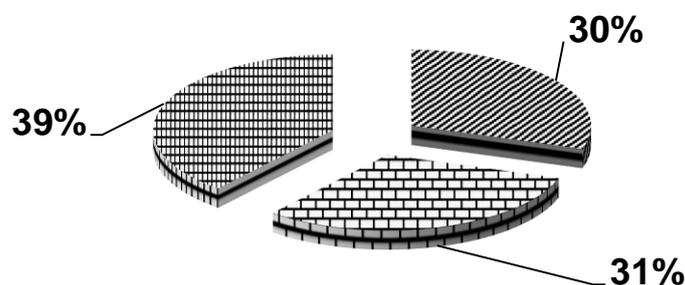
in the Church's understanding means understanding a person, means being aware of the fact that there is always someone like you next to you, and he needs the same as you.

The Gospel of Matthew says: "Love your neighbor as yourself." (Mt 19:19). But what could be closer than husband and wife, parents and children, who form the basis of family relationships? God created the family as a single whole, where everyone lets another person into their personal space, where everyone seeks to coexist with each other. It is this kind of love that means love for a person, and therefore for the Lord.

Meanwhile, as the result of a sociological survey showed, only 15% of respondents answered the question about understanding love: "When you put the interests of a loved one above your own (Fig.1).

Of equal interest are issues related to the distribution of functions between spouses. In church dogma, such a distribution is clearer. For a woman God has ordained: "In illness you will bear children; and your desire is for your husband, and he will rule over you" (Gen. 3:16). A man must work for the good of the family. Idleness for a man is a great sin. And God said to Adam: "In the sweat of your brow you will eat bread" (Gen. 3:19).

Secular marriage formalizes the distribution of responsibilities between spouses, for the most part, by agreement. The husband does not necessarily become the head of the family. According to the results of their own sociological research to the question "Who should be the head of the family", the respondents' answers were distributed as follows: 39% - a man, 31% - no one, 30% - a woman (Fig. 2).



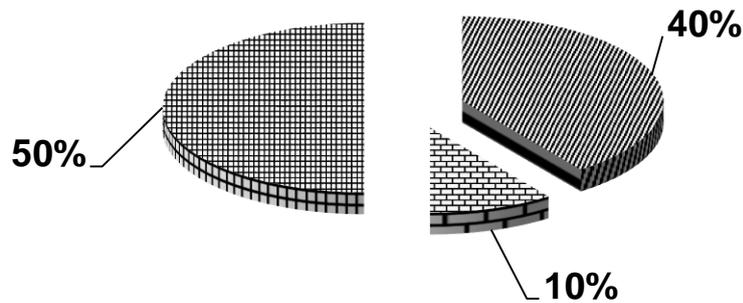
39 % - man
31% - nobody
30% - woman

Figure 2. Who should be the head of the family

Historically, the archetype of the husband is associated with the role of breadwinner, breadwinner, owner of the wife and children, as a result, it is associated with the role of the head of the family. The archetype of the wife is associated with the role of a good housewife, educator of her children, keeper of the family hearth. In modern conditions, there is a departure from the traditional views of the distribution of gender roles and the formation of images of husband and wife.

Currently, there is a tendency towards feminization of men and masculinization of women, the interchange of sex roles. A woman acquires relative independence, independence from a man, associated with an increase in the role and authority in the family, the level of education, and an increase in earnings. A man increasingly avoids responsibility for the well-

being of his family; he himself needs care. The image of a husband is changing: a husband of the same age is replaced by a new image of a husband - a son, a husband - a father. The results of a sociological survey distributed the images of a man and a woman as follows: 50% - a man as a breadwinner, a woman as a keeper of the family hearth; 40% - man and woman as equal partners; 10% - by agreement (Fig. 3).



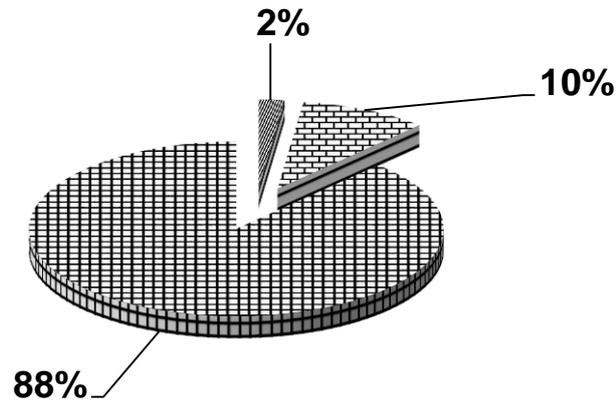
50% - husband - breadwinner, wife - keeper of the family hearth
40% - equal partnership
10% - by agreement

Figure 3. Image of a man and a woman

The number of children is indicative in terms of marriage and family relations. In the Orthodox dimension, five or more children are considered optimal. In such a large family, older children fully care for the younger ones, due to which a strong, harmonious family with clearly distributed functions is formed.

One or two children is a tremendous work, three children are just a lot of work. In a large family, children educate each other by themselves, demonstrating moral values by their example. The role of parents in such a family is to help older children in the educational process of the younger generation. As children grow up in a large family, they are more prepared to form a strong, harmonious family.

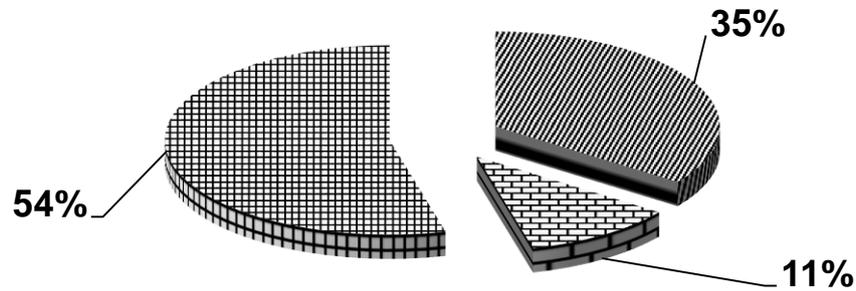
A secular family prefers to have one or two children (88%). It is indicative that there are supporters of the so-called childfree ideology, characterized by a conscious desire not to have children (2% of respondents) (Fig. 4).



88% - one or two children
10% - three or more children
2% - no children

Figure 4. The optimal number of children in a family

The age differentiation of marriage and family relations is also undergoing significant changes. There is currently an increase in the number of late marriages. Among the answers to the question, "What age should be considered optimal for creating a family?" the first place is occupied by the age "23-25 years" (54%). It should be noted that only 11% of the respondents do not emphasize age indicators. They believe that love is the main indicator of entering into a marriage and family relationship (Fig. 5). This circumstance entails fertility, since the spouses, due to their age, no longer decide on the birth of the second and subsequent child.



54% - 23-25 years old
 35% - 18-22 years old
 11% - when you love

Figure 5. Optimal age for starting a family

Another indicator is becoming relatively new today - an increase in the number of marriages with a large difference at the age of 7-20 years (60%). This circumstance occurs due to the deformation of the age and gender structure of society. While, the most acceptable age difference until recently was considered to be 2-3 years. In demographic science, such a marriage is called "peer marriage".

Young girls want to see a financially secure man (husband - father) in the role of a marriage partner, which is possible only when they reach adulthood. Young men prefer the choice of adults, successful, socially adapted women (wife-mother) with grown-up independent children, thereby not burdening themselves with the bonds of family marriage with a young woman and small children.

So, we conducted a comparative analysis of the presentation of marriage and family relations through the prism of secular and church development models, the results of which can be reflected in the following table (Table 1).

Table 1. Secular and church model of marriage and family relations

№	Indicators of marriage and family relations	Secular model of marriage and family relations	Church model of marriage and family relations
1	Purpose of creation	Find comfort for yourself	Learn to love
2	Focus	Selfish	Altruistic
3	Hierarchy	Equality between man and woman	Inequality between man and woman: man is the head of the family
4	Distribution of duties	The husband is the breadwinner, the wife is the keeper of the hearth or an equal partnership	The husband works "in the sweat of his brow", the wife gives birth in the throes of children

5	Perception levels	Sensual Soulful	Spiritual Soulful Sensual
6	The optimal number of children	One-two	More than five
7	Meaning of life	Finding happiness	Finding happiness

5. RECOMMENDATIONS

To solve the indicated problems associated with the concept of marriage and family relations, we can offer a set of the following recommendations: first, the creation of mechanisms for management, control and regulation of marriage and family relations; secondly, the revitalization of the media on the issues of marriage and family relations; third, the formation of a unified long-term program for the demographic development of the regions, including projects for the socio-economic support of the family and government measures to ban abortion; fourth, the organization of the youth labor market; fifth, the inclusion of courses and special courses "Young family", "Family and its role in the development of society", "Family, its problems and solutions", "Ethics of marriage and family relations" into the structure of curricula of secondary and higher educational institutions. fifth, the spiritual revival of society, orienting society towards religious and ethical values.

6. RESULTS AND DISCUSSION

The authors reveal the essence of the phenomenon of marriage and family relations; a comparative analysis of the secular and church understanding of marriage and family was carried out; the conditions and factors for optimizing the values of marriage and family relations in modern conditions have been determined; the ways that contribute to the transformation of traditional models of marriage and family relations in modern society are presented; proposals for improving the modern model of marriage and family relations have been developed and applied in practice.

The theoretical significance of the study lies in the fact that the provisions outlined in the work reveal the features of the modern understanding of marriage and family relations in the context of transformation and destruction of traditional values of modern society and intensify interest in this issue. Research materials can be used to optimize the processes of the formation of marriage and family relations.

The material of the work done was reflected in the courses of lectures and seminars on the disciplines "Philosophy", "Culturology", "Social Sciences", "Religious Studies", "Conflictology" for students of the Belgorod State Agrarian University.

7. CONCLUSION

In this scientific article we have carried out a comparative analysis of the secular and church understanding of marriage and family; the factors of optimization of modern values of marriage and family relations are revealed.

In the course of our research, we revealed the essence of the social phenomenon of marriage and family and the main approaches to its study; the understanding of marriage and family relations through the prism of secular and religious models of development is considered; the role of the family in the system of values of modern society is determined.

A family is a community of people based on a single common family activity, tied by the bonds of "marriage-parenting-kinship", and thereby realizing the reproduction of the population and the continuity of family generations, as well as the socialization of children and the maintenance of the existence of family members. The existence of this trinity of

marriage and family relations "matrimony-parenthood-kinship" speaks of a strict form of family and marriage formation.

The problems of the formation of marriage and family relations are associated with the increasing violation of the process of transferring the norms and values of marriage and family, which have developed during a long historical process, to the modern generation, which is one of the main factors that undermine the traditional foundations of marriage and family in the modern world. In the course of our research, modern trends in the development of marriage and family relations were identified, which determine the increasing risks in this area of human relationships and determine the role of marriage and family in the socio-historical process from traditional positions rooted in religious norms.

Role relationships between family members differ significantly in urban and rural environments, in a capital city and a small urban village. Other aspects of social life also leave an imprint: economic, political, socio-cultural, demographic, spiritual, age, national and many others.

In modern conditions, we are talking about the destruction of the traditional foundations of marriage and family relations, when the material and sensory-emotional side of these relationships becomes a priority, which forms the individualistic and pragmatic values of a modern person. At the same time, the spiritual and emotional approach to understanding marriage and family is being forgotten. The trends underlying the modern family, such as ample opportunities for the realization and self-realization of the individual, the expansion of the boundaries for contacts between people, orient a person towards the formation of free, equal partnerships, civil marriages.

The instability of marriage and marriage is reflected in the growing number of divorces. It is customary to measure the level of divorce proceedings in relative and absolute terms. The first indicators give an objective picture suitable for comparison, the second depend on the age of marriage and the size of the population in general. In recent years, the number of divorces per one thousand inhabitants of our country per year has reached about 6,5. This is one of the highest rates on a global scale for every three marriages there are, on average, two divorces, and in the eastern and northern regions the number can significantly exceed the number of marriages.

The trend towards an increase in the frequency of divorce proceedings indicates not only the disappointment of spouses in marriage and family relations, but also the growing decisive desire of the individual to make marriage more fruitful and mutually satisfying.

Against the background of the quantitative growth of divorces, a high level of repeated marriages is recorded. Most divorced people try to remarry. This can be considered a good tendency, however, this phenomenon should not be considered as proof that marriage and family relations for the majority of the modern population are considered an irreplaceable source of sensual and emotional satisfaction.

Another sign of the instability of marriage and family relations is the desire for loneliness. Loneliness is considered a comfortable and attractive lifestyle today. As practice shows, single people can afford to spend on their own entertainment in much larger amounts than family people. In modern conditions, especially in the most developed countries of the world, a significant number of people appear who find pleasure in this very lifestyle. In world practice, a specialized market industry is being formed to serve single people. This kind of existence, suggesting the possibility of stable emotional unions of two loners, includes only one component of family life - having children.

Thus, we see that after going through a difficult evolutionary path, having performed all the necessary functions for the development of society, marriage and family relations today are characterized by a number of specific features that indicate the destruction of the family as a social institution and a change in approaches to the interpretation of the concept of marriage.

However, society is interested in the relationship between the spouses to satisfy their need for marriage, and marriage in any form remains durable.

Consistent trends in the development of marriage and family relations continue to shape religious traditions. Therefore, at present, it is extremely important for the spiritual revival of modern society based on the consolidation and development of religious and moral values.

The most important principle for a successful family life can be read in the diary of A.P. Chekhov: "The most important thing, the most important thing, is not to humiliate your loved one. Better to say: "My angel!", Even if the person does not look like that. This is a truly Christian understanding of marriage, which should be revived in appropriate classes in secondary and higher educational institutions.

Based on the generalization of the results of the research carried out both at the theoretical and at the empirical levels, we have identified the factors and conditions that influence the processes of structuring and transformation of the traditional values of the family into modern society.

Among the main factors and conditions, the following can be distinguished: economic, affecting the material side of family formation and responsible for the well-being of the family, its functioning and development; cultural and ideological, spreading the ideas of value attitudes towards marriage and family relations; cultural and historical, contributing to the revival and optimization of the traditional approach to understanding marriage and family; informational, which are translators of creating the image of the institutions of marriage and family.

To solve the identified problems of family and marriage, a set of recommendations can be proposed related to the creation of mechanisms for management, control and regulation of marriage and family relations; stepping up the activities of the media on issues of marriage and family relations; the formation of a unified long-term program for the demographic development of the regions, including projects on socio-economic support for families and government measures to ban abortion; organization of the youth labor market; inclusion of courses and special courses in the structure of curricula of secondary and higher educational institutions that develop ethical ideas about marriage and family; spiritual revival of society, orienting it towards religious and ethical norms.

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