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**ETHNIC FEATURES OF INFLUENCE OF FAMILY VALUES
OF PARENTAL FAMILIES ON FORMATION OF STRUCTURE
OF FAMILY VALUES IN YOUNG FAMILIES**

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The article deals with methodological approaches to a problem of classification of family values. Authors provide a classification of family values structure from material and social positions: material values (money, financial position, living conditions), social values (social status, respected work, family, children) and not material values (health, life as a whole, spirituality).

It is proven that "social values" (social status, respected work, family, children) represent a big share of parental family values and "social values" correspond to the period and duration of the family.

Family values of young families change during the period of monitoring and after 10-year period "not material values" prevail in hierarchy of values. Young families develop the hierarchy of family values that is different from their parents' family values in initial stage of the values development. However, in some ethnic groups this distinction is insignificant and even coincides, which indicates greater influence of parental families on a young family in the area of formation of family values. In the future this factor will not interfere with young families' tendency to move away from traditions and parental family values, which points to the threat of preservation of ethnic integrity.

Keywords: family, ethnos, family values.

ЭТНИЧЕСКИЕ ОСОБЕННОСТИ ВЛИЯНИЯ СЕМЕЙНЫХ ЦЕННОСТЕЙ РОДИТЕЛЬСКИХ СЕМЕЙ НА ФОРМИРОВАНИЕ СТРУКТУРЫ СЕМЕЙНЫХ ЦЕННОСТЕЙ В МОЛОДЫХ СЕМЬЯХ

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В статье рассмотрены методологические подходы к проблеме классификации семейных ценностей. Представлена авторская классификация структуры семейных ценностей с медико-социальных позиций: материальные ценности (деньги, материальное положение, жилищные условия), социальные ценности (социальный статус, хорошая работа, семья, дети) и не материальные ценности (здоровье, жизнь в целом, духовность).

Установлена, что большая доля семейных ценностей семьи родителей представлена «социальными ценностями» (социальный статус, хорошая работа, семья, дети), что, несомненно, соответствует периоду и длительности брачности семьи.

Семейные ценности молодых семей меняются за весь период наблюдения и к итогу 10-ти летнего периода наблюдения в иерархии ценностей преобладают «не материальные ценности». В начальный период своего развития в молодых семьях выстраивается отличная от родительских семей иерархия семейных ценностей, но в отдельных этносах данное различие невелико и даже совпадает, что указывает больше на степень влияния родительских семей в выборе молодой семьи направления в формировании семейных ценностей. Данный фактор не препятствует в дальнейшем молодым семьям отходить от традиций и семейных ценностей родительских семей, что, несомненно, указывает на угрозу сохранения этнической целостности.

Ключевые слова: семья, этнос, семейные ценности.

Research objective: to study ethnic features of dominating influence of a parental family on a young family when forming the structure of hierarchy of family values.

Research methods. 790 parental families were investigated (**PF**): **PH** – parents of a husband in a young family (220 in the city and 175 in the rural area) and **PW** – parents of a wife in a young family (220 in the city and 175 in the rural area). Longitudinal study concerning general changes of priority of life values was carried out among 395 young families with children (**YF**) (220 in the city and 175 in the rural area) within 10 years during the following periods: 1 year of marriage, 2-4, 5-7 and 8-10 years of marriage (since 2006 up to 2007).

According to ethnic cohorts the families are divided as follows: parental families –the Russians, Russian-speaking families, the Khakasses, others; young families –the Russians, the mixed Russians, Russian-speaking families, the Khakasses, the mixed Khakasses, Others.

In our research family values are divided into 3 groups: *material values* (money, financial position, living conditions), *social values* (social status, respected work, family, children) and *not material values* (health, life as a whole, spirituality).

The test of the hypothesis of dominating influence of a parental family on a young family provided that the parental family is a standard, was carried out by test of fit of consent of two empirical distributions (criterion of consent of Pearson χ^2), Pearson's (r) linear dependence and rank correlation coefficient (p). In order to reveal statistical distinctions in the ratio of percentage we used Fischer's angular transformation (φ^*) (FAT) for an assessment of coherence of two data selections from the point of view of frequency of repeatability of a qualitative sign.

Introduction

The term "family values" is a set of commonly used and socially cultivated notions about a family. This set of notions influences the choice of the family goals, ways of the life organization and interaction [11]. This term is quite indistinct, and often represents spreading of other cultural practices on the national territory [2].

However, present day tendencies prove that traditional Russian values become less significant under pressure of values of other communities. These processes are clearly seen and they influence greatly the initial stages of young family development. The role of formation beginning of family values is obvious, but dominating influence of a parental family on a young family in various territories and ethnic groups was not studied before in medical and sociological researches.

According to a number of researches, the following elements were included in classification of family values hierarchy: matrimony values; values connected with democratization of the relations in a family; values of parenthood, education of children, kinship relations; the values connected with self-development; communication out of the family; values of professional employment [6, 12, 14]. As for the ethnic aspect of family values hierarchy, there are: cultural - national and blood value of a family; natural and geographical bases of education of spiritual and moral values in a family; public and state bases of a family and family education; the supreme (absolute) spiritual and moral values of a family [1, 13].

It is considered that family values of a modern family is and openly approved and cultivated by family consciousness standard which contains abstract notions of attributes in various fields of activity [9]. This or that vital structure of values is necessary to perform main tasks of a family – to maintain individuality and at the same time integrity [10]. Life of family system has two laws: the homeostasis law (any system strives for constancy and stability) and the development law (any family system seeks to pass a full life cycle). Violation of its stability is always painful and destructive for a young family [3, 15].

In unstable social and economic conditions, young families are guided first of all by an economic component of possible expenses of a family on development of family values. Multidimensional medical and social studies of youth health specify that the modern young family spends the main part of money on satisfaction of physiological requirements. The considerable part of the income is to be spent on food (the 1st place – 85,4%), housing bills (the 2nd place), buying clothes (the 3rd

place) and education of children (the 4th place) [5]. An insignificant part of the income is meant for the organization of leisure, cultural events and health in spite of the fact that the income, living conditions and psychological climate in a family have direct impact on health of its members [4]. One of the leading factors of formation of a healthy lifestyle as the most important element of primary prevention of diseases in a family is medical activity but not the expenses on treatment. It reflects the interest of family members in their health and health of children [7]. However, costs of treatment and drugs and paid medical services take the 5th place among expenses of the budget of a family, and with disadvantaged families in the medical and social health area they take the 2nd and the 3rd places.

In the process of increasing globalization since the late 90s of the XX century the ethnic and cultural family values were pursued and forced out by the unified requirements not only in Russia [2, 12]. The ethnic family allows keeping family values as one of the main ways of ethnic integrity if it changes according to requirements of the environment of higher order.

Discussion

The analysis of distinctions of family values in parental families showed the following: "material values" of a family make: in PH families – 16,8% [(the city – 15,1% and the village – 19,1% respectively; indicator of their ratio 0,8 ($\varphi^* = 2,8$; $\rho \leq 0,01$) and in PW families – 18,6% [(the city – 16,4% and the village – 20,5% respectively; indicator of their ratio 0,7 ($\varphi^* = 2,8$; $\rho \leq 0,01$)]]; "social values": in PH families – 18,1% [(the city – 16,2% and the village – 20,5% respectively; indicator of their ratio 0,8 ($\varphi^* = 2,9$; $\rho \leq 0,01$) and in PW families – 20,1% [(the city – 16,9% and the village – 25% respectively; indicator of their ratio 0,7 ($\varphi^* = 2,7$; $\rho \leq 0,01$)] and "not material values": in PH families – 65,1% [(the city – 68,7% and the village – 60,8% respectively; indicator of their ratio 1,1 ($\varphi^* = 3,0$; $\rho \leq 0,01$) and in PW families – 61,2% [(the city – 66,8% and the village – 53% respectively; indicator of their ratio 1,3 ($\varphi^* = 2,9$; $\rho \leq 0,01$)]].

Family values of young families change during the entire period of observation:

- "material values" of the family decreased by 1,3 times from 20,4% to 15,5% [(the city – from 20,8% to 15% and the village – from 19,8% to 16,1%; respectively; $\rho < 0,05$);

- "social values" increased by 1,2 times from 55,5% to 66,9% [(the city – from 53,6% to 68,4% and the village – from 58,1% to 65%; respectively; $\rho < 0,05$).

- "not material values" increased by 1,4 times from 24,1% to 17,6% [(the city – from 25,5% to 16,6% and the village – 22,1% to 18,9% respectively; $\rho < 0,05$);

By the nature of proximity of a young family to parental families in the formation of family values in ethnic cohorts the following results and their territorial features are received:

- "material values": direct medium connection with PH ($r_{ph} = 0,8$) [(the city $r_{ph} = 0,7$ and the village $r_{ph} = - 0,2$)] and direct medium connection with PW ($r_{pw} = 0,5$) [(the city $r_{pw} = 0,8$ and the village $r_{pw} = 0,2$)];

- "social values": inverse medium connection with PH ($r_{ph} = - 0,2$) [(the city $r_{ph} = -0,4$ and the village $r_{ph} = 0,6$)] and inverse medium connection with PW ($r_{pw} = 0,7$) [(the city $r_{pw} = - 0,5$ and the village $r_{pw} = 0,3$)];

- "not material values": direct medium connection with PH ($r_{ph} = 0$) [(the city $r_{ph} = 0,9$ and the village $r_{ph} = - 0,3$)] and direct medium connection with PW ($r_{pw} = - 0,3$) [(the city $r_{pw} = 0,8$ and the village $r_{pw} = - 1,0$)].

1. In the cohort "the Russians" YF proximity to parental families is noted in "material values of a family": direct strong connection with PH ($r_{ph} = 0,8$) [(village $r_{ph} = 0,6$)] and direct medium connection with PW ($r_{pw} = 0,6$) [(city $r_{pw} = 0,7$ and village $r_{pw} = 0,4$)] and in "social values": direct strong connection with PH ($r_{ph} = 0,8$) [(village $r_{ph} = 0,7$)] and direct medium connection with PW ($r_{pw} = 0,6$) [(city $r_{pw} = 0,8$ and village $r_{pw} = 0,3$)]. Lack of proximity to parental families is noted in "not material values": inverse weak connection with PH ($r_{ph} = - 0,1$) [(village $r_{ph} = - 0,3$)] and

inverse medium connection with PW ($r_{pw} = - 0,4$) [(city $r_{pw} = - 0,2$ and village $r_{pw} = - 0,7$)].

2. In the cohort "Russian-speaking families" YF proximity to parental families is noted in "material values": direct strong connection with PH ($r_{ph} = 0,8$) [(the city $r_{ph} = 0,7$)] and direct medium connection with PW ($r_{pw} = 0,5$) [(the city $r_{pw} = 0,8$ and the village $r_{pw} = 0,2$)] and in "social values": direct medium connection with PW ($r_{pw} = 0,7$) [(the village $r_{pw} = 0,3$)]. Lack of proximity to parental families is noted in "social values": inverse medium connection with PH ($r_{ph} = - 0,2$) [(the city $r_{ph} = - 0,4$)] and in "not material values": no connection with PH ($r_{ph} = 0$) [(the village $r_{ph} = - 0,3$)] and inverse medium connection with PW ($r_{pw} = - 0,3$) [(the village $r_{pw} = - 1$)].

3. In the cohort "the mixed Russians" YF proximity to parental families is noted in "material values": direct strong connection with PH ($r_{ph} = 0,8$) [(city $r_{ph} = 0,8$ and village $r_{ph} = 0,7$)] and direct medium connection with PW ($r_{pw} = 0,8$) [(the city and the village $r_{pw} = 0,8$)] and in "social values": direct strong connection with PH ($r_{ph} = 0,8$) [(the city and the village $r_{ph} = 0,8$)] and direct strong connection with PW ($r_{pw} = 0,8$) [(the city and the village $r_{pw} = 0,8$)]. Lack of proximity to parental families is noted in "not material values": inverse weak connection with PH ($r_{ph} = - 0,2$) [(the city and the village $r_{ph} = - 0,2$)] and inverse weak connection with PW ($r_{pw} = - 0,1$) [(the city and the village $r_{pw} = - 0,1$)].

4. In the cohort "the Khakasses" YF proximity to parental families is noted in "material values": direct medium connection with PH ($r_{ph} = 0,5$) [(the city $r_{ph} = 0,4$ and the village $r_{ph} = 0,5$)] and direct medium connection with PW ($r_{pw} = 0,5$) [(the city $r_{pw} = 0,4$ and the village $r_{pw} = 0,5$)]. Lack of proximity to parental families is noted in "social values": inverse weak connection with PH ($r_{ph} = - 0,1$) [(the city $r_{ph} = - 0,6$)] and inverse medium connection with PW ($r_{pw} = - 0,2$) [(the city $r_{pw} = - 0,6$ and the village $r_{pw} = - 0,1$)] and in "not material values": inverse medium connection with PH ($r_{ph} = - 0,3$) [(the city $r_{ph} = - 0,2$ and the village $r_{ph} = - 0,4$)] and inverse medium connection with PW ($r_{pw} = - 0,3$) [(the city $r_{pw} = - 0,2$ and the village $r_{pw} = - 0,4$)].

5. In the cohort "the mixed Khakasses" YF proximity to parental families is noted in "material values": direct medium connection with PH ($r_{ph} = 0,5$) [(the city $r_{ph} = 0,4$ and the village $r_{ph} = 0,4$)] and direct medium connection with PW ($r_{pw} = 0,4$) [(the city $r_{pw} = 0,4$ and the village $r_{pw} = 0,4$)] and in "social values": direct medium connection with PH ($r_{ph} = 0,6$) [(the city $r_{ph} = 0,7$ and the village $r_{ph} = 0,5$)] and direct medium connection with PW ($r_{pw} = 0,6$) [(the city $r_{pw} = 0,7$ and the village $r_{pw} = 0,5$)]. Lack of proximity to parental families is noted in "not material values": inverse medium connection with PH ($r_{ph} = - 0,4$) [(the city $r_{ph} = - 0,4$)] and inverse medium connection with PW ($r_{pw} = - 0,4$) [(the city $r_{pw} = - 0,4$ and the village $r_{pw} = - 0,2$)].

6. In the cohort "others" YF proximity to parental families is noted in "material values": direct medium connection with PH ($r_{ph} = 0,7$) [(the city $r_{ph} = 0,4$ and the village $r_{ph} = 0,8$)] and direct medium connection with PW ($r_{pw} = 0,6$) [(the city $r_{pw} = 0,7$ and the village $r_{pw} = 0,6$)] and in "not material values": direct strong connection with PH ($r_{ph} = 0,8$) [(the city $r_{ph} = 0,8$)] and direct strong connection with PW ($r_{pw} = 0,8$) [(the city $r_{pw} = 0,6$)]. Lack of proximity to parental families is noted in "social values": inverse medium connection with PH ($r_{ph} = - 0,6$) [(the city $r_{ph} = - 0,7$)] and inverse medium connection with PW ($r_{pw} = - 0,6$) [(the city $r_{pw} = - 0,9$)].

The obtained data indicate that a large proportion of family values of parental families represent "not material values" (health, life in general, spirituality) and "social values» (social status, good job, family, kids) which, undoubtedly, corresponds to the period and duration of marriage of the families.

Ethnic distinctions of the family values mentioned above in the young and parental families generally fall on the cohorts "the Russians", "the mixed Russians", "the Khakasses" and "the mixed Khakasses". Exception is the cohort "others" in which, both parental and young families, cultivate "material values" (money, financial position, living conditions) and "not material values" in contrast to "social".

Conclusion

Thus taking into account the analyzed data it is possible to claim that at the initial point of the young families' development the hierarchy of family values in

their families is quite different from hierarchy of family values in parental families. But with certain ethnic groups this distinction is insignificant or the hierarchies of family values in the families even coincide. This fact shows rather the degree of the parental families' influences on a young family choice of the direction of a young family values formation than on its final decision. However the example of cohorts of the mixed ethnic young families shows that this factor doesn't interfere with young families to depart from traditions and family values of parental families later on. This fact undoubtedly, points to the threat of preservation of the ethnic integrity.

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