

Socio-Psychological Aspects of Parent-Child Relationship in a Situation of Cultural and Historical Changes

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Abstract: The research appreciated the continuity of generations and their resources to each other in the context of changing environment. The most important for youth are traditions of respecting elder people and sympathetic attitude to parents. The least important are questions concerning the celebration of national holidays and traditions, the leading role of a man in a family, the custom of hospitality, the engagement in religion. It is obvious that there is a conflict between the wish to be admitted by parents, to admit their requirements and the growing emphasis on the satisfaction of own necessities and on the personal freedom. The research done reveals the problem of psychological and pedagogical accompaniment of modern parents with the aim to form position of responsible parenthood. It is necessary for the family's waking up as a socio-psychological unity which will give a child special educating environment for his moral and spiritual development.

Key words: Relations child – parents • Cultural historic conditions • Presentations the system of relations and values • Traditions • Customs

INTRODUCTION

The ongoing changes in Russia at the end of the 20th century once more bring to the fact that not only the economy is changing, but the consciousness the way of thinking, the world view, that means the changes of mentality of Russian people. The evaluation of values is going on and also the reconsideration of our culture as a whole is done [1]. The approaches to the understanding and the basic mental phenomena are changing. In these conditions the idea of peace-making personality has been put forward. It is connected with the formation of tolerance, peace-loving, positive and constructional solving of vital problems. The mostly frequent asked question is that not only the personality should be peace-making, but it also should be true for the environment which could contain reasonable vital constructs personally appreciated by people as valuable. But the sense of our modern world has not been discovered yet in its meaningful characteristics. That's why there is a problem of understanding of the cultural historical environment and the society where a human

being lives and the understanding of new requirements given for him by this new situation of his development [2].

In these conditions of the modern situation in Russia the most important idea is the idea of psychologically and socially healthy person who should be able for more productive and purposeful activity to support safe personal and public existence, to save and to strengthen his spiritual physical health, it is a peace-making personality with the positive life position. This peace-making potential belongs not only to the humanist culture, but also to the ethnic national traditions of Russian people. But not only the personality should be peace-making, but the environment of human activity should be the same too. It should contain reasonable vital constructs personally appreciated by people as valuable [3, 4].

The consideration of internal family ties is one of the necessary links of studying a family as a, part of the folk culture Russian family's culture is formed under the influence of socioeconomic conditions, life activity, internal family relations, religions, national traditions.

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An extended family consisting of representatives of 3 generations contributed to the wide interaction of elderly and younger relatives, parents and children, grandparents and grandchildren. Family interrelations of its members, relations between couples, different generations, sisters and brothers, other relatives who are engaged in family relations are realized in ordinary life in the form of multiple different customs, rules, instructions, opinions, presentations which dominate in a family and contribute to its stability in most cases. A family as a social unit where at least two generations are related to each other is the most favorable instrument helping to make a model of a personality, reflecting the exact historical level of social development. In a Russian family a valuable potential of preservation and development of the national original culture still exists. A developing personality identifies himself with valuable individuals, for example, parents. The child's identification with his parents is the main psych-cultural is able to realize the ideas of individual development and subjectivism. They should start the bringing up of a tolerant, spiritual personality since childhood to form such a dominant factor which will be able to coordinate vectors of his individuality, communication and interaction, to determine all his behavior and life strategies [5].

Psychological problems of an individual are closely related with his family's relations problems. Meanwhile family problems reflect problems of the society as a whole, of different social and ethnic groups [6]. Parents' and children's family relations are striking examples of intergenerational relations in the society. Objective, individual and processed aspects of "social heritage" are also reflected here. The culture is saved if there is a reproduction of population, succession of generations and children's socialization. These most important human functions are realized with parent hood which every nation associates with its own uniform system of values, norms and mechanisms of social regulation. The content of the parent's role can conform to these ideas, so they are accepted properly and are not criticized. The situation when the parent's understanding and realization of their functions are in conflict with accepted values and norms ends up with the disorientation of an individual's role and his status giving a new context to this individual's life and activity.

Changes of cultural historical environment follow to certain distortions, reflecting in typical ways of behavior and communication, features and traits of character of an individual, personal self-determinations, traditions, habits, customs etc. The examination of a child's individual

development in the family context should be done including the family examination as a whole system of interpersonal cooperation which is subject to family rules, functions in accordance with its own logical development, transmits the samples of relations and models of the family from generation to generation. All this makes the appreciation of constant and changing indicators of children's and parents' relations in the context of changing cultural historic environment very important. The study of formed and forming ethno-psychological traditions and norms the change of ethno-psychological leading factors: presentations, values, backgrounds which determine conceptual and processed parameters of interaction in the system parent-child lets enlarge the sphere of scientific and ordinary knowledge of specialties' of behavior, values, cognitive personal features influencing the moral safety, stability of Russian culture, spiritual growth of young generation.

MATERIALS AND METHODS

The questionnaire was done to study socio-cultural phenomena existing in relations parent-child in the situation of changing cultural historical environment 86 pupils from 6-10 grades of schools of Kaluga region took part in this research. Their age is from 12 to 15, their nationality is Russian. Students also took part in the enquiry (81 people aged from 18 to 20 of Russian nationality).

The Main Part: The following question was included in the questionnaire: "Should parents spend more time with their children than they do it now?" The answers were grouped in the following way: 44% of pupils responded and 53% of students are lack of parents' communication and they would like their parents to spend more time with them. At the same time, 56% of pupils and 47% students consider this time to be enough to communicate with parents.

Two groups of respondents were proposed to order the following traditions starting with the most important (i.e. 1st – the most important, 11th – the least important): 1) respect to elder people; 2) celebration of national holidays; 3) the leading role of a man in a family; 4) demanding attitude to the bringing up children in the family; 5) the custom of hospitality; 6) helping relatives in need (the custom of non – paid labor together); 7) sympathetic attitude to parents; 8) following national customs and traditions; 9) relatives' help; 10) following religion and belief; 11) mercy.

The analysis of the results received let us ascertain the similarity in the identification of degrees of importance of traditions in 2 groups of respondents. Important national traditions were named by respondents in the following order: respect to elder people (the rank in the group of responded pupils – 2,1, in the group of students – 2,8); sympathetic attitude to parents (the rank in the group of responded pupils is 2,7, in the group of students – 3). The least important for students group were such traditions as: following national customs and traditions (the rank is 8,7), celebration of national holidays (the rank is 7,9); following religion and belief (the rank is 7,7); the custom of hospitality (the rank is 7,4). The least important traditions for pupils' group were the following: celebration of national holidays (the rank is 8,2); following national customs and traditions (the rank is 8); the leading role of a man in a family (the rank is 8); the customs of hospitality (the rank is 7,2). The results received are very important in the point that the most important tradition is the respect to elder people for both pupils and students. The respect for elder people is the tradition which has been for a long time in Russian people's culture. In is important that now the youth determines it as a valuable custom and in the modern postindustrialised society the respect to elder people is considered to be a natural moral feeling, the indicator of the basic level of breeding and politeness.

The next question of the questionnaire was: "What tradition is used more widely in bringing up children?" The answers were the following. Most of respondents (62% of pupils, 40% of students) chose "the respect to elder people", 30% of students asked identified "sympathetic attitude for parents" as the most important.

The opinion poll of pupils and students lets appreciate the succession of generations and their resources to each other in the context of ongoing changes of environment. From this point of view the attention should be paid to the fact that the traditions of respect to elder people and sympathetic attitude to parents are present in answers of young generation's representatives. This tendency gives us certain hopes for respect, calmness, but at the same time it means non-stop work aimed at creation and preservation optimal links and relations in the society. The least important for the youth have become such traditions as celebration of national holidays and customs, the leading role of a man in a family, the custom of hospitality, following religion and belief.

To study socio-cultural phenomena of relations parent-child in the situation of changing cultural historical environment we interviewed 11 year old pupils (21 pupils). They were proposed to show their agreement with the statements in 5 points: "fully agree", "agree", "don't know", "don't agree", "totally disagree".

The analysis of the data received in the group of 11-year old pupils let us come to certain conclusions. Appreciating the statement "Most of all I would like to leave home" 69% of respondents showed their disagreement with it (24,2% chose "don't agree", 44,8% - "totally disagree"). 24,2% of pupils showed their doubt (the answer "don't know") and 3,4% chose the answer "fully agree" and "agree" with this statement. In spite of the fact that most respondents have a positive appreciation of their home (69%), 31% of respondents have a negative attitude to their parents' home and wish to leave it.

Most of pupils (86,2%) of this age group "don't agree" (48,3% of respondents) or "totally disagree" (37,9% of respondents) with the statement "If my family doesn't fulfill my wishes, I'll make a row". At the same time, 10,3% of pupils are not sure about their opinion and have chosen the answer "don't know." Their agreement with this statement was shown only by 3,4% of respondents.

The statement "I am not understood in my family, that's why I discuss my problems with friends who understand me." Was appreciated in such a manner: 20,7% of respondents said that they "don't know", the same number (20,7%) showed their agreement with the statement and 6,8% of respondents "totally agree" with it. 24,2% of pupils don't agree with this statement, 27,6% of pupils "totally disagree". The answers received state that 48,2% of pupils find full or partial misunderstanding in their families, their emotional link with parents is in danger.

There appeared very interesting answers to the statement "I do only thing they ask me to do for my family." 27,8% of all respondents showed their full agreement with this statement, 41,6% of pupils showed their agreement. The answer "don't know" was given by 3,4% of respondents and only 20,3% of pupils showed their disagreement or total disagreement (6,9% of respondents) with the statement. The conclusion is most of 11 year old respondents (72,8% of respondents) don't show any initiative to do something for their families, fulfilling only their duties delegated to them by their parents.

The statement “I try to use any chance to make my family happy” was appreciated as follows: only 3,4% of respondents “totally disagree” with this statement, 6,9% of respondents “don’t know”, 51,8% “totally agree”, 37,9% of pupils agree with it. This means that the results received show that inspire of the existing misunderstanding between parents and children most of respondents (89,7% of the total member) would like to use any possibility to make their nearest happy. It reveals the fact that children would like to be adopted in their families.

The evaluations of pupils of the statement “I try to understand my parents, brothers and sisters even if I don’t think right what they ask me to do” were the following. 17,2% and 24,2% of respondents “fully agree” and “agree” with the statement, 31% of respondents showed the answer “don’t know”, 13,8% of respondents “don’t agree” and the same number of pupils “fully disagree.” It means that 26,8% of respondents (11 year old pupils) don’t consider their parents to be an authority, their requirements are unimportant for them.

At the same time appreciating the statement “If I worry about anything, I talk about it with my parents, brothers or sisters and ask for their advice” most of responded pupils said that they “fully agree” and “agree” (equal numbers for both answers – 34,6%), it means children don’t eliminate the possibility to ask elder people for advice. Thus, there is a contradiction which means that on the one hand, there isn’t a wish to follow the requirements of adults, on the other hand in a difficult situation children are ready to follow advice of elder relatives in their families. Appreciating this statement 13,4% answered “don’t know”, 10,1% - “don’t agree”, 6,9% - “totally disagree”. But 17,2% of respondents don’t ask their relatives for advice.

CONCLUSION

The results received give the parents the possibility to think over the situation. There is a weakened position of a family as a union of relatives (parents and children) autonomisation of “I” – children, the revealing emphasis on their needs’ satisfaction and individual freedom in contrast to the adoption of parents’ requirements by children. But children would like to be adopted by parents, use any possibility to make them happy. They would like the elders to show interest to their lives. In this connection it is very important this situation not to influence negatively the dialogue between parents and children and no to disrupt links between different generations in families.

Findings: Thus, some conclusions can be made in accordance with the poll of 11 year old pupils. Nearly 1/3 of respondents wish to leave their parents’ home. Nearly 1/2 of respondents finds misunderstanding (total or partly) in their families, their emotional link with parents is in danger. Slightly more than 2/3 of respondents don’t show any initiative to do anything for their families fulfilling only their parents’ duties and demands, but they consider themselves to be able to influence difficult situations in their families. At the same time, 90% of respondents would like to use any possibility to make their nearest happy. Practically 1/4 of responded pupils don’t consider their parents’ requirements to be valuable. Meanwhile nearly 70% of pupils reject the possibility to ask elder relatives for advice.

The results received are very interesting from the point of analysis of the environment of activity where the young generation lives. If we take in to account, that a developing individual identifies himself with parents who are presented for him as important, it’s identification of a child with parents that is the main psycho-cultural mechanism able to realize the ideas of individual development and his subjectivism. The young generation has already become a part of the existing society and is the owner of a certain way of life and standards of living [7, 8]. It’s a pity, but modern environment of activity (family, parents’ environment) has not got life constructs reflecting spiritual side of existence. There is an information of social, cultural, national values and reasons. A family as unclear institution of bringing up gradually stops its functioning. There is a loss of ordinary education (V.I.Slobodchikov, 2012) [9], including the integrity of norms, rules, traditions, spiritual values and reasons of coexistence of children and parents.

The whole system of socially approved values is changing in line with these changes and under their influence. In this connection the work with parents aimed to start the process of cultivation of continuity of values and reasons of historical existence of their people and the discovery of perspectives of the panorama of spiritual aims beyond the limits of everyday life is acquiring a very important sense [10]. It is found that the identification of an individual with the reasonable referents brings them in the introsycological plane where they become the units of the spiritual world of an individual.

Overthinking of values and senses of parenthood going on in the modern society, the renovation of the basic sense of a family as a psych-pedagogical phenomenon of socio-cultural environment, delegating to a family educational functions and giving parents

subjective characteristics bring into life the question of development and foundation of psych-pedagogical accompaniment of parents in the modern socio-cultural environment.

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