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Transformation of family ties

Abstract

The family and the family ties it creates shape the attitudes and behavior of a person who grows in it. They also have a decisive influence on the character of the family that they will start in the future. The values acquired in the family home will enable him to build and strengthen family ties, largely based on his own and family experiences.

The context of the research was the modern family, which, despite the many transformations that have occurred within it as a result of cultural and civilization changes, is still an inseparable element of human life, with a leading and leading role in the development of a child, at the same time defining its worldview as an adult.

The aim of the research was to show the changes occurring within the mutual relations between the family and the individual from the time perspective from the period defined by the so-called “Late modernity” or “postmodern society” up to the present (postmodernity). The author shows that the current shape of the family, which many researchers refer to as its crisis or even collapse, is the result of a long process involving changes in mutual obligations and at the same time the desire for individual development of members of that family. This leads to the rejection of existing forms and ties, the loss of traditional beliefs, knowledge and norms, and the creation of a new type of social bond.

The scientific method was applied in the form of multi-station ethnography (Marcus 2003), which is a method of conducting research in conditions of discontinuity of cultural formations, when supra-local factors influence the situation in a given locality, causing various “practices, anxieties and ambiguities” (Marcus 2003, p. 170).

The conclusions from this study were that the family, despite the weaknesses shown, is still an important institution for the individual. It is also the only institution that is able to defend an individual against negative aspects resulting from postmodernity. Therefore, in the policy of the state, it is necessary and necessary to pay more attention to the transformations of the family bond in the constantly changing socio-cultural conditions, in which the role of the traditional family is diminishing.

Keywords: family, family ties, individualization, family crisis.

Introduction

Family ties determine the essence of the family, its durability and the satisfaction of being in the community, which gives a sense of security and support. Ties create a person's attitude and behavior, their views on family, marriage and parenthood.

Of course, I am referring to the family as an inalienable element of the social order which arose on the basis of 2000 years of Christian culture, understood in the spirit of Aristotelianism, encompassing science and philosophy (striving to know the truth), ethics, pragmatics (striving for good) and aesthetics (learning about beauty and showing it).

The nature of family ties is determined by the nature of the family from which a person comes, the values and upbringing derived from the family home. The modern family, despite the many transformations that have taken place within it (as a result of cultural and civilization changes) is still an inseparable element of human life.

Family ties, on the other hand, are what binds the family from inside – to a greater or lesser extent. This is evidenced of its stability and strength. Family bonds play a leading role in the child's development, then define their worldview as an adult. The nature of the family and the bonds it creates affect a young person's entire life, including their views on the family and parenthood.

Family – definition and essence

Family is the basic social cell, a form of organization of human collectives that has always existed, multi-functional and multi-tasking, primarily focused on procreation and raising progeny. It is an integral part of every society. It is strongly associated with the biological properties of human species. Every human is born in the family, grows up in the family, reaches maturity and independence, and at the end they start family themselves. In fact, people function all the time in a family circle, hence the family is closest to them. It has a natural, spontaneous character (Szacka 2008, 219). Every person is strongly connected with the family. People grow and raise in the family and usually set up their own family over time. They identify with the family as human beings and as its representatives. The family is usually a reference group for them,

because they co-create it, adopt the views, attitudes, patterns of behavior cultivated in it (Tyszka 1993, 695).

Every society is made up of families, and families are its building blocks. Sociologists define the family as the first and universal social institution, established in the tradition of all cultures, characterized by ritualized set of human activities focused on satisfying the essential needs of its members (mainly sexual, reproductive, socialization). Society is made up of families, and like every body is made of cells (Szlendak 2010, 95).

The family is characterized by: spiritual bond connecting members, a community based on acts of mutual help and care, real or supposed biological connectivity, family and social tradition, common: inhabitancy, surname, ownership, culture and biological continuity (Adamski 2006, 306).

From the sociological point of view, the family is the basic type of social group found in all types of societies, formed by persons related to kinship, marriage, adoption, living together and running a household, as well as raising children, participating in a given culture (Olechnicki 1997, 178).

Recapitulating the definitions of the family of the four authors cited earlier, it can be stated that the family is a social institution that simultaneously fulfills the following functions: emotional, sexual, material and economic, procreation, socialization and education – that is everything that makes up the essence and shape of living together in a community.

Sociologists point out three aspects of the family:

- the family is a primary group, which is characterized by relative stability, small size, personal character of the bonds connecting its members, close and frequent contacts,
- family members have specific social roles: mother, father, spouse, child, grandfather or relative,
- the family is a social, universal institution, established in the tradition of many cultures, focused on undertaking human activities aimed at satisfying the needs of its members (Szlendak 2013, 313).

The family, although in our culture is associated with marriage, it is not identical with it, even though it was until recently. Cultural changes, especially moral ones, especially in liberal societies have changed the image of a traditional family. Until recently marriage was an introduction to starting a family. Marriage is determined by three basic “ingredients”: legitimacy of the relationship, priority of sexual access and reproduction. Marriage is a socially sanctioned union. Family ties are stronger than marriage ties. Bonds between spouses may break down, while bonds between parents and children and between siblings are relatively stable (Szlendak 2010, 114).

Typology of families in the traditional sense

Typology of the family usually coincides with the typology of marriage. The diverse classification of families testifies to the complexity of family problems and the possibility of testing it for a specific course of consideration. Although Anna Kwak, conducting research on the family as a social group, notices that the modern family more and more often becomes a relationship of choice or a community of individuals, bringing their own interests, plans, experiences to the relationship, while being subject to various types of control and coercion – however, for many Poles the family is still of great importance (Kwak 2005,31). According to the declarations of the respondents, among the most important values that Poles follow in their own, family happiness has invariably been in the first place for several years and is showing an upward trend. In the CBOS survey from February 2019, more than three-quarters of all respondents (80%) indicated them, i.e. exactly 2% more than in 2013 (CBOS survey report No. 22/2019, 2019, 1–3).

In sociology, family and marriage are most often analyzed together. Marriage is treated as a heterosexual relationship, and has special significance in cultural and historical-developmental terms. It was always related with starting a family and raising children, although the family was not always formed on the marriage of one man and one woman.

Family types – division by marriage option:

- monogamy, where the basis is a nuclear family consisting of a relationship between one man and one woman and their children; it is two-generation type family with a reduced number of members; is found in Western culture,
- polygamy, the type of marriage in which a representative of one sex enters into a relationship with at least two representatives of the other sex (most commonly one man with many women) found in primitive societies and today among some African peoples or in Islam, where each man can have as many wives as he wants, but not more than four, and the main condition is to treat each of them fairly,
- polyandria, which is a marriage system in which one woman marries several men, most often brothers, also occurs in small and hard to reach communities, today it exist in villages in northwestern Nepal, Alaska and in the Himalayas (Szlendak 2010, 118–119).

Family types – division according to its size and number of members:

- small family – at least one adult, having parental functions and at least one child,

- large family – complex (based on sexual relations) and kinship (based on kinship; Szlendak 2010, 17).

Within a monogamous family we can specify an extended, multi-generational family – called large family. It usually consists of two or several nuclear families, subordinated to one family management. Such family consists of several generations living together under one roof and recognizes the patriarchal authority of the father of the family. It is a family type known in historical societies, although still found in African and Asian societies. In addition, a modified extended family is also mentioned – it is a relationship of nuclear families, partly dependent on each other. Their members exchange services with each other and this distinguishes them from members of the independent nuclear family. Nuclear families included in an extended nuclear family retain their own economic independence, they can be spatially dispersed, they lack the hierarchical structure of authority, while maintaining the intensity of family ties (Adamski 2006, 308).

Division by relationship includes:

- full family – based on marriage, consisting of a father, mother and children living in a shared household,
- an “incomplete family”, which may be a pre-child marriage, childless or post-parental, either mother with a child or children or father with a child or with children or children under the care of an adult brother or sister; an incomplete family may be the result of the death or departure of one of the spouses or the birth of illegitimate children (Tyska 1993, 697).

Due to the nature of the source of income the family can be divided into:

- peasant family – the sole source of income is a farm on which the housemates work and the responsibility lies with the host father,
- working-class family – the source of income is income obtained from physical labor,
- craft family – the source of income is its own craft business,
- intellectual family – usually functioning in an urban environment, characterized by the nature of their professional work (intellectual work), lifestyle and participation in cultural life,
- rural family – both peasant, working-class and intellectual, differing from the urban family by living in a rural environment and using civilization devices, organization of free time and lifestyle (Adamski 2006, 308).

Within the above mentioned types of families, also other types of families can be specified, e.g. a traditional peasant family, agricultural family,

urban family of rural origin, small-town family, large-city family (Adamski 2006, 309).

In works in the field of sociology, journalism and colloquialism, the term traditional family is used. It is described as a family that has formed in most societies of Judeo-Christian culture. A traditional family means a family where the head of the family is a man who provides it with material existence, woman's tasks are housework, childbirth and childcare, the center of life is home, and the nature of the family depends on religion: values, principles and norms, holidays celebrated together (Szlendak 2013, 314).

Types of family ties

Family ties are connected with social ones. It is impossible to define them separately, because one can define the other. These bonds are the result of belonging to the family, determine the relationship between its members, based on feelings, living together and possible legal effects. These are most often in the sphere of: care and assistance, meeting needs (emotional, material), performing family roles and tasks as part of the functions performed by the family. They give the meaning and content of relationships between members of a given family.

The situation of each family is conducive to the creation of various types of bonds which reflect the nature of the relationship between its members. Among others these bonds are formal and informal, primary and secondary, conditional and unconditional, single and multi-dimensional. In the literature there are a number of divisions of these ties. They are seen quite widely. The simplest and most obvious ties include:

- kinship – origin from a biological ancestor, in a straight or lateral line, and based on degrees of kinship,
- affinity – the result of entering into marriage and the bond between the spouse and the relatives of the other spouse,
- relatives – closeness due to emotional intercourse; they may be distant relatives or unrelated persons,
- marital status – strengthening family and social ties through kinship and marriage, regulation of legal status and human ties (Syczyński 2016, 5–9).

Zbigniew Tyszką assumed the functions of a family as the basis for the classification of family ties. He specified the following types of bonds:

- economic – providing its members with various material resources to meet and satisfy their age and gender needs,
- protective – protection of children in relation to their dependence and other members who cannot deal with life difficulties,
- blood – kinship,
- sexual – regulation of sexual relations between the spouses, procreation,
- control – controlling the activities of its members by organizing their lives, in accordance with the rules and principles of conduct established by a given society and enforced by the household,
- socialization and education – preparing children for life in society by passing them norms and behaviors aimed at the proper performance of social roles; means the socialization of children by parents, as well as the change of spouses' behavior under the influence of their children,
- cultural – a place where an individual gets acquainted with the cultural heritage of society: language, values, moral standards and norms,
- social – organization of free time, participation in entertainment, leisure, introducing children to the world of social relationships through contacts with other people and controlling them,
- emotional and expressive – providing emotional support, especially to children, meeting the need for love (Bragiel 2009, s. 105).

A large number of types of bonds makes it necessary to identify those that are characteristic and at the same time the most important for a modern family. Leon Dyczewski detailed the universal bonds that occur in every type of family, despite the progressive transformations of family. These are:

- structural and objective bond – intergenerational contacts, as well as within generations, depending on: family structure and roles played in it, cooperation in fulfilling family functions, sharing knowledge and help in raising children, caring for other family members, helping each other, etc.,
- personal bond – emotional bond based on feelings, attachment, sympathy, paternal and maternal love; its contents are feelings, experiences, desires, aspirations, attitudes and behavior towards individual family members and specific actions taken,
- cultural bond – relations between people in the family, attitudes of family members towards specific values, norms, traditions, behavior patterns, events, cultural products, people, institutions; confessing the

same values and norms, behavior patterns, attitude to culture, history, tradition, vision of the future (Brażel 2009, 116–117).

Family ties due to their multiplicity and diversity, are characterized by a wide range in relation to individual families and in relation to members of these families. This is due to the family structure, the current situation of the family, its specificity, the needs and requirements of family members and types of contacts between members based on the scale of accompanying feelings, including love, attachment, sympathy and also duty.

Family ties – their building and strengthening

Ties bind every family, they affect its overall atmosphere, build relationships and finally point to the need to be together in the name of achieving common goals, meeting various needs, both their own and other family members. They are somehow the binder of the family, because they determine its structure, its condition and functioning, as well as the attitudes of its members towards others in the family.

It is widely believed that the bonds are built on the basis of values, norms and behavioral patterns recognized and implemented in the family, resulting from both tradition and the parent educational awareness. The ability to establish good relations between parents and parents and children, whose quality affects family life, plays an important role. These relations should be characterized by: authenticity, directness, equality, openness, respect for the other person and self-respect, tolerance and the ability to communicate (Doniec 2011, 194).

Family ties are most often related to relationships between spouses, spouses and their children, including already grown-up children, as well as an attitude towards older people in the family, including elderly parents. Mutual relations between family members significantly affect their lives, build and strengthen a family bond. Depending on whether the family bond is consistent or not, the family may develop or experience a crisis. The nature of the bond is conditioned by emotions, love, trust, the need to be together and support each other, work – professional work and work to support the family, fulfilling duties towards individual family members, especially by caring for their living needs, celebrating holidays and family celebrations. Cultural, religious and related issues of upbringing in the family of the young generation are not without significance here. Relationships are established spontaneously just because of being in the family, making contacts with close ones, and approaching

the matters of family members. Family ties are strong when family members are emotionally connected with each other, have a positive attitude, are open to matters of their relatives and are ready to help and sacrifice for each other. Such an attitude results from the consolidation of these bonds as a result of growing in the family and taking care of it in adulthood. However, it is not easy, because the family is constantly changing due to lifestyle, attitudes and beliefs, mutual relations, joint matters and enterprises, personal, economic, socio-moral conflicts.

It is very important for every family to create and strengthen family ties, both in relation to close relatives, as well as relatives and related persons. Family bonds, especially between loved ones – parents and children are built on personal relationships between them and through being together. Contacts conducive to formation and consolidation of family ties in everyday family life are usually accompanied by conversation. It should not be limited to exchanging information or analyzing facts, but be a conversation about emotions, feelings, experiences close to each family member. Conversation allows everyone in the family to feel the love that other members have for them, the trust they have for all members of the household, and great kindness for each of them. The way of communication influences the development of a family bond or the lack of it. Families who find time for frequent conversations and better understanding of each other create stronger and more lasting bonds. And opposite, in families where there is a lack of time or willingness to enter into a dialogue with each other, the family bond loosens or even breaks. Family members who do not meet their emotional needs in the family will be more likely to expect to be heard outside the house and by other than their relatives. In the case of adolescent children it may be informal groups, sometimes subcultures or sects (Maciejewska 2019).

Being together and conversations are accompanied by “face-to-face” direct relations. Family bonds are built by being around a common table together, every day and during various family celebrations. Family members – close or extended, gathered at one table while eating a meal more willingly talk to each other, share their affairs and thus know more about themselves, show interest in the affairs of others. A shared meal integrates the family and strengthens their relationships (Maciejewska 2019).

In the following subsection, I mainly refer to the publication of Katarzyna Maciejewska “Ways of creating and strengthening family ties” from 2019, because in my opinion she presented her concept of functioning and development of the family in a very broad and harmonious way, which, of course, I fully agree with. The ways of generating and strengthening family ties

shown by her illustrate the great wealth and multitude of all kinds of methods available in the family, which can play a key role in building great relationships within the family. What is also very important to me is the fact that the author presents building a family on a healthy foundation, i.e. based on the Catholic concept of the family, where mutual, faithful and lasting love plays a key role.

The family is also connected by work. By work done at home for the family and also by the one outside the home, but performed for the common good. Performing prosaic activities such as washing dishes, cleaning the house, shopping, cooking, baking or working on a plot creates strong bonds that cement the family. In such situations, family members get to know each other better, present their own skills and interests, and appreciate the hardships of work – their own and also others. This leads to learn respect for work in general and to appreciate the work of others. Joint effort prevents disputes in the family, relieves others, allows better organization of free time of other family members. In an economic sense the professional work of parents or other family members allows others to appreciate their knowledge and commitment to raise funds for better functioning of the family or themselves. Professional work cannot obscure family matters, be at the expense of family free time, especially for minor children. Lack of time for parents for themselves and for children can have a negative impact on the entire educational process. Overwork, fatigue and as a consequence a lack of parents' time for their children results in weakening of family ties (Maciejewska 2019).

Common leisure, whether at home or during holidays or various forms of recreation, creates many opportunities to strengthen family ties. The time spent together brings family members closer, it also helps to get to know other family members better. Common leisure can be, for example: trip, walk, outings, trips that give you confidence in being in a community. They deepen the family bond, because everyone in close relationship with other members of their family feels psychological and emotional contact with them. These situations allow the family to get to know each other better. During close contacts throughout the entire day, both positive and negative matters may appear in the family, which family members may not have paid attention to before or not responded to properly (Maciejewska 2019).

Not without significance are conflicts in the family, which through the bonds connecting its members, are resolved. They are unavoidable, and they are caused by divergence of opinions, positions, goals. Striving for compromise usually leads to relieving tension in the family, and thus rediscovering relationships with each other.

Strengthening family ties is conducive to celebrate family events, held in the closest family circle. It is a way to show feelings: love and respect for your loved ones, expressing gratitude and memory. Such celebrations not only strengthen family ties, they are also a great way to renew them if they were loosened many years ago. Ceremonial meetings in the family circle, especially anniversaries and holidays not only strengthen family ties, but also allow you to look at what weakens these ties. The family is also integrated through family tradition. Family habits strengthen the sense of identity and belonging and are the result of the conscious action of parents or other family members (Maciejewska 2019).

Family ties find expression in helping and supporting other family members. They are felt most strongly in the care of parents and children and children in relation to their older parents. Love, respect, gratitude, a sense of moral obligation towards loved ones is the result of family upbringing in a specific culture. They are a carrier of certain attitudes and behavior, produced and preserved in the family and socially acceptable. Bonds in a traditional family are in many cases characterized by dedication and subordination to the common good, both in personal and economic terms.

Changes in the family at the beginning of the 21st century

American and European society of the second half of the 20th century and the beginning of the 21st century is described by some researchers as a society of “late modernity” (Giddens 2008, 82), “postmodern society” (Bauman 1995, 314) or “a society of risk”. These societies differ from traditional lifestyles by the functioning of institutions and patterns of everyday behavior. Compared to previous eras, these societies are characterized by dynamism, pace, range of changes affecting various spheres of human life, especially family life. New values (such as autonomy, self-development, personal happiness) and mechanisms of “eradicating” existing social relations, including those related with family, in local and cultural contexts appear in the lives of societies and individuals. The current thinking is subject to revision. Pluralism, universalism and constantly deepening individualization change people’s thinking about themselves, life and society. This leads to the rejection of existing forms and bonds, the loss of traditional beliefs, knowledge and norms, and the creation of a new kind of social bond (Doniec 2011, 193).

The traditional family model was characterized by patriarchy in the family, division of the world into a male and female world, and the lack of fathers’ par-

ticipation in raising children. In the family stood out: a large variety of family roles, a large responsibility for the family, a moral order to sacrifice for the family, the choice of values in accordance with tradition, and a hierarchical perception of the world and interpersonal relations. Interpersonal relations took on a formal character, and on their basis structural and object-related ties were formed. The traditional family creates a strong structure in difficult economic and living conditions.

The character of the family has changed – from institutional to subordinate to humanistic content. A traditional family had a custom that all family members had to follow. They had clearly defined roles, as well as the behaviors of family members towards each other. Over time the family began to transform into a relationship based on individualization and egalitarian relations. This contributed to raising the rank of the family in shaping personality, in meeting the psychological needs of the individual. In modern families, cooperation resulting from the individualized attitudes and aspirations of family members can be observed (Tumidajewicz 2014, 218).

The model of a postmodern family, and previously a modern one, is characterized by leaving from a typical traditional family society, for example from:

- a homogeneous family through a quasi-heterogeneous family (modern family) towards a heterogeneous family – in terms of models, role models, family behaviors, lifestyles (post-modern family),
- large and stable to small and unstable families (modern family) and various types of family models and consensual relationships (postmodern family),
- a family open to society to a family open to the individual (increase in freedom, open role structure, self-fulfillment, person-oriented relationships; Doniec 2011, 194).

Changes in family life were initiated in “Western” societies. They were marked by two main trends. The first concerned leaving from one form of family life, as it was with the nuclear family, which was based on marriage, in favor of the formation of many forms such as: cohabitation, homosexual relationships, complex and reconstructed families, “friendly” families. The second trend indicates a transition from male domination in the family, from the traditional division of work in the family to the crystallization of “supra-gender” families, for example those where a woman and a man perform activities previously reserved for the opposite sex. This also applies to the participation of men in the process of raising children (Szlendak 2010, 395). The presented directions of family changes point to deep changes in the structure and relationships of the family, both marital and parental, which

affects other spheres of family life and the type and nature of formed relationships.

The global lifestyle revolution that took place within marriage, family and personal life leads to a reflective approach to life. This revolution created a democratic family, where the attitude is freedom of individuals and choice in terms of their own behavior. Modern family is post-moralistic today, dominated by the autonomy of the individual units, with a focus on the realization of their own pleasures, which is associated with undertaking sexual activity. A focus on intimacy in a modern family is what sets it apart from the traditional family.

The post-industrial revolution, which resulted from economic and technological changes, resulted in a reduction in women's dependence through professional work, greater gender equality, postponing time of the first pregnancy and the birth of the first child, and the creation of double-income families. Partnership marriages have been created, in which both parties work, and their special signs of such relationship are compromise and negotiation on various spheres of life. In such families there is balancing of roles, people can realize their personal freedom, and work together on compromises (Szlendak 2010, 394).

The progressive loosening of family ties is associated with the occurrence of most small two-generation families. This applies especially to biological, economic, legal, integration and emotional ties. This process is visible in the family life cycle, where there are transitional phases, crises and periods when someone leaves or breaks family relations for some time. The reason for this is the global lifestyle revolution, consumerism, the change of male and female roles – “new fatherhood and motherhood” and alternative family models. This causes a different attitude towards family members, not even the distant, but also to the closest one, also to seniors in the family. At the same time, there are differences related to maintaining family ties in the urban environment (especially in greater urban areas) and the rural one, which is still a mainstay of traditional family values and where family ties are maintained, usually “in the old style”.

The above-presented changes in the field of family life models have shown a significant evolution of the family from the traditional model to the post moralistic family, dominated by the autonomy of the individual. However, for me it is satisfying that for many Poles the model of the traditional family is becoming more and more important. According to the declarations of the CBOS respondents from February 2019, the share of those who consider a large multigenerational family as the best model increased by 3 percentage points, and

compared to 2008 it is as much as 6% (2008 – 26%, 2013 – 29%, 2019 – 32%). The report also clearly shows that the group of people living in heterosexual informal relationships decreased by half (2008 – 7%, 2013 – 6%, 2019 – 3%, while people who declared living in a homosexual relationship are only 1% (CBOS survey report No. 22/2019, 2019, 1–3).

Therefore, despite many new cultural trends or changes in the family model, which are often perceived or presented as common and negative phenomena, I believe that the Polish family continues to be created and functions on a solid foundation, having its source in the entire cultural and religious heritage of the Polish nation.

Causes of the crisis in the modern family

Loosening family ties in a modern family is caused on the one hand by generational changes against the backdrop of civilization changes, on the other – by a family crisis. When conservatives discuss the family crisis, they point out that the low fertility of the family and the instability of the marriage institution. The traditional decline of the family is caused by the fact that:

- family relationships based on kinship are weakening,
- families do not fulfill their functions towards the society,
- societies no longer require the family because its functions in the traditional approach are not as important for society as they were in the past,
- family members are less motivated to perform these functions because in most cases they are appointed by the institutions established for this purpose (Szlendak 2010, 395).

The contemporary cause leading to the decline of the role of the family is the decrease in the size and number of nuclear families compared to all types of households and the increasing percentage of people living outside the family (Szlendak 2010, 379).

In turn, institutional reasons indicate that the family is getting worse in such areas as: cohesion, fulfilling its functions, and the power it has in relation to other social institutions. Individuals are becoming more autonomous, individualized and detached from communities. The modern family is coordinating the activities of their members less and less, women are less dependent on men because of professional work, and children are less dependent on parents due to the developed education system. Bonds between parents and children are weakening as well as ties between parents themselves. Also

nowadays some functions of the family are fulfilled by other specialized institutions such as: kindergarten, school, insurance company. Sometimes the family no longer provides emotional support, and more often it happens that emotional ties with unrelated people are stronger than emotional ties with family members. It should also be added that with the transition from the countryside to the cities, families lost economic control over their members, social and educational institutions began to fulfill it. State with the help of its agencies penetrates deeply into the family and controls it (Szlendak 2010, 379).

Cultural reasons point to the weakening of familocentrism in favor of such values as self-improvement and egalitarianism. Cultural changes had an impact on weakening faith in the family and identification with the family, as well as weakening loyalty to the family and the related provision of mutual assistance. Continuity and persistence of the family are no longer as important as it used to be. Sometimes family members do not comply with the interests and good of the family, or they do it occasionally (Szlendak 2010, 379).

Changes in family life that took place in the second half of 20th century in Western countries revealed a family crisis that was becoming increasingly present in other countries. It should be mentioned that this is a global phenomenon that awaits families in the modern world. It is influenced by many factors, mainly related to the greater expectation of adults and children to improve their living and financial situation, the need to achieve their own aspirations and dreams, lower ability to resolve conflict situations, lack of resistance to stress, etc.

Problems that cause a family crisis include:

- higher earnings of women in marriage often cause dissatisfaction of the husband, leading to quarrels, and this causes a disagreement between spouses and can lead to divorce,
- women's professional work and overloading with household duties, which contributes to emotional sphere disorders and interpersonal relations in the family,
- helplessness in solving own life and financial problems, relying on state support,
- low level of parent's pedagogical culture, which causes difficulties in solving everyday educational problems; lack of awareness of the need to meet psychological needs and proper implementation of functions that lie on the family,
- worsening living conditions of families (increase in unemployment, low wages),

- economic emigration of one of the parents (or both) in order to improve the economic situation of the family,
- difficulty in obtaining independence by the young generation (no job, no housing, poor economic situation),
- conflicts because of relationships in the parent family (conflicts related to pre-marriage relationships and their relationship with parents),
- lack of self-acceptance of the spouses,
- the difference in the value system formed in the parent family,
- improper family relations – spouses' false beliefs about love, failure of spouses to recognize the female and male psyche, different expectations of spouses, differences in raising children, lack of sense of responsibility, pursuit of domination, lack of dialogue and time for each other, excessive involvement in professional work, unsuccessful marriage, lack of respect and acceptance by the spouse, breach of the norms set by the spouse, non-compliance with domestic duties (Szlendak 2010, 222–223).

The problems presented above – which may give rise to a family crisis – obviously do not exhaust all the premises that ruin the modern family. If I had to point out those that, in my opinion, cause the greatest desolation in the family, it would certainly be hard for me to decide. I believe that each of these issues destroys a certain area of family functioning, but some are more dangerous and others less. I believe that the worst situations are those related to inadequate family relationships, helplessness in solving life and financial problems or the low level of parents pedagogical culture. However, it is difficult for me to agree that some of the problems presented by Szlendak, such as, for example, deteriorating living conditions for families, higher earnings for women or deteriorating living conditions for families – are the cause of family crises, because what we have observed in the last thirty years are favorable changes of the situation in these areas, and there are more and more families with crises in their families.

The crisis in modern families also results from the stress and frustration of the spouses which accompany them in daily routine, from the lack of communication, from the inability to solve problems leading to family tensions. The accumulation of negative emotions badly affects various areas of family life, including building and strengthening family ties.

Problems of the modern family in the maintenance of family ties

Changes in family ties are the result of a generational change that marked the second half of the 20th century. They concerned the perception of the basic family framework, the role of mother and father as well as family members and family ties in the traditional approach. In the modern family there have been changes in relationships that among others resulted in the loss of family significance, treating the family as a community of experiences rather than strong bonds, weakening in the family the importance of duty and dedication to the family, cohesion and durability of the family are less important than the quality of family life. Paradoxically, the durability of family ties may be more pronounced than ties of friendship (Doniec 2011, 203).

Greater involvement of parents in professional work, extension of working time, realization of their professional ambitions (career), fast pace of life, reconciliation of professional work with domestic duties, overloading with duties and fatigue cause lack of time for family members, especially for children. In the whirl of daily home routine and hurry there is not much time and the desire to cultivate family ties. Women are increasingly adding work to household chores, men are obliged to take up housework formerly reserved for women, such as cleaning or cooking. Women's professional work also entails greater involvement of fathers in childcare. Parenthood has become quite "burdensome" today due to the new division of labor between women and men.

The dominance of the economic function is strongly marking in families. Parents focused on raising money often neglect the other family functions. The socialization and educational function of the family is reduced due to the influence of other institutions. While the importance of spontaneous socialization through mass media is growing (Tumidajewicz 2014, 502).

The changes are also concerned with the change of father's position in the family and the mother's role as breadwinner. The emancipation of women has generated a situation where, before becoming mothers, women want to get thorough education, achieve a high position on the labor market, and once they start a family, they fight for financial and self-independence, which may have a negative impact on her role as mother and wife. The needs of the child are not fully met in such a family. It adopts a passive or aggressive attitude, characterized by regret, a sense of harm, and in rare cases – a sense of responsibility for parents and siblings (Gałęska 2015, 34–37).

In modern families personal ties began to dominate. This is related to the individualization and autonomy of the individual in the family. These include:

good communication, aiming to experience happiness and satisfaction from marriage and family life, individual development and self-fulfillment. The content of these bonds are thoughts, desires and aspirations, based on emotional and volitional contacts, behavior and attitudes of individual family members, as well as between generations. On the one hand, personal ties are a factor that builds the permanence of the family, and on the other – a negative factor that leads to the breakdown of marriage and the family. Typical for a modern family are expectations toward others, claims, attitudes, aspirations, egoism of a woman or a man (Gałęska 2015, 35).

It happens that the family functions properly only “outside”. By society it is seen as correct, but it actually hides some disability. There is no feeling of love in it, neither trust, good verbal and non-verbal communication, respect for the personal rights of its members, which triggers a loss of meaning, stability and security. Such a situation usually results in divorce.

In a modern family, there are often changes in the mother’s partner or child’s father, most often after divorce or in partner relationship. Sometimes new siblings appear, for example partner’s children. This causes that the roles in the family change, disruptions and numerous tensions occur. In such a family, an “emotional cut-off” may occur, which is manifested in breaking emotional ties with the family. This applies most often to children who do not accept the choice of mother (father) and the situation created. In the case of children of partners who live together, there may also be many misunderstandings, and in the case of parents, misunderstandings regarding their and their partner’s children. It is a situation that destabilizes the family, causing loosening of bonds between family members connected with blood ties and it can even break up family ties (Gałęska 2015, 36).

Nowadays couples don’t split up in friendship. They are with each other as long as it gives them both pleasure. A new “sentimental order” has been created and the emergence of a “postmodern family” separated sex from marriage, childbearing also separated from marriage, and marriage separated from the family. As a result, many children are born outside of marriage, and this means that children are brought up without one parent (Szlendak 2010, 502). This type of parenthood usually results in breaking family ties with the father or mother of the child, as well as with the extended family of the absent parent.

The absence of a father or mother in the family in daily routine, especially in the child’s life causes a lack of role model, lack of sense of care and security. This happens when father leaves the family as a result of marriage breakdown or temporary departure abroad for work purposes. Children in such

a family do not have role models, they do not learn the social roles assigned to them in a natural, spontaneous way. Lack of one of the family members weakens personal ties in the family, not only in relation to adults. In the case of children in such a situation, aggression, anger, upbringing problems, low self-esteem, distrust, and difficulties in making contact with other children may appear.

Parents' quarrels also contribute to weakening family ties, especially when the child has to take one side because it is forced by one of the parents. This causes a split in his psyche, the difficulty of choosing between mother and father. Criticizing one of the parents, showing him/her in a bad light distorts his assessment, sense of love and security as well as the level of trust. In such a family, ties do not exist, because they are broken. They are caused by mutual hostility of the spouses and not considering the fact how relationships shaped towards each other affect the child's psyche.

It is also worth mentioning the situation of older people in the family. The structure of the family, the system of family ties, the principles of family solidarity determine the intergenerational relationship. An older man gradually withdraws from professional work and social life, narrowing his life activity mostly for family life. Old people particularly feel the need to be useful, to experience recognition, mental security, kindness, affirmation, and belonging. Playing roles here depends on many factors, dependent on the family and the type of these roles. They teach their grandchildren family traditions and universal human values (Kościńska 2011, 205–206). Seniors help their adult children and grandchildren, they also expect subconscious help from them in a critical situation – loss of health, mental and physical strength. Unfortunately, they do not always receive it. This happens when adult children don't have time for older and sick parents, other life priorities and attitudes of selfishness (placing in a social care home). In a crisis situation we can often observe significant weakening of family ties.

Of course, this attitude may not always turn out to be selfish, but it may be dictated by responsible care and love for their parents, as adult children may not always be able to support their elderly parents in the way they can receive in specialist centers for the elderly.

In today's family, relationships between extended families are rather occasional. They appear in situations of family celebrations and holidays, conventions and family meetings. Family ties are less durable due to increasing family size and cohesion as a result of socio-economic changes. Family relations and relationships are the most intense within a two-generation family, which is currently the most popular.

Summary

The family and the family ties create the shape of the attitudes and behavior of the man who grows in this family. They also have a decisive impact on the nature of the family he will form in the future. The values gained from his family home will enable him to build and strengthen family bonds, based largely on his and his family's experiences. Also a big impact has the attitude towards cultural and civilization changes introducing a new lifestyle, also in the family. Moving away from a traditional family has already become a fact. Nowadays, cultivating a family bond is a challenge and a duty to maintain a family because of its sense and social dimension. There is no alternative to family ties, despite changes in the family model. Bonds are assigned to a family for ages, regardless of the type of family and the functions it performs in a better or worse way. On the one hand, it is something natural, obvious, on the other hand, something worth developing and cultivating. Family ties strengthen the feeling of love, mutual trust, the need to be together, the awareness of support in a difficult situation and the need for security that the family provides, not only during growth period, but also in the adult life of the individual.

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