11.3: Sociological Perspectives on the Family

Learning Objectives

- Summarize understandings of the family as presented by functional, conflict, and social interactionist theories.

Sociological views on today’s families generally fall into the functional, conflict, and social interactionist approaches introduced earlier in this book. Let’s review these views, which are summarized in Table 11.1 "Theory Snapshot".

<table>
<thead>
<tr>
<th>Theoretical perspective</th>
<th>Major assumptions</th>
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<tbody>
<tr>
<td>Functionalism</td>
<td>The family performs several essential functions for society. It socializes children, it provides emotional and practical support for its members, it helps regulate sexual activity and sexual reproduction, and it provides its members with a social identity. In addition, sudden or far-reaching changes in the family’s structure or processes threaten its stability and weaken society.</td>
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<tr>
<td>Conflict</td>
<td>The family contributes to social inequality by reinforcing economic inequality and by reinforcing patriarchy. The family can also be a source of conflict, including physical violence and emotional cruelty, for its own members.</td>
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<tr>
<td>Symbolic interactionism</td>
<td>The interaction of family members and intimate couples involves shared understandings of their situations. Wives and husbands have different styles of communication, and social class affects the expectations that spouses have of their marriages and of each other. Romantic love is the common basis for American marriages and dating relationships, but it is much less common in several other contemporary nations.</td>
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Social Functions of the Family

Recall that the functional perspective emphasizes that social institutions perform several important functions to help preserve social stability and otherwise keep a society working. A functional understanding of the family thus stresses the ways in which the family as a social institution helps make society possible. As such, the family performs several important functions.

First, the family is the primary unit for socializing children. As previous chapters indicated, no society is possible without adequate socialization of its young. In most societies, the family is the major unit in which socialization happens. Parents, siblings, and, if the family is extended rather than nuclear, other relatives all help to socialize children from the time they are born.

Second, the family is ideally a major source of practical and emotional support for its members. It provides them food, clothing, shelter, and other essentials, and it also provides them love, comfort, help in times of emotional distress, and other types of intangible support that we all need.

Third, the family helps regulate sexual activity and sexual reproduction. All societies have norms governing with whom and how often a person should have sex. The family is the major unit for teaching these norms and the major unit through which sexual reproduction occurs. One reason for this is to ensure that infants have adequate emotional and practical care when they are born. The incest taboo that most societies have, which prohibits sex between certain relatives, helps to minimize conflict within the family if sex occurred among its members and to establish social ties among different families and thus among society as a whole.

Fourth, the family provides its members with a social identity. Children are born into their parents’ social class, race and ethnicity, religion, and so forth. As we have seen in earlier chapters, social identity is important for our life chances.
Some children have advantages throughout life because of the social identity they acquire from their parents, while others face many obstacles because the social class or race and ethnicity into which they are born is at the bottom of the social hierarchy.

Beyond discussing the family’s functions, the functional perspective on the family maintains that sudden or far-reaching changes in conventional family structure and processes threaten the family’s stability and thus that of society. For example, most sociology and marriage-and-family textbooks during the 1950s maintained that the male breadwinner–female homemaker nuclear family was the best arrangement for children, as it provided for a family’s economic and child-rearing needs. Any shift in this arrangement, they warned, would harm children and by extension the family as a social institution and even society itself. Textbooks no longer contain this warning, but many conservative observers continue to worry about the impact on children of working mothers and one-parent families. We return to their concerns shortly.

The Family and Conflict

Conflict theorists agree that the family serves the important functions just listed, but they also point to problems within the family that the functional perspective minimizes or overlooks altogether.

First, the family as a social institution contributes to social inequality in several ways. The social identity it gives to its children does affect their life chances, but it also reinforces a society’s system of stratification. Because families pass along their wealth to their children, and because families differ greatly in the amount of wealth they have, the family helps reinforce existing inequality. As it developed through the centuries, and especially during industrialization, the family also became more and more of a patriarchal unit (see earlier discussion), helping to ensure men’s status at the top of the social hierarchy.

Second, the family can also be a source of conflict for its own members. Although the functional perspective assumes the family provides its members emotional comfort and support, many families do just the opposite and are far from the harmonious, happy groups depicted in the 1950s television shows. Instead, and as the news story that began this chapter tragically illustrated, they argue, shout, and use emotional cruelty and physical violence. We return to family violence later in this chapter.

Families and Social Interaction

Social interactionist perspectives on the family examine how family members and intimate couples interact on a daily basis and arrive at shared understandings of their situations. Studies grounded in social interactionism give us a keen understanding of how and why families operate the way they do.

Some studies, for example, focus on how husbands and wives communicate and the degree to which they communicate successfully (Tannen, 2001). Tannen, D. (2001). You just don’t understand: Women and men in conversation. New York, NY: Quill. A classic study by Mirra Komarovsky (1964) Komarovsky, M. (1964). Blue-collar marriage. New York, NY: Random House. found that wives in blue-collar marriages liked to talk with their husbands about problems they were having, while husbands tended to be quiet when problems occurred. Such gender differences seem less common in middle-class families, where men are better educated and more emotionally expressive than their working-class
counterparts. Another classic study by Lillian Rubin (1976) Rubin, L. B. (1976). *Worlds of pain: Life in the working-class family*. New York, NY: Basic Books. found that wives in middle-class families say that ideal husbands are ones who communicate well and share their feelings, while wives in working-class families are more apt to say that ideal husbands are ones who do not drink too much and who go to work every day.

Other studies explore the role played by romantic love in courtship and marriage. *Romantic love*, the feeling of deep emotional and sexual passion for someone, is the basis for many American marriages and dating relationships, but it is actually uncommon in many parts of the contemporary world today and in many of the societies anthropologists and historians have studied. In these societies, marriages are arranged by parents and other kin for economic reasons or to build alliances, and young people are simply expected to marry whoever is chosen for them. This is the situation today in parts of India, Pakistan, and other developing nations and was the norm for much of the Western world until the late 18th and early 19th centuries (Lystra, 1989). Lystra, K. (1989). *Searching the heart: Women, men, and romantic love in nineteenth-century America*. New York, NY: Oxford University Press.

Conclusion

- The family ideally serves several functions for society. It socializes children, provides practical and emotional support for its members, regulates sexual reproduction, and provides its members with a social identity.
- Reflecting conflict theory’s emphases, the family may also produce several problems. In particular, it may contribute for several reasons to social inequality, and it may subject its members to violence, arguments, and other forms of conflict.
- Social interactionist understandings of the family emphasize how family members interact on a daily basis. In this regard, several studies find that husbands and wives communicate differently in certain ways that sometimes impede effective communication.

For Your Review

1. As you think how best to understand the family, do you favor the views and assumptions of functional theory, conflict theory, or social interactionist theory? Explain your answer.
2. Do you think the family continues to serve the function of regulating sexual behavior and sexual reproduction? Why or why not?