

BRIDGING WORLD HISTORY

EPISODE #13

Family and Household

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TIME CODE	AUDIO
:00	ANNENBERG/CPB LOGO
:15	OPB LOGO
:22	WEB TAG
:38	NARRATOR: IN 1432, A PAIR OF VENETIAN SAILORS WERE SHIPWRECKED OFF THE COAST OF NORWAY. LIKE MANY WORLD TRAVELERS OF THEIR DAY, THEY WERE CURIOUS ABOUT THE DOMESTIC LIVES OF THE PEOPLE THEY WERE ABOUT TO MEET.
:45	STORYTELLER: <i>"The Inhabitants of this place are of so great simplicitie of heart and obedient to the Commandment of God, that they neither know...nor imagine...what Adulterie may bee..."</i>
1:07	JERRY H. BENTLEY Christoforo Fioravanti marveled at how his hosts lived. His report suggests that when it comes to the intimate details of family life, two societies within Christendom could be worlds apart.
1:10	HOST: BEYOND THE EPIC TALES OF MONARCHS, CITY-STATES AND CONQUERING ARMIES LIES ANOTHER KEY ASPECT OF WORLD HISTORY: ONE EXPERIENCED AT A MUCH MORE <i>FAMILIAR</i> LEVEL—THE RICH AND VARIED LIVES OF ORDINARY FAMILIES.
1:26	HOST: THROUGHOUT ALL OF HUMAN HISTORY, AN INDIVIDUAL'S EARLIEST AND MOST PROFOUND EXPERIENCE OF THE WORLD HAS LIKELY TAKEN PLACE AT HOME. THE UNIVERSAL EVENTS OF BEING BORN INTO A FAMILY, OF FORGING ONE'S FIRST RELATIONSHIPS, OF MANAGING CONFLICTS IN THE INTIMATE SETTING OF A HOUSEHOLD—THESE ARE THREADS THAT BIND TOGETHER ALL OF HUMANITY.
1:56	HOST : HISTORIANS HAVE NOT ALWAYS VIEWED THIS BASIC LEVEL OF HUMAN INTERACTION AS AN APPROPRIATE SUBJECT FOR STUDY. BUT THIS IDEA IS

	CHANGING. NOW FAMILIES AND HOUSEHOLDS ARE SEEN AS ESSENTIAL KEYS TO UNLOCKING SOME OF THE MAJOR THEMES OF WORLD HISTORY.
2:11	HOST: RESEARCH MAKES CLEAR THAT BOTH FAMILIES AND HOUSEHOLDS ASSUME VASTLY DIFFERENT FORMS AROUND THE GLOBE. THEY ALSO CHANGE OVER TIME, EVEN WITHIN A SINGLE GEOGRAPHIC AREA. AS A RESULT, EVEN THE INTERPRETATIONS OF THE WORDS "FAMILY" AND "HOUSEHOLD" DON'T REMAIN CONSTANT.
2:30	HOST: HISTORIANS USE THE WORD "FAMILY" TO MEAN SHARED KINSHIP, WHETHER BY BLOOD OR ADOPTION. THEY DEFINE THE TERM "HOUSEHOLD" TO MEAN SHARED <i>RESIDENCE</i>, WHICH IS OFTEN AN ECONOMIC UNIT AS WELL. THESE TWO DEFINITIONS CAN OVERLAP, DEPENDING ON CULTURE AND LANGUAGE, BUT IN GENERAL, "FAMILY" REFERS TO <i>RELATIONSHIP</i>, AND "HOUSEHOLD" REFERS TO <i>RESIDENCE</i>.
2:52	HOST: TO GET AN ACCURATE PICTURE OF THESE ARRANGEMENTS ACROSS CULTURES AND OVER TIME, HISTORIANS FACE A UNIQUE CHALLENGE. THE VIEW OF FAMILIES AND HOUSEHOLDS FROM <i>INSIDE</i> THESE UNITS, AND THE VIEW OF THEM FROM <i>OUTSIDE</i>—SAY FROM A POLITICAL PERSPECTIVE—OFTEN DON'T AGREE. SO RESEARCHERS MUST GATHER EVIDENCE FROM A WIDE RANGE OF SOURCES. STANDARD PUBLIC DOCUMENTS MAY NOT OFFER MUCH DETAIL ABOUT FAMILY LIFE. TODAY'S HISTORIANS ALSO DRAW ON MORE PERSONAL, FIRSTHAND ACCOUNTS. THEY LOOK AT ARTIFACTS, GENEALOGIES, LITERATURE, AND LETTERS. THEY'VE FOUND THAT THIS TYPE OF EVIDENCE OFTEN PAINTS A VERY DIFFERENT PICTURE OF LIFE INSIDE THE FAMILY THAN THE "OFFICIAL" VERSIONS PUT FORTH BY CHURCH OR STATE. AND IN RECENT YEARS, HISTORIANS HAVE BEEN ABLE TO USE LARGE-SCALE STATISTICAL DATABASES AND COMPUTER PROGRAMS THAT COMPILE INFORMATION ON FAMILIES AND HOUSEHOLDS, TO GAIN YET ANOTHER PERSPECTIVE.
3:47	HOST: AN IN-DEPTH LOOK AT FAMILY LIFE IN THREE DIFFERENT PARTS OF THE WORLD WILL ILLUSTRATE HOW THIS BASIC SOCIAL UNIT HAS INTERACTED WITH IDEAS, INSTITUTIONS, AND COMMUNITIES OVER TIME.
4:02	HOST: THE FIRST EXAMPLE TRACES THE VERY TIGHTLY-WOVEN CONNECTION BETWEEN CONFUCIANISM AND FAMILY LIFE IN IMPERIAL CHINA, FROM THE SECOND CENTURY BCE INTO THE SIXTEENTH CENTURY. THE SECOND FOCUSES ON THE SPREAD OF ISLAM THROUGH WEST ASIA BEGINNING IN THE 7TH CENTURY CE. AND THE THIRD LOOKS AT EUROPEAN HOUSEHOLDS FROM THE TIME OF ANCIENT ROME THROUGH EARLY MODERN TIMES EACH STUDY REVEALS THE IMPACT OF THE WORLD ON FAMILY, AND OF FAMILY ON THE WORLD.

4:36	<p>HOST: WHAT CAN HISTORIANS LEARN AS THEY INTERPRET THE INTIMATE DETAILS OF FAMILY AND HOUSEHOLD LIFE? AND HOW DO THESE NEW FINDINGS CHALLENGE EXISTING PERCEPTIONS OF THE PAST? THE ANSWERS OFTEN LIE IN COMPELLING PERSONAL TALES, FILLED WITH HUMAN DRAMA AND EMOTION. THESE STORIES BECOME THE MOST BASIC THREADS IN THE SOCIAL FABRIC OF WORLD HISTORY, AS THEY'RE WOVEN, UNRAVELED AND RE-WOVEN OVER TIME.</p>
5:12	<p>HOST: IN THE SIXTH CENTURY BCE, A CHINESE PHILOSOPHER KNOWN IN THE WEST AS CONFUCIUS WANTED TO BRING ORDER TO HIS TROUBLED SOCIETY. CONFUCIUS WAS BORN INTO AN AGE OF POLITICAL AND SOCIAL TURMOIL IN CHINA. THE POWERFUL ARISTOCRATIC CLANS HAD WEAKENED AND OLD INSTITUTIONS WERE BREAKING DOWN. FOR CONFUCIUS, THE FAMILY, NOT THE INDIVIDUAL OR THE COMMUNITY, WAS THE FUNDAMENTAL UNIT OF SOCIETY. AND, HE BELIEVED, IT WAS THROUGH CORRECT RITUAL BEHAVIOR IN THE FAMILY THAT SOCIAL ORDER COULD BE RESTORED.</p>
5:51	<p>LINDA WALTON: For Confucius, the rituals that ordered society were also part of family life because family was the core of...society and the principal way that social order was attained was through creating order in the family and using rituals to do that, primarily rituals to venerate ancestors.</p>
6:14	<p>HOST: AS CONFUCIAN IDEAS TOOK HOLD, STATE AND SOCIETY WERE SOMETIMES VIEWED AS AN EXTENSION OF THE FAMILY. A RULER WAS TO TREAT HIS SUBJECTS THE WAY A FATHER TREATED HIS SONS, AND VICE VERSA. IDEALLY, THE VIRTUE OF "FILIAL PIETY" CHARACTERIZED THIS RELATIONSHIP: THE FATHER HAD ABSOLUTE AUTHORITY IN THE FAMILY AND REQUIRED ABSOLUTE OBEDIENCE FROM THE SON. IN FACT, AGE AND GENDER DETERMINED ALL HIERARCHY WITHIN THE FAMILY: AGE OVER YOUTH, MALE OVER FEMALE.</p>
6:47	<p>HOST: DURING THE LATTER HAN DYNASTY, IN THE 1ST AND 2ND CENTURIES CE, THE IDEAS OF CONFUCIUS AND HIS FOLLOWERS BEGAN TO DOMINATE ALL REALMS OF CHINESE SOCIAL AND POLITICAL LIFE.</p> <p>ONE INFLUENTIAL INTERPRETER OF THESE IDEAS WAS BAN ZHAO, WHO LIVED IN THE FIRST CENTURY CE. THE DAUGHTER OF A FAMOUS SCHOLARLY FAMILY, AND A NOTED SCHOLAR HERSELF, BAN ZHAO WROTE ADMONITIONS FOR WOMEN, A COLLECTION OF ESSAYS THAT DETAILED RELATIONS WITHIN THE FAMILY, ACCORDING TO CONFUCIAN IDEALS.</p>
7:16	<p>VOICE OF BAN ZHAO: <i>"If a husband does not control his wife, then the rules of conduct manifesting his authority are abandoned and broken. If a wife does not serve her husband, then the proper relationship between men and women and the natural order of things are neglected and destroyed."</i></p>
7:35	<p>LINDA WALTON: <i>Ban Zhao's Admonitions for Women really laid out the ideals of behavior for women. They were prescriptive, not descriptive, of how women should behave, not how they actually lived at the time.</i></p>
7:50	<p>HOST: FOR THE HISTORICAL PERIODS AFTER 500 CE, HISTORIANS HAVE HAD MUCH MORE PERSONAL DOCUMENTATION AVAILABLE TO HELP THEM RECONSTRUCT THE REALITIES OF CHINESE FAMILY AND HOUSEHOLD LIFE. FOR EXAMPLE, A WOMAN POET NAMED LI QINGZHAO, WHO LIVED AROUND 1100, WROTE A MOVING</p>

	RECOLLECTION OF HER MARRIED LIFE.
8:08	VOICE OF LI QINGZHAO: <i>"Every evening after we finished eating, we would sit in the hall called "Return Home" and make tea. Pointing to the heaps of books and histories, we would guess on which line of which page in which chapter of which book a certain passage could be found. Success in guessing determined who got to drink his or her tea first."</i>
8:32	LINDA WALTON: A personal memoir such as that by Li Qingzhao, ah, gives us is a very, very different one from something like Ban Zhao <i>Admonitions for Women</i> But the personal recollection of Li Qingzhao about her own married life, her recollections of her marriage, give us that intimate, personal view of family life that we can't get from official records.
9:12	HOST: CONFUCIANISM IDEALIZED THE EXTENDED FAMILY. BUT IN REALITY, ONLY A SMALL PORTION OF THE POPULATION—THE ELITE FEW—COULD AFFORD TO MAINTAIN LARGE HOUSEHOLDS. FOR POOR FAMILIES, CHILDREN WERE A FINANCIAL BURDEN, WHO WERE OFTEN SOLD AS SERVANTS.
9:29	HOST: CONFUCIAN IDEALS CONTRIBUTED TO FAVORING SONS OVER DAUGHTERS. IN CONTRAST TO DAUGHTERS, WHO CHANGED RESIDENCE AFTER MARRIAGE, SONS MARRIED AND RESIDED WITHIN THE FAMILY OF BIRTH, CARING FOR THEIR ELDERS. IDEALLY THEY WOULD PRODUCE MALE DESCENDANTS TO CONTINUE THE ANCESTRAL RITES AND CARRY ON THE FAMILY LINE. IF A POOR FAMILY COULD FEED A DAUGHTER UNTIL SHE WAS OLD ENOUGH, SHE MIGHT BE SOLD—AS A BRIDE, A SERVANT, OR EVEN A CONCUBINE.
9:57	HOST: BY AROUND 1000 CE, CONFUCIAN IDEALS HAD INTERTWINED WITH LAW CODES OF THE STATE TO DEFINE THE FAMILY FROM AN OFFICIAL AND LEGAL PERSPECTIVE. BUT AS IN OTHER CULTURES, ADDITIONAL FACTORS PLAYED A GREATER ROLE IN SHAPING THE ACTUAL EXPERIENCE OF FAMILY LIFE: ECONOMIC REALITIES, REGIONAL CUSTOMS, AND INDIVIDUAL PERSONALITIES. BY THE SIXTEENTH CENTURY, WHAT HISTORIANS MIGHT DESCRIBE AS A MORE REALISTIC PICTURE COULD BE SEEN IN THE LIFE OF GU RUOPU, A WIDOW WHO MAINTAINED HER FAMILY AFTER HER HUSBAND'S DEATH. IN A LETTER TO HER TWO SONS, SHE WROTE: <i>"little did you know that your mother had to battle poverty, illness and fatigue to keep the family from going adrift. every fiber and every grain that this family owns are the fruits of my industry and hardship over several decades. preserve and magnify them."</i>
10:52	HOST: THE ROLE OF MOTHERS IN EDUCATING SONS, IN RUNNING HOUSEHOLDS—EVEN IN ARRANGING MARRIAGES—POINTS TO ANOTHER IMPORTANT ASPECT OF FAMILY HISTORY. THE DIVIDING LINE BETWEEN THE "INNER" REALM OF FAMILY, AND THE "OUTER" REALM OF COMMUNITY IS NOT ALWAYS CLEAR CUT. THIS ESSENTIAL CONCEPT CAN BE SEEN IN ISLAMIC FAMILY LIFE AS WELL.
11:23	HOST: LIKE CONFUCIANISM, ISLAM EVENTUALLY MOLDED IDEALS OF FAMILY LIFE WITHIN LOCAL CULTURES IN THE REGIONS OF THE WORLD IT DOMINATED. THE

	<p>EARLY MUSLIM COMMUNITY IN WEST ASIA DEVELOPED ITS PRACTICES BY MELDING THE PROPHET MUHAMMAD’S TEACHINGS WITH ARAB TRIBAL CUSTOMS ALREADY IN PLACE. IN THE SEVENTH CENTURY CE, AS THIS NEW FAITH SPREAD THROUGHOUT PARTS OF AFRICA AND EURASIA, MANY ASPECTS OF LIFE—BOTH INSIDE OF THE HOUSEHOLD AND OUTSIDE OF ITS WALLS—BEGAN TO CHANGE.</p>
11:55	<p>HOST: STUDYING THE HISTORY OF FAMILIES DURING THE EARLY ISLAMIC PERIOD PRESENTS A COMPLEX TASK. FOR ONE THING, SOURCE MATERIAL IS LIMITED. WRITINGS BY WOMEN ABOUT WOMEN BARELY EXIST FROM THIS ERA, SO THE ROLE OF WOMEN CAN ONLY BE GAUGED FROM THE WRITINGS OF MEN.</p> <p>A SECOND CHALLENGE LIES IN THE DYNAMIC NATURE OF HISTORY. WITH ISLAM, AS WITH ALL MAJOR RELIGIONS, IT WAS HOW THESE NEW TEACHINGS WERE INTERPRETED AND <i>RE-INTERPRETED</i> OVER TIME—AND HOW THEY BLENDED WITH EXISTING CULTURES—THAT ULTIMATELY DETERMINED THEIR IMPACT ON DAY-TO-DAY FAMILY LIFE.</p>
12:29	<p>HOST: ISLAMIC LAW BEGAN WITH A WRITTEN TEXT—OR HOLY BOOK—CALLED THE QUR’AN. MUSLIMS UNDERSTOOD THE QUR’AN TO BE GOD’S WORD, AND THEREFORE, IT COULD NOT BE QUESTIONED. ITS TEACHINGS REGULATED CERTAIN AREAS OF FAMILY LIFE, NOTABLY INHERITANCE, MARRIAGE AND DIVORCE.</p> <p>THE QUR’AN WAS ALSO THE BASIS OF THE SHARI’A, THE DYNAMIC SYSTEM OF ISLAMIC LAW. THE HADITH WERE AN ADDITIONAL SOURCE OF AUTHORITATIVE KNOWLEDGE BASED ON REPORTS OF THE WORDS AND DEEDS OF MUHAMMAD AND HIS CLOSEST COMPANIONS.</p>
13:02	<p>HOST: THE QUR’AN PORTRAYED WOMEN AS HONORABLE INDIVIDUALS, EQUAL TO MEN BEFORE ALLAH. BUT FOR THE MOST PART, THE QUR’AN, AND LATER THE SHARI’A, REINFORCED MALE DOMINANCE PREVALENT IN WEST ASIA AT THE TIME. ISLAMIC LAW RECOGNIZED DESCENT THROUGH THE MALE LINE, AND PLACED GREAT EMPHASIS ON THE PURITY OF FAMILY GENEALOGY. TO INSURE THE LEGITIMACY OF HEIRS, THE SOCIAL AND SEXUAL LIVES OF WOMEN WERE SUBJECTED TO THE STRICT CONTROL OF MALE GUARDIANS: THEIR FATHERS, BROTHERS AND HUSBANDS.</p>
13:34	<p>RICHARD BULLIET: There were queens in ancient Arabian. We see images of them. We have the story of the Queen of Sheba—from the Old Testament. Most scholars believe that the basic Arabic tribal structure was predicated on patriarchy, um, and that there was no general matriarchal phase, ah...to it. So in that case you would trace patriarchy back as long as the Arabian tribes extend their lineages.</p>
14:02	<p>HOST: WITH THE INTRODUCTION OF QUR’ANIC LAW, A SIGNIFICANT IMPACT WAS FELT ON FAMILY LIFE. IN SOME WAYS, THE QUR’AN ENHANCED THE SECURITY OF WOMEN, AND IN OTHER WAYS, IT LIMITED THEIR STATUS. ONE IMPORTANT REFORM WAS THE OUTLAWING OF FEMALE INFANTICIDE. BUT ON THE LESS FAVORABLE SIDE FOR WOMEN, DIVORCE BECAME VERY DIFFICULT FOR THEM TO OBTAIN.</p>
14:23	<p>HOST: UNDER ISLAM, THE FAMILY WAS A HIGHLY VALUED INSTITUTION: THE MOST IMPORTANT SOCIAL, ECONOMIC AND POLITICAL UNIT OF THE COMMUNITY.</p>

	<p>MARRIAGE WAS ITS PRIMARY RELATIONSHIP. THE LEGAL CONTRACT OF MARRIAGE OFTEN LINKED THE RESOURCES OF TWO FAMILIES, AND IT WAS THE SINGLE MOST IMPORTANT EVENT IN A PERSON'S LIFE. POLYGAMY, OR PLURAL MARRIAGE, WAS SOMETIMES PRACTICED.</p> <p>ADOPTION WAS NOT PERMITTED IN ISLAM, SINCE THE GUARDIANSHIP OF ORPHANS AND PROTECTION OF WIDOWS WERE VIEWED AS THE RESPONSIBILITY OF THE ENTIRE COMMUNITY.</p>
14:57	<p>HOST: HOUSEHOLDS UNDER ISLAM LOOKED INWARD FOR STRENGTH AND SATISFACTION. THEY WERE SET UP WITH TWO CONCERNS IN MIND: THE RIGHT OF THE FAMILY TO KEEP ITS AFFAIRS PRIVATE, AND THE IMPACT OF ISLAMIC LAW AND RELIGIOUS PRACTICES ON WOMEN.</p>
15:09	<p>RICHARD BULLIET: For most Muslims, the question of the privacy of family life took priority over the, ah...the...forces that were, ah, tending to...involve women with the world outside the home.</p>
15:25	<p>HOST: AS HISTORIANS TRACE THE IMPACT OF ISLAM ON FAMILIES AND HOUSEHOLDS OVER MANY CENTURIES, THEY CONTINUE TO DISCOVER HOW JURISTS AND LEGAL SCHOLARS HAVE INTERPRETED THE QUR'AN AND THE SHARI'A IN DIFFERENT SOCIETIES. THESE INTERPRETATIONS HAVE BEEN SEEN BY SOME TO LIMIT THE RIGHTS OF WOMEN OVER TIME. BUT MOST OF THE CHANGES FELT BY FAMILIES AND HOUSEHOLDS CAME AS A RESULT OF ISLAM ACCOMMODATING LOCAL PRACTICES AS IT SPREAD.</p> <p>SOME OF WHAT HISTORIANS KNOW ABOUT MUSLIM FAMILY LIFE COMES FROM THE WORK OF ISLAMIC SCHOLARS, OR "ULAMA." THE FIFTEENTH-CENTURY SCHOLAR SAKHAWI WAS AMONG A NUMBER OF THOSE WHO WROTE BIOGRAPHICAL DICTIONARIES TO RECORD THE CONTRIBUTIONS OF MEN AND WOMEN TO THE BUILDING OF MUSLIM SOCIETY.</p> <p>SAKHAWI DETAILED THE LIFE OF A 14TH CENTURY CAIRO WOMAN NAMED UMM HAMI, WHOSE EDUCATION WAS CAREFULLY SUPERVISED FROM AGE SEVEN BY HER GRANDFATHER, AN ISLAMIC JUDGE. UMM HANI STUDIED WITH MANY OTHER MASTERS AS WELL. HER WORK AS A TEACHER BECAME AN IMPORTANT LINK IN THE TRANSMISSION OF ISLAMIC LEARNING, ACCORDING TO SAKHAWI'S ACCOUNT.</p>
16:32	<p>VOICE OF SAKHAWI: <i>"She taught hadith for a long time, and many scholars heard it from her. Personally, everything I have learned from her teachers, I learned through her. She performed the pilgrimage thirteen times, often staying for months to study and teach in Mecca and Medina."</i></p>
16:56	<p>HOST: THIS RECORD OF UMM HANI'S LIFE ALSO OFFERS A WINDOW INTO HER FAMILY'S FINANCES. WHEN HER GRANDFATHER DIED, HER HUSBAND CLAIMED THE INHERITANCE AND USED IT FREELY. BUT AFTER HER HUSBAND DIED, SHE INHERITED IT ALL. WITH THE MONEY, SHE BOUGHT A GREAT WORKSHOP FAMOUS FOR ITS ENORMOUS SIZE AND MANY SPINNING WHEELS.</p> <p>UNDERSTANDING UMM HAMI'S INVOLVEMENT IN THE MARKETPLACE, HER</p>

	<p>MOBILITY AND HER CONTRIBUTION TO ISLAMIC SCHOLARSHIP, GIVES HISTORIANS A VIVID PICTURE OF THE INNER WORKINGS OF AN UPPER CLASS FAMILY IN MEDIEVAL CAIRO. HER LIFE STORY ALSO PROVIDES EVIDENCE OF HOW CLOSE FAMILY TIES COULD OFFER SECURITY TO THE AGING, IN ISLAMIC COMMUNITIES OF THE TIME.</p>
17:18	<p>VOICE OF SAKHAWI: <i>"As she grew older she lost her eyesight, but was patient. Then when she lost the use of her legs and became housebound, her Hanafi son looked after her until she died."</i></p>
17:38	<p>HOST: UNDERSTANDING UMM HAMI'S INVOLVEMENT IN THE MARKETPLACE, HER MOBILITY AND HER CONTRIBUTION TO ISLAMIC SCHOLARSHIP, GIVES HISTORIANS A VIVID PICTURE OF THE INNER WORKINGS OF AN UPPER CLASS FAMILY IN MEDIEVAL CAIRO. HER LIFE STORY ALSO PROVIDES EVIDENCE OF HOW CLOSE FAMILY TIES COULD OFFER SECURITY TO THE AGING, IN ISLAMIC COMMUNITIES OF THE TIME.</p>
18:03	<p>HOST: IT'S CLEAR THAT FAMILIES OFTEN FORM A BLUEPRINT FOR SOCIETY'S LARGE-SCALE INSTITUTIONS, AS WAS THE CASE WITH CONFUCIANISM IN IMPERIAL CHINA AND ISLAM IN WEST ASIA. BUT IN OTHER AREAS THE REVERSE IS TRUE. FAMILIES AND HOUSEHOLDS WERE GREATLY INFLUENCED BY THE WORLD OUTSIDE OF THEIR DOOR, AS POLITICAL AND ECONOMIC FORCES AFFECTED THEM OVER TIME.</p> <p>BY STUDYING EUROPEAN SOCIETIES OVER MANY CENTURIES, HISTORIANS HAVE DISCOVERED A VARIETY OF INFLUENCES THAT HAVE SHAPED AND RESHAPED FAMILY LIFE—EVERYTHING FROM STATE LEGAL CODES, TO CHURCH DOCTRINES, TO THE URBANIZATION OF SOCIETY ITSELF.</p>
18:41	<p>HOST: LEGAL DOCUMENTS FROM EARLY ROME REVEAL THAT ROLES WERE ASSIGNED TO FAMILY MEMBERS NOT JUST BY SOCIAL CONVENTION, BUT BY LAW. THESE LAWS DICTATED A GREAT DEAL OF WHAT WENT ON INSIDE OF HOUSEHOLDS—DOWN TO THE MOST INTIMATE DETAILS OF LIFE.</p> <p>ROMAN FAMILIES WERE SOLIDLY PATRIARCHAL. THE FATHER (OR <i>PATER</i>) WAS HEAD OF THE FAMILY AND HAD ABSOLUTE POWER OVER SLAVES, SONS AND WOMEN, EVEN DOWN TO THE RIGHT OF LIFE AND DEATH.</p>
19:08	<p>HOST: BUT AS HISTORIANS TRACE ROMAN LAWS OVER TIME, THEY DISCOVER CHANGING ATTITUDES TOWARDS MARRIAGE AND THE FAMILY. BY THE SECOND CENTURY CE, NEW LAWS HAD PLACED LIMITS ON MALE POWER IN MARRIAGE AND RECOGNIZED THE MATURITY OF BOTH PARTIES, AND THEIR RESPECTIVE PROPERTY RIGHTS.</p> <p>IT <i>HAD</i> BEEN CUSTOMARY FOR THE BRIDE TO BRING A DOWRY TO THE MARRIAGE, BUT BY THIS TIME, THE GROOM WAS EXPECTED TO BRING A WEDDING GIFT OF HIS OWN CALLED A <i>BRIDEWEALTH</i>. IF THE COUPLE DIVORCED, THE WIFE COULD RECLAIM ALL OF THE PROPERTY SHE BROUGHT INTO THE MARRIAGE, INCLUDING THE <i>BRIDEWEALTH</i>.</p>

19:43	<p>HOST: WITH THE RISE OF CHRISTIANITY IN THE LATE ROMAN EMPIRE, RELIGION REINFORCED THE PATRIARCHAL TRADITIONS OF THE PAST BY GIVING THESE CULTURAL TRADITIONS RELIGIOUS AUTHORITY. CHURCH TEACHINGS BEGAN TO RE-SHAPE THE FAMILY IN EUROPEAN SOCIETIES, AS CHURCH LAWS REPLACED GREEK AND ROMAN LAWS AS THE MOST INFLUENTIAL FORCE ON FAMILY LIFE.</p> <p>BY THE TIME OF EUROPE'S MEDIEVAL ERA, THE ROMAN CATHOLIC CHURCH'S ROLE IN DEFINING FAMILY LIFE HAD FURTHER EVOLVED. IT NOW EXTENDED WELL BEYOND ITS CONTROL OF MARRIAGE, WHICH HAD OFFICIALLY BECOME A SACRAMENT IN 1215. THE CHURCH BEGAN TO ASSUME RESPONSIBILITY FOR STANDARDS AND EXPECTATIONS IN THE MOST PERSONAL ASPECTS OF FAMILY LIFE.</p>
20:29	<p>JERRY BENTLEY: The church began to tighten its control over the family lives of Christians in the 12th to 13th centuries. It instituted mechanisms that enabled it to peer closely into the lives of individuals.</p> <p>So for example, quite apart from standing in front of a priest in order to be married, individuals had to confess their sins to a priest who'd prescribe penance. And this mechanism allowed the church to exercise much more direct control over the individual lives of Christians.</p>
21:08	<p>HOST: MEDIEVAL HOUSEHOLDS SOMETIMES WERE CENTERS OF ECONOMIC ACTIVITY AND THEY RARELY GUARANTEED THE PLEASANTRIES THAT LATER BECAME ASSOCIATED.</p>
21:18	<p>JERRY BENTLEY: Even peasants who were relatively prosperous some times lived in households that were pretty unpleasant. So the Dutch scholar Erasmus for example, mentioned households in which a whole family lived in a single room, slept in a single bed above the chickens and the cows and the straw and the hay.</p>
21:41	<p>HOST: EVEN THOUGH THE ROMAN CATHOLIC CHURCH OFFICIALLY DEFINED THE PARAMETERS OF MARRIAGE AND FAMILY, THE SECULAR REALM HAS PROVIDED EVIDENCE OF HOW FAMILIES AND HOUSEHOLDS WERE SHAPED BY OTHER FACTORS. FOR INSTANCE, HISTORIANS HAVE LEARNED A GREAT DEAL ABOUT FAMILY LIFE IN MEDIEVAL ENGLAND FROM VILLAGE COURT ROLLS.</p>
21:59	<p>HOST: HISTORIANS ONCE ASSUMED THAT DURING EUROPE'S MEDIEVAL PERIOD, PARENTS FROM ALL SOCIAL CLASSES VIEWED THEIR CHILDREN AS SMALL ADULTS, WITH NO OFFICIAL TIME OF CHILDHOOD. INDEED, MANY CHILDREN WERE SENT OUT TO WORK BY ABOUT AGE TEN.</p> <p>BUT RECENT SCHOLARSHIP HAS BEGUN TO QUESTION SOME LONG-HELD ASSUMPTIONS ABOUT THE TREATMENT OF CHILDREN. INTERPRETATIONS HAVE CHANGED OVER TIME, INFLUENCED BY THE KINDS OF SOURCES HISTORIANS USE. THERE IS NOW PLENTIFUL EVIDENCE FROM MEDICAL TEXTS, ART AND LITERATURE THAT THE MEDIEVAL PERIOD WAS A TIME WHEN SOME CHILDREN ENJOYED A GREAT DEAL OF PARENTAL AFFECTION.</p>
22:47	<p>HOST: WITH THE GROWING AFFLUENCE OF CITIES, MORE UPPER CLASS PARENTS KEPT FAMILY ARCHIVES, AND THESE RECORDS HAVE GIVEN HISTORIANS VIVID DETAILS OF THE JOYS PARENTS SHARED WITH THEIR CHILDREN.</p>

22:52	<p>HOST: BY THE 13TH CENTURY, CHANGES IN THE ECONOMIC LIFE OF COMMUNITIES IN MEDIEVAL AND RENAISSANCE EUROPE HAD GREATLY AFFECTED FAMILY LIFE. WITH THE RISE OF CAPITALISM, AND THE INCREASED USE OF CASH AND CONTRACTS, HOUSEHOLDS AND THEIR IMMEDIATE COMMUNITIES WERE NO LONGER THE HUB OF ECONOMIC ACTIVITIES.</p>
23:11	<p>JERRY BENTLEY: As urban communities expanded more families began to live in cities rather than rural peasant households. So this meant that families had to rely much more heavily on local markets and even women and children began to play active roles in the urban economy.</p>
23:29	<p>HOST: JUST AS THE EARLY CHRISTIAN CHURCH INFLUENCED FAMILY LIFE IN THE MEDIEVAL PERIOD, THE PROTESTANT REFORMATION HAD A PROFOUND IMPACT ON FAMILY LIFE IN 16TH CENTURY EUROPE. MARTIN LUTHER AND OTHER REFORMERS PROMOTED THE IDEA OF THE HOME AS THE CRADLE OF CITIZENSHIP. A MAN WAS TO PROVIDE FOR HIS WIFE AND CHILDREN, AND RULE OVER HIS FAMILY WITH "A FIRM BUT JUST HAND." A WIFE WAS THE "MOTHER OF THE HOUSE," A POSITION OF HIGH AUTHORITY AND EQUAL RESPECT. BUT REFORMERS VALUED CHILDREN ABOVE ALL, AND THEIR TEACHINGS HELPED ELEVATE THE CONDITIONS OF CHILDREN THROUGHOUT EUROPE IN WAYS THAT ARE STILL FELT TODAY.</p>
24:06	<p>HOST: STUDYING THE HISTORY OF FAMILIES PRESENTS A HOST OF CHALLENGES. SOURCE MATERIAL ITSELF CAN BE ELUSIVE. RESEARCHERS ARE NOW BEGINNING TO UNEARTH FRESH EVIDENCE FROM SOURCES THAT REVEAL <i>PERSONAL</i> ACCOUNTS OF FAMILY LIFE, NOT JUST SOCIETY'S IDEALS. BUT HOW RELIABLE ARE THOSE SOURCES?</p>
24:27	<p>JERRY BENTLEY: History is a constantly changing field of study. And since family life has only become a focus of historical study fairly recently, family history is even more in flux than most other fields of historical inquiry.</p> <p>So, there are some historians who believe, for example, that families have treated their children basically the same way throughout the ages. That parents always love their children and indulge them until they join the adult world.</p> <p>Meanwhile, however, another school of historians has argued that European childhood underwent dramatic change over time, that pre-modern children basically were miniature adults, whose parents treated them as adults and made no effort to shield them from all of the difficulties and even the horrors of adult life.</p> <p>According to this view, it was only in the 17th, maybe 18th century that society began to recognize childhood as a distinctive stage of an individual's development and began to nurture children with an eye toward fostering their development into healthy and happy adults.</p>
25:37	<p>HOST: EVEN WITH THE CHALLENGING NATURE OF RECONSTRUCTING RELATIONSHIPS FROM SO LONG AGO, HISTORIANS DO AGREE ON MANY OF THE CRITICAL BUILDING BLOCKS:</p> <p>SIGNIFICANT CHANGES IN WORLD HISTORY WERE OFTEN MADE AT THE LEVEL OF</p>

	FAMILY AND HOUSEHOLD. FAMILY LIFE LEAVES A DISTINCTIVE AND LASTING IMPRINT ON EVERY INDIVIDUAL. IT FORMS PEOPLES' CULTURAL EXPECTATIONS, AND SHAPES THEIR UNDERSTANDING OF THE WORLD AT LARGE.
26:02	HOST: INTERPRETING THIS MOST INTIMATE ASPECT OF HUMAN IDENTITY, ACROSS CULTURES AND OVER TIME, PRESENTS A COMPLEX TASK. BUT INTIMATE FAMILY AND HOUSEHOLD HISTORIES PROVE JUST AS VITAL TO THE UNDERSTANDING OF THE PAST AS THE DEEDS OF FAMOUS MEN AND WOMEN. THEY EXPLORE HUMANITY'S COMMON BONDS AND SHED LIGHT ON ITS DAZZLING VARIETY. WHAT COULD BE MORE ESSENTIAL, OR MORE UNIVERSAL?
26:57	WEB TAG
26:58	PROGRAM CREDITS
27:33	SPECIAL THANKS
27:48	OPB LOGO
27:55	ANNENBERG LOGO
28:10	1-800 ORDER TAG
28:25	END