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This information page provides an overview of work with kinship carers in England, and outlines the five main ways in which arrangements are made and monitored:

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Kinship care in  
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England through the  
changing  
relationships that  
made up the nature of  
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There are many  
different views as to  
how the family  
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or other family  
members. Some  
kinship carers look  
after children on an  
informal basis,  
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family and friends  
carer if you're a  
grandparent, aunt,  
uncle, brother, sister  
or family friend  
looking after a child  
who can't be cared

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family life a key area  
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sources, areas of  
interest and

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family life from the  
late medieval period  
to the beginnings of  
industrialisation.

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England 1450-1800 :  
Will Coster ...

Kinship: Kinship can  
be understood as  
blood relationship.

Characteristics of  
Family and Kinship.

Scope: Family: The  
scope of the family is  
much restrictive.

Kinship: The scope of



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England is not. This  
can have a very large  
scope even capturing  
one's clan.

Residence: Family:

Family shares a  
common residence.

Kinship: Kinship may  
not always share a  
common residence.

Genetic Origins:

Family: Family has  
definite genetic  
origins.

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Difference Between  
Family and Kinship |

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England, 1450-1800.  
Coster, Will, 1963-  
author. There are  
many different views  
as to how the family  
evolved in early  
modern England. This  
book offers a

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synthesis of the  
various arguments  
and provides answers  
to the questions they  
raise. Paperback,  
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guides the reader  
through the changing  
relationships that  
made up the nature of

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family life from the late medieval period to the beginnings of industrialisation. It gives a clear introduction to many of the intriguing areas of interest that this field of history has opened up, including childhood, youth, marriage, sexuality and death. This book introduces the

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elements that made up family life at different stages of its development, from creation to dissolution, and traces the degree to which family life in England changed throughout the early modern period. It also provides a valuable synthesis of the debates and research



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on the history of the family, highlighting the different ways historians have investigated the topic in the past. This new edition has been fully updated to incorporate the latest research on urban communities, emotions and interactions between the family and the

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parish, town and  
state. Supported by a  
range of compelling  
primary source  
documents, a  
glossary of terms, a  
chronology and a  
who's who of key  
characters, this is an  
essential resource for  
any student of the  
history of the family.

While historians have

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England 1450-1800 made the history of family life a key area of scholarly study, the diversity of methods, sources, areas of interest and conclusions this has produced, have made it one of the most difficult for readers to approach. Family & Kinship in England 1450-1800 guides the reader through the

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historians to describe  
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Contemporary  
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stimulates interest in  
a fascinating topic  
and allows readers to  
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interests in the history  
of family life in the  
past.

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Eighteenth-Century  
England illustrates the  
two major changes  
that the European  
family has undergone  
in the thousand years

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Moralists, historians,  
and people interested  
in this type of writing  
will find the book  
invaluable.

This 2001 book  
concerns the history  
of the family in  
eighteenth-century  
England. Naomi  
Tadmor provides an  
interpretation of  
concepts of

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household, family and kinship starting from her analysis of contemporary language (in the diaries of Thomas Turner; in conduct treatises by Samuel Richardson and Eliza Haywood; in three novels, Richardson's Pamela and Clarissa and Haywood's The History of Miss Betsy

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Thoughtless and a variety of other sources). Naomi Tadmor emphasises the importance of the household in constructing notions of the family in the eighteenth century. She uncovers a vibrant language of kinship which recasts our understanding of kinship ties in the



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England. She also  
shows how strong ties  
of 'friendship' formed  
vital social, economic  
and political networks  
among kin and non-  
kin. Family and  
Friends in Eighteenth-  
Century England  
makes a substantial  
contribution to  
eighteenth-century  
history, and will be of  
value to all historians

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and literary scholars  
of the period.

Despite the  
importance of the  
subject to  
contemporaries, this  
is the first monograph  
to look at the  
institution of  
godparenthood in  
early modern English  
society. Utilising a  
wealth of hitherto

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largely neglected  
primary source data,  
this work explores  
godparenthood, using  
it as a framework to  
illuminate wider  
issues of spiritual  
kinship and  
theological change. It  
has become  
increasingly common  
for general studies of  
family and religious  
life in pre-industrial

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England to make  
reference to the  
spiritual kinship  
evident in the  
institution of  
godparenthood.

However, although  
there have been a  
number of important  
studies of the impact  
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the first detailed  
monograph devoted

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to the subject in early modern England. This study is possible due to the survival, contrary to many expectations, of relatively large numbers of parish registers that recorded the identities of godparents in the sixteenth and seventeenth centuries. By utilising

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this hitherto largely neglected data, in conjunction with evidence gleaned from over 20,000 Wills and numerous other biographical, legal and theological sources, Coster has been able to explore fully the institution of godparenthood and the role it played in society. This book

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takes the opportunity to study an institution which interacted with a range of social and cultural factors, and to assess the nature of these elements within early modern English society. It also allows the findings of such an investigation to be compared with the assumptions that have been made

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about the fortunes of  
the institution in the  
context of a changing  
European society.

The recent  
historiography of  
religion in this period  
has focused attention  
on popular elements  
of religious practice,  
and stressed the  
conservatism of a  
society faced with  
dramatic theological



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and ritual change. In this context a study of godparenthood can make a contribution to understanding how religious change occurred and the ways in which popular religious practice was affected.

This book explores the ways that families were formed and re-

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formed, and held together and fractured, in Britain from the sixteenth to twentieth century. The chapters build upon the argument, developed in the 1990s and 2000s, that the nuclear family form, the bedrock of understandings of the structure and function of family and kinship

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units, provides a  
wholly inadequate  
lens through which to  
view the British family.

Instead the volume's  
contributors point to  
families and  
households with  
porous boundaries,  
an endless capacity to  
reconstitute  
themselves, and an  
essential fluidity to  
both the form of

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families, and the  
family and kinship  
relationships that  
stood in the

background. This  
book offers a re-  
reading, and  
reconsideration of the  
existing pillars of  
family history in  
Britain. It examines  
areas such as:  
Scottish kinship  
patterns, work

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patterns of kin in Post Office families, stepfamily relations, the role of family in managing lunatic patients, and the fluidity associated with a range of professional families in the nineteenth century. Chapter 8 of this book is available open access under a CC BY 4.0 license at

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Instead of seeing the family as a 'monolithic' entity, as though separate from its surroundings, this new approach draws attention to assemblages of various types that in different constellations and through different

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transactions relate  
people to each other  
as families and kin.

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Kinship is a study of  
one monumental  
tomb type in Northern  
Europe, traced from  
the thirteenth through  
the fifteenth centuries.  
This is the first  
extensive treatment  
that recognizes the

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kinship tomb for what it is, rather than compounding it with its celebrated counterpart, the ceremonial tomb, where the final rites or funeral procession of the deceased are represented. The unique characteristic of a tomb of kinship is that it includes a figurative



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representation of a family tree. This book establishes the kinship tomb as an important Northern European iconographical type, equal in interest to the ceremonial tomb as a manifestation of the mentality of the late Middle Ages. It traces the development of the type from its

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inception in France  
and diffusion in the  
Low Countries and  
England until its  
vulgarization in  
prefabricated  
tombstones and  
alabaster tombs in the  
fifteenth century. The  
study demonstrates  
that after being  
imported into England  
in the late thirteenth  
century, the kinship

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tomb became a vehicle for Edward III's assertion of his claim to the French throne and, inspired by the king and court, the preferred type of the fourteenth-century English baron. Limited to the princes and knights and their ladies in the thirteenth century, the tomb was adopted by the minor

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Gentry and the middle  
class by the late  
fourteenth century,  
with a corresponding  
change from an  
extended family  
program to one  
confined to the  
nuclear family. Gothic  
Tombs of Kinship  
identifies a  
representative  
number of kinship  
tombs from the period

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England 1450-1600 that marked their apogee, deciphers their programs, and places them in their cultural context.

First published in 1999, this work draws together a multi-national collection of papers, and aims to stimulate the development of policy

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England practice in this  
often neglected area.  
It aims to offer  
examples of good  
social work practice,  
informed by relevant  
theoretical insights; to  
give a voice to kinship  
foster carers and  
young people so that  
practice can be  
informed by an  
understanding of their  
experience; to share

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the results of current research; to highlight issues for policy makers; and to place the issues in the wider international context of developing social policy, ideology and social change. There are contributions from the UK, Poland, the Netherlands, Belgium, Ireland, the US and New Zealand.

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