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Introduction

Family education is a general name for the processes of influencing children by parents and other family members in order to achieve the desired results. Social, family and school education is carried out in an indissoluble unity. The problems of family education in the part where they come into contact with the school are studied by general pedagogy, in other aspects - social. The family is a social institution that comes into contact with, or one might say intersects with a number of social institutions involved in the further socialization of children.

The determining role of the family is due to its profound influence on the entire complex of physical and spiritual life of the person growing in it. The family for the child is both a living environment and an educational environment. The influence of the family, especially in the initial period of a child's life, far exceeds other educational influences. According to research, the family here reflects both the school and the media, social organizations, work collectives, friends, the influence of literature and art. The better the family and the better it influences the upbringing, the higher the results of physical, moral labor education of the individual. With rare exceptions, the role of the family in the formation of the personality is determined by dependence - what kind of family, such is the person who grew up in it. However, as they grow older, the functions of the family begin to be redistributed between educational, educational, informal organizations. Socialization of the emerging personality takes place.

Socialization factors can be relationships in the family, kindergarten, school, work collective, university, friendly companies, as well as acquaintances and unfamiliar people, books, films, television and radio broadcasts, etc. The social environment is: family, school, informal associations, production teams, etc.

In the process of socialization, people learn how to behave, react emotionally to various situations, experience and manifest various feelings, how to cognize the natural and social world around them, how to organize their life, what moral and ethical orientations

to adhere to, how to effectively participate in interpersonal communication and joint activities.

Chapter I. The role of the family in human life

The family is a special kind of collective that plays the main role in education, long-term and essential role. Anxious mothers often grow

anxious children; ambitious parents often suppress their children in such a way that this leads to the appearance of an inferiority complex in them; an unrestrained father who loses his temper for the slightest reason, often, without knowing it, forms a similar type of behavior in his children, etc. In connection with the special educational role of the family, the question arises of how to do so in order to maximize the positive and minimize the negative influences of the family on the upbringing of the child. To do this, it is necessary to accurately determine the intrafamily socio-psychological factors that have educational value.

The main thing in the upbringing of a little person is the achievement of spiritual unity, a moral connection between parents and a child. In no case should parents let the upbringing process take its course even at an older age, leaving the grown-up child alone with himself. It is in the family that the child receives the first life experience, makes the first observations and learns how to behave in various situations. It is very important that what we teach a child is supported by concrete examples, so that he sees that in adults, theory does not diverge from practice. Each of the parents sees in their children their continuation, the realization of certain attitudes or ideals. And it is very difficult to deviate from them. A conflict situation between parents - different approaches to raising children.

In communication between adults and children, the principles of communication are developed. Adopting a child, i.e. the child is accepted as he is. Empathy - an adult looks at problems through the eyes of a child, accepts his position. Parents can love a child not for something, despite the fact that he is ugly, not smart, neighbors complain about him. The child is accepted as he is.

Perhaps the parents love him when the child meets their expectations, when he studies well and behaves. but if the child does not satisfy those needs, then the child is, as it were, rejected, the attitude changes for the worse. This brings significant difficulties, the child is not confident in the parents, he does not feel the emotional security that should

be from the very infancy. The child may not be accepted by the parents at all. They are indifferent to him and may even be rejected by them. But it may be that in a prosperous family, parents do not necessarily realize this. But there are purely subconscious moments.

In every family, a definite system of upbringing is objectively formed, which is far from always conscious of it. This refers to the understanding of the goals of upbringing, and the formulation of its tasks, and more or less purposeful application of methods and techniques of upbringing, taking into account what can and cannot be allowed in relation to the child. 4 tactics of upbringing in the family can be distinguished and 4 types of family relationships that correspond to them, which are both a prerequisite and a result of their occurrence: diktat, guardianship, "non-interference" and cooperation. Diktat in the family is manifested in the systematic behavior of some members of the family of initiative and self-esteem in other members. Parents, of course, can and should make demands on their child, based on the goals of upbringing, moral norms, specific situations in which it is necessary to make pedagogically and morally justified decisions. However, those of them who prefer order and violence to all kinds of influence are faced with the resistance of the child, who responds to pressure, coercion, threats with their countermeasures: hypocrisy, deception, outbursts of rudeness, and sometimes outright hatred. But even if the resistance is broken, along with it many valuable personality traits are broken: independence, self-esteem, initiative, faith in oneself and in one's own capabilities. Reckless authoritarianism of parents, ignorance of the interests and opinions of the child, systematic deprivation of his right to vote in solving issues related to him - all this is a guarantee of serious failures in the formation of his personality.

The system of interpersonal relations in the family, based on the recognition of the possibility and even expediency of the independent existence of adults from children, can be generated by the tactics of "non-interference". At the same time, it is assumed that two worlds can coexist: adults and children, and neither one nor the other should cross the line outlined in this way. Most often, this type of relationship is based on the passivity of parents as educators.

Cooperation as a type of family relationship presupposes the mediation of interpersonal relationships in the family by the common goals and objectives of joint activity, its organization and high moral values. It is in this situation that the child's egoistic individualism is overcome. The family, where the leading type of relationship is cooperation, acquires a special quality, becomes a group of a high level of development - a team.

Chapter II. The relationship of the family with other social institutions and organizations

1. Family and school

As we said above, the social environment plays a huge role in the development of personality. School, family, informal associations, interest clubs, sports clubs, communication in the yard - all this affects the formation of the personality, its future destiny.

Socialization is the process and result of the inclusion of an individual in social relations. It is carried out by the individual assimilating social experience and reproducing it in his activities. In the process of socialization, the individual becomes a person and acquires the knowledge, skills, and abilities necessary for life among people, i.e. the ability to communicate and interact with other people.

The factors of socialization are: purposeful upbringing, training and casual social influences in activities and communication. Education and training is a specially organized activity with the aim of transferring social experience to an individual (child) and forming in him certain socially desirable stereotypes of behavior, qualities and personality traits. The social environment influences the child not passively accepting various influences, but gradually moving from the position of the object of social influence to the position of an active subject. The child is active because he has needs, and if education takes these needs into account, then this will contribute to the development of the child's activity.

In the process of socialization, the individual is included in social relations in the surrounding social environment, and due to this, a change in his psyche can occur. It is known that humans have mental processes that differ from mental processes in animals.

The development of the psyche includes spontaneous maturational processes and social development. However, a personality in the process of its existence can be included in a variety of social relations, the regulators of which can contradict each other. So, for example, the values "instilled" in a child at school may differ significantly from those adopted in his company in the yard, etc. A person may have several reference groups, and if the values adopted in these groups are very different, then this leads to

intrapersonal conflict. In the case when in the system of reference groups, i.e. in the living space of a person, there are no deep and serious contradictions, then there may, nevertheless, be separate, contradictory rules or any situational provisions. This does not lead to an intrapersonal conflict, but it can cause a person to think, "worry," reflect on some of his personal problems. Such an experience can also lead to the development of personality, since it can significantly change a person's entire life, but this will no longer be called socialization. There is a comprehensive impact and influence on the student of the surrounding social environment. Under her influence, he develops new qualities and values in himself. For example, a student living in an informal organization with a low level of morality will have spiritual values significantly different from a student who is busy reading books and visiting museums. The school makes a significant contribution to the formation of moral values, and as you know, in the school there are quite often teachers who "discourage" the students' desire for further education, so one cannot speak of its unequivocal role in the child's life. Also, the family in which the student is brought up may be prosperous, or not prosperous, i.e. drinking parents, frequent conflicts, low morality.

Socialization is a multifaceted process of assimilation by a person of the experience of social life, his transformation from a natural being into a public one. As a result of socialization, a person learns stereotypes of behavior, norms and value orientations of the social environment in which he functions. Socialization can be viewed as a threefold process of adaptation, personality development and the rejection of naive children's ideas. The leading phenomena of socialization include the assimilation of stereotypes of behavior, existing social norms, customs, interests, value orientations, etc. Behavioral stereotypes are formed by signal inheritance, i.e. through imitation of adults in early childhood. They are very stable and can be the basis of mental incompatibility.

In the process of socialization, people learn how to behave, react emotionally to various situations, experience and manifest various feelings, how to learn about the natural and social world around them, how to organize their life, what moral and ethical orientations to adhere to, how to effectively participate in interpersonal communication and joint activities.

The social environment contributes to the assimilation of social social norms and cultural values, and the basic basis is the family, where the foundation of the personality is laid, the further construction of which is then carried out by the school. The existing system was aimed at educating the individual as a "screw" of the state machine. Preschool institutions, public education, and other social institutions of upbringing worked for this. The family was required to help other social institutions to solve this problem. To a large

extent, this approach explains the idea, which is still encountered in the press, that family education will become a thing of the past as social forms of education develop.

Currently, in connection with the rapid processes of the disintegration of the state and changes in methodological approaches to the formation of the personality, an intensive search is underway for ways to increase the role of the family in the social upbringing of children and schoolchildren, and, first of all, this search is carried out in a new promising direction of pedagogical science - social pedagogy. The main methodological principle of social pedagogy: the family is the basic unit of society, carrying out the basic socialization of children by strengthening all its main functions, and primarily educational, recreational, communicative, regulatory, felicitological, etc. This implies a sharp increase in attention to the family on the part of all social institutions of education, and primarily schools, by changing the relationship between them, the content and forms of work. Being a cell of society, necessary for the preservation and reproduction of the structures and relations existing in society, the abilities of a person, the family is at the same time the main condition for the realization of the inclinations and abilities of a person, for introducing him to culture. This means that new approaches are needed in organizing work with it on the part of all social institutions, and first of all schools.

The advanced school has always looked for effective ways to increase the influence on the family in order to realize all the inclinations and abilities of the individual. It was dominated by the understanding that a normal family in its educational capabilities always surpasses any social institution, because it is not able to compete with the family either in the transmission of social information, or in the development of a person's intellectual and emotional abilities.

In the relationship between the school and the family, there is a tendency on the part of the school to interconnect with the environment, its "expansion" through the society, the microdistrict into the family. The school thus becomes an open socio-pedagogical system.

2. Family and informal associations

There is a way to define a community through its place in the social structure. As for the "System", its typical representative is in the interval between the positions of the social structure.

Informals say that in "System" you don't approach anyone, the same intermediate considers himself an artist, is known among friends as an artist, but works in a boiler

room as a fireman; poet (janitor), philosopher (vagrant without a fixed abode). In informals, they are the majority. Status in one's own eyes does not coincide with status in the eyes of society. The accepted norms and values are different from those prescribed by society. As a result, the system that unites such people turns out to be a community located in the intervals of the social structure, outside of it. Let us quote Madison, already mentioned, since he himself took on the role of a hippian historiographer and theorist: "Hippism, he declares, does not enter into a relationship with the constitution, his uncontrollable possessions begin where there is no trace of state borders. where the fire of creative independence burns. " Without exception, all "people" insist on their non-belonging to society, or otherwise - independence. This is an important feature of "Systemic" self-awareness. Where and why do the "dropped out" people appear? There are two directions here. First: in this fallen out, indefinite, "suspended" state, a person finds himself in the period of transition from the position of one to the position of another social structure. Then, as a rule, he finds his permanent place, acquires a permanent status, enters society and leaves the sphere of counterculture. Such reasoning is at the heart of the concepts of W. Turner, T. Parsons, L. Foyer.

According to Parson, for example, the reason for the protest of young people and their opposition to the adult world is "impatience" to take the place of fathers in the social structure. And they remain busy for some time. But the matter ends with the rubbing of the new generation into the same structure and, consequently, its reproduction. The second direction explains the appearance of dropped out people by shifts in society itself. For M. Mead, it looks like this: "Young people come, growing up, no longer into the world for which they were trained in the process of socialization. The experience of the elders is not suitable. Young people were prepared to take some positions in the social structure, but the structure is already different, those positions it doesn't. " The new generation is stepping into the void. They do not leave the existing social structure, but the structure itself escapes from under their feet. This is where the rapid growth of youth communities begins, repulsing the adult world, their unnecessary experience. And the result of being in the bosom of counter-culture is already different here: not incorporation into the old structure, but the construction of a new one. In the sphere of values, a change in the cultural paradigm: the values of the counter-culture "emerge" and form the basis for the organization of a "large" society. And the old values descend into the underground world of counter-cultures. In fact, these two directions do not reject each other, but complement each other. We are talking simply about different periods in the life of society, or its different states. In stable periods and in traditional societies, people who have dropped out are really those who, at the moment, but temporarily, are in the process of transition. In the end, they enter society, get jobs there, acquire status.

During periods of change, significant strata become to some extent dropped out. Sometimes it hurts almost everyone. Not everyone goes hippie, but many go through a countercultural state. No "System" can cover everything without a trace. Inevitably, something falls out of it. These are the remnants of the old myths, the sprouts of the new, information that penetrates from strangers and does not fit into the main myth. All this settles in the sphere of external culture. Uncertainty and self-organization: and so, "System" is an example of a community where those who have dropped out of the social structure flock. These people do not have a definite position, a strong position - their status is uncertain. The state of uncertainty plays a special role in self-organization processes. The sphere of uncertainty is those social voids where we can observe the processes of the emergence of community structures, the transformation of a structureless state into a structural state, i.e. self-organization. So, those young people and adolescents who are not understood in their families, are deprived of the attention of their parents, who constantly run up against a wall of disapproval and harsh condemnation of life choices and positions, fall into informal associations, or, if I may put it this way, flock. Based on the foregoing, we can draw the following conclusion that children who are not satisfied with family life, deprived of warmth and attention, go through their socialization not in organizations such as schools, institutes, sports clubs, interest clubs, but in informal organizations, which, as a rule, are quite antisocial and cause significant harm to the child's psyche.

3 family and religion

Practically everything that a person receives for his further independent life, he receives in the family. All traditions and spiritual values are instilled in a person by his family. It would be interesting to find out how our Christian ancestors understood family and marriage. The Christian understanding of sexuality, marriage and the family was largely influenced by the Old Testament concept of marriage as an institution designed primarily for procreation, and not for the personal happiness of partners. Until the very period of the Reformation, the patriarchal structure of the family was preserved and defended against the attacks of sectarian groups. Despite this, Christian ideas were fundamentally different from those of the Old Testament. The transformation of the previous ideas about the family in the New Testament was due to the fact that Christianity, along with the Jewish tradition, contains elements of the Hellenistic worldview, in which sexual love and harmony play an important role. The classical understanding of love, expressed in the Platonic concept of eros, is opposed in Christianity to its biblical, Jewish understanding. Although erotic love was often understood primarily as sexual attraction and passion, in

the classical religious and philosophical sense it was interpreted as an idealistic drive to ascend to higher intellectual and spiritual values. The Christian concept of love considered the perfect and unlimited love of God as an example of human reciprocity and self-giving. In general, love is seen as the highest value and virtue.

Thus, Christianity gravitates towards the spiritualization of marriage and the family, towards an in-depth interpretation of personal relations between spouses, between parents and children. Marriage can be called a kind of the closest fellowship of believers.

Conclusion

It is in the family that the foundations of human morality are laid, norms of behavior are formed, the inner world and individual qualities of a person are revealed. The family contributes not only to the formation of the personality, but also to the self-affirmation of a person, stimulates his social, creative activity, and reveals his individuality. It so happened that with the development of civilization, the family shifted some of its concerns to other social institutions and organizations, thus the parents got more free time, and the children a broader opportunity for socialization in society.

The interconnection of the family and other social institutions is manifested from the very moment of the child's birth, and the more established this connection, the easier it is for the child to go through all the stages of becoming a full-fledged personality. The social environment contributes to the assimilation of social norms and cultural values, and the basic basis is the family, where the foundation of the personality is laid, the further construction of which is then carried out by the school, then the next educational institution, then the work collective, etc.

To determine the role of the influence of these institutions on the family, the methods of approach

work with the family, and also determined the role of the influence of the family on the further successful formation of the personality and its socialization. The child, as I have already said more than once, begins his socialization in the family, but the family is faced with the need to communicate with hospitals, schools, child care facilities, schools, labor collectives, sports sections, cultural institutions, government departments, informal associations, church, friends and many other organizations, it is in the interaction of all these organizations and institutions that the formation of a young personality takes place, and the better the relationship between the family and these organizations is, the

more socialized, more successful personality grows.

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