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FAMILY EDUCATION IN MODERN LIFE-DEVELOPMENT STRATEGIES

The crisis of a family education in modern societies, which, according to its definition are the risk societies, is caused not only by lagging of its practice from the accelerated pace of modern societies modernization and changes in the organization of family life, but also by the decline of the culture of life development and pedagogical culture of wider population stratum. The changes taking place in modern families, hasty conclusions about the replacement of traditional family with its new forms, had a negative influence on the state and efficiency of family education, which has always been and remains the resource for stabilizing public life. This crisis is largely symptomatic. First of all, it points to the social, cultural and psychological traumas which occur due to the accelerating pace of globalization.

Keywords: family education, personality, crisis, family counselling.

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РОДИННЕ ВИХОВАННЯ У СУЧАСНИХ СТРАТЕГІЯХ ЖИТТЄТВОРЧОСТІ

Криза родинного виховання у сучасних суспільствах, які за своїм визначенням є суспільствами ризику, обумовлена не тільки відставанням практик від прискорених темпів модернізації сучасних суспільств і змін в організації родинного життя, а й занепадом культури життєтворчості і педагогічної культури широких верств населення. Зміни, що відбуваються у сучасних родинах, поспішні висновки щодо заміни традиційної родини її новими формами, негативно вплинули на стан та ефективність родинного виховання, яке завжди було і залишається ресурсом стабілізації суспільного життя. Ця криза багато у чому є симптоматичною. Передусім вона вказує на соціальні, культурні та психологічні травми, які виникають від прискорення темпів глобалізації.

Ключові слова: родинне виховання, особистість, криза, сімейне консультування.

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СЕМЕЙНОЕ ВОСПИТАНИЕ В СОВРЕМЕННОЙ СТРАТЕГИИ ЖИЗНЕТВОРЧЕСТВА

Кризис семейного воспитания в современных обществах, которые по своему определению являются обществами риска, обусловлен не только отставанием

практик от ускоренных темпов модернизации современных обществ и изменений в организации семейной жизни, но и упадком культуры жизнотворчества и педагогической культуры широких слоев населения. Изменения, происходящие в современных семьях, успешные выводы относительно замены традиционной семьи новыми формами, негативно повлияли на состояние и эффективность семейного воспитания, которое всегда было и остается ресурсом стабилизации общественной жизни. Этот кризис во многом является симптоматичным. Прежде всего он указывает на социальные, культурные и психологические травмы, которые возникают от ускорения темпов глобализации.

Ключевые слова: семейное воспитание, личность, кризис, семейное консультирование.

Introduction. The educational guidance about omnipotence of education as a universal means of solving social, political, cultural, psychological and pedagogical problems prevails in conceptualizations of family education in various modifications. Absolutization of the content of this orientation leads to decontextualization of purposes, content and means of family education, deprives its existential rooting, transforms it into a utopian project, separated from the reality, which can cause additional structural and existential risks in modern societies.

The purposes of family education are determined both at the level of the social request, and based on family's prospects and possibilities. The presence of a strategic super-goal in the family education, that is the formation of a socially responsible, comprehensively and harmoniously developed personality, contributes to the continuous expansion of the horizons of family education and a range of its functional capabilities - from the spiritual and moral development of a child's personality to the affirmation of attitudes and practices of a healthy lifestyle.

The **aim** of the article is to investigate the aspects of family education in modern life-development strategies.

The analysis of the latest research works and publications suggests that a personality loses its existence in family relationships. The crisis of a family education in modern societies, which, according to its definition are the risk societies, is caused not only by lagging of its practice from the accelerated pace of modern societies modernization and changes in the organization of family life, but also by the decline of the culture of life development and pedagogical culture of wider population stratum. The changes taking place in modern families, hasty conclusions about the replacement of traditional family with its new forms, had a negative influence on the state and efficiency of family education, which has always been and remains the resource for stabilizing public life. This crisis is largely symptomatic. First of all, it points to the social, cultural and psychological traumas which occur due to the accelerating pace of globaliza-

tion and formation of the information society with the prospect of transforming it into the society of knowledge, representing a challenge for the family education.

Discussion. There are three basic trends in today's life-development strategies. The first one is oriented at consumer needs, needs for entertainment and illegibility of world outlook; the second one is orientation at post-material values, at humanistic ideal of harmonious and comprehensive personality development. The third trend is in conscientious restriction of life-development options.

In realities of a multicultural society there are bicultural families, where family education is carried out as an intercultural communication with its inherent risks and gaps of misunderstanding. At the same time, multiculturally-oriented family education lays a new model of life-development, which meets the challenges of globalization, namely: a large family living in a large, that is, global village. This model of life-development is subordinate to the ethnos of a large family.

A specific response to the crisis of family life in the modern world is the denial of a family as such and life-development beyond the family in its traditional sense (singles). This model of life-development can be considered as a specific kind of fragmentary social and ontological nihilism. One of the reasons for its appearance is the pathology of family education or family life of the owner of this ideological orientation.

There is a dialectical relationship between a social organization and the construction of a personal life experience as a complex sequence of interactions. Young people view their lives through a set of personal characteristics that intersect with their individual and family resources against the background of environmental constraints. What is considered to be an individual decision is viewed as being formed in a broad social context. As a result, the subjective life-development is not completely pre-supposed. It is not a free creation, either. It is recognized that opportunities for negotiation and innovation are more limited among those individuals who lack financial strength, education and complex social ties. However, young people are perceived as social subjects who, to some extent, have the potential to advance in their own lives and have abilities to motivate social changes.

There is no doubt that changes in socio-demographic and other macro-level conditions had a profound effect on young people's transition into adulthood [8].

There is some sense in thinking of a policy that maintains partnerships in general and tries to prevent many of the problems that lead to breaking the relationship. Common "micro sociological" family problems include alcohol-addiction or drug addiction, affairs, domestic violence, being unable to solve

family conflicts and poor communication skills. Thus, providing awareness, support for family counselling and access to workshops and seminars become of great importance and are described below in more detail.

Many forms of such work are offered: individual (Yu.Aloshyna, H.Burmenska, O.Kabanova, O.Liders), family (H.Varha, E.Eidemiller, V.Satir), group (O.Bodalov, O.Zakharov, A.Spivakovska, T.Yatsenko) as well as combined forms that combine simultaneous work with parents and children (N.Akkerman, H.Varha, O.Bodalov, A.Spivakovska, V.Stolin).

Family counselling is an effective means of family support. The counselling focuses on specific problems such as conflict between generations or marital relationships.

First of all, communication technologies can help family members who are physically remote keep in touch and get an effective relationship. Secondly, these technologies can produce a "virtual family", as well as privatize the impact on people and their families, even if they live in the same house. As a result, family relationships can suffer and disappear because of the lack of personal and social interaction [8].

Problems in married life are the most common reason for turning to a counsellor. Such problems include:

- 1) various conflicts, mutual dissatisfaction associated with the division of marital roles and responsibilities;
- 2) conflicts, problems, discontent between husband and wife, due to differences in views on family life and interpersonal relationships;
- 3) sexual problems, dissatisfaction of one of the spouses with others in this area, their mutual inability to establish normal sexual relations;
- 4) difficulties and conflicts in the relationship of a married couple with the parents of one of them or both (husband's and wife's parents);
- 5) an illness (either mental or physical) of one of the spouses, problems, difficulties caused by the necessity of family adaptation to the illness, a negative attitude to oneself and to the environment from the side of the sick person or members of his or her family;
- 6) problems of power and influence in marital relationships;
- 7) lack of warmth in the relationship between husband and wife, lack of intimacy and trust, communication problems [5, p.251].

Analyzing the list of reasons for turning to a counsellor we can assume that there are at least two ways of going to therapists. Either two spouses come together or one of them comes complaining about oneself or the partner. The latter variant is the most widespread.

There are a few advantages as well as difficulties in working with both spouses. Thus, interviewing both spouses is better for making diagnosis as it enables to see the problems and difficulties that are complained about

immediately; it is possible to appeal to the patterns of partners' relationships which become evident during partners' interaction during counselling sessions; the presence of both clients allows to use the whole range of special techniques and methods (a family sculpture, contract conclusion, etc.), the use of which is either impossible or complicated if only one spouse is present. When both a husband and a wife visit a counsellor it means that they are more motivated to work and that if there is a need it is possible to support a working motivation of one of them "at the expense of the other one"; counselling a married couple is often more effective as changes in relationships take place much faster and can be significant and stable. It is possible, of course, if both partners have serious intentions and desire to realize what is discussed and noted during consultations.

But, in addition to the advantages considered above, working with both spouses has a number of difficulties and disadvantages. At the early stages of the counselling process the presence of the second member of the couple in one way or another affects the course of the conversation (a husband and a wife can interrupt each other, exchange remarks and argue or, vice versa, they become untalkative, waiting for the other one to say something important), that is why a counsellor has to reorient the husband and the wife to work together, organize and direct the counselling process. Working with both members of the family is more effective in case if it doesn't touch upon serious personal problems of contradictions between the spouses, has a less profound, superficial character. It is also easier to work with one person than with both people, choosing the pace of work which is more suitable for the client.

When counselling a married couple, the main counsellor's task at the first meeting is to establish a contact with a client (clients) and to find out what the reason for his / her or their coming is. In order to avoid difficulties in putting forward the essence of the problem, a counsellor has to offer a man and a woman to speak in turns and to comment on the partner's words only after he / she has the right to speak. The first consultation has to be finished with a clear statement of tasks and goals that is what each member of the married couple would like to achieve as a result.

To have a full understanding of a married couple's problem a psychologist has to have the following information: how, when and in connection with what the conflicts began or intensified, in what kind of situations they most often arise, who is the most active conflict initiator, what makes the other partner angry or what each member of the couple doesn't like about each other [4].

When organizing work with a married couple, a psychologist has to follow certain rules: not to form a coalition with any member of the couple, not to meet any member of the couple "secretly" without the other member's knowing

about it, not to discuss anything on the telephone with one of them without the other partner's knowing about it.

Based on the experience of counselling practice, it is worth pointing out that both spouses come to the psychologist when there are intra-family conflicts over the division of marital roles and responsibilities, over sexual difficulties, money problems, that is with something that in one way or another touches upon the interests of both spouses and can be qualified as a common problem.

The first step in dealing with the problems of division of family roles and responsibilities is collecting specific clients' complaints. The more problematic situations they recollect, the better for the counsellor. In order for family responsibilities to be divided more equally, each member of the married couple must know what the other member wants and expects from him or her. The counsellor should not think that he is spending his time in vain when a husband and a wife describe in detail what each of them does or does not do.

In a situation when a married couple goes to a psychologist with the problem of equality in the division of family responsibilities, the counsellor has to act as an expert who justifies inappropriateness and unconstructivism of traditional views on male and female roles in a family. It is better for the consultant to speak about such problems as about the material to think about and to exchange opinions with the interlocutors.

There are some points to be taken into account when a counsellor has to work with differences in spouses' views and guidelines. The counsellor in no case should act as a judge, deciding whose views are right and whose views are wrong. Besides, there is often husband's and wife's inability to listen to each other and to find an agreement behind such conflicts. In such a situation, the counsellor should try to conduct constructive negotiations with people, which, on the one hand, would allow them to agree on a certain issue, and, on the other hand, would demonstrate the attempts and means of solving the problems and dealing with differences. When conducting such negotiations, it is necessary to use a certain system of statements, not allowing any of the partners to reveal unnecessary emotions instead of stating the facts. Thus, at the first stage, each member of the family is offered to express his or her opinion on the problem of discussion clearly. For example, whether it is worth sending a child to a kindergarten at the age of two or whether it is better to educate a child at home for one more year. The following stage is argumentation. It often becomes clear in the process of argumentation that in the core of one of the spouses' views there are not logical arguments of understanding, but some views and guidelines, learnt in his or her childhood or read in books. Such arguments are perceived as unquestionable. A beneficial desire to realize one's position no matter how good it is without considering external circumstances is unlikely to contribute to relationship improvement.

When counselling a married couple about sexual problems, it is necessary, first of all, to figure out what kind of difficulties they are, when they appeared, how they are manifested, whether they exist continually or periodically and so on. This information can give a lot, allowing to make the exact psychological diagnosis, to explain what the sexual problems in relationships are connected with. It is also necessary to pay attention to the fact that in case if the complaints about sexual problems become clear at the beginning of the first session, it reveals their physiological nature or a client's intimate personality problems related to sexuality. Correction in both cases is beyond the counsellor's competence. The client should be directed to other experts.

The most common complaints of spouses about sexual problems are the complaints about partner's passivity in sexual relationships and being dissatisfied with him or her.

In the first case, the main complaint of either a husband or a wife, primarily of a husband is that a wife refuses to have sexual contact with him or behaves much more passively than she used to. The counsellor, in order to change the situation has to help the husband to see his own desire to feel loved and needed behind his pretences to his wife's sexuality. Husbands can also be afraid that the wife's refusal and passivity mean negative attitude to him. The counsellor has to take special care about the atmosphere of the discussion and to make sure that a favourable contact with both partners was established; to help them form demands and wishes for one another to change the behavior. It is especially important because the solution to the problem depends on both partners, but not on changes in one of them.

In another complaint, the situation is connected with the love affair of one of the spouses. By the time of visiting a counsellor the situation is often solved (since coming to the counselor and a desire to solve the problem denote the fact that both husband and wife want to live together, trying to forget about the affair).

The most common situation in the practice of counselling is the when the wife / husband knows everything about the other spouse's affair and about the fact that that sexual relations with another partner were good. In this case, the therapist has to remove the strain that was formed between the spouses. The success of this task depends on to what extent the counsellor will be able to organize a trustful discussion of sexual problems, during which each partner gets an opportunity to express his or her expects from another one. It is important that the member of the couple who puts forward new demands, shouldn't focus on what they have lived through. It shouldn't be either as a norm or as a benchmark. Both partners should be focused on finding something for themselves.

Individual psycho counselling of spouses has a number of features.

Only one member of a married couple goes to a counsellor in case if he or she hasn't got a chance to bring along the partner or the partner doesn't want to come. In such a situation a counsellor has to support hem / her, to make sure that working with one spouse isn't by any means useless. The client may express doubts, too. As the person who came to a counsellor turns all family problems upon himself / herself, he / she wouldn't like to become "guilty".

The reasons for which only one partner goes to a therapist are as follows:

1. a husband's / wife's alcohol addiction and the problems associated with his / her mental or physical illness. In both cases, a client's problem is not about how to influence the partner and to make him / her drink less or to make him / her focus less on his / her illness but on what the client himself / herself has to do (to get divorced, thinking that the situation is hopeless; to endure or to wait for some solution to the problem, hoping that the partner will stop drinking, will recove, etc.);

2. husband's excessive dependence on his parents;

3. difficulties in relationships with a partner.

When advising on the problems associated with a partner's somatic or physical illness, the main working material is the client's story about their problems. It's important for a counsellor to know what kind of relationships a between a husband and a wife and his behavior were before, how these relationships developed, in what, when and how the problems in behavior occurred, how the client usually reacts to them, and in what way a husband usually responses.

We can assume that all cases of appeals connected with the "sick person" can be described with the help of one of the three options:

1) a client's wife or husband are really ill, the evidence of which is numerous hospitalizations, some diagnosis, taken medicine, etc.;

2) the wife / husband, judging by the client's story, behaves a bit strange, which suggests the presence of a certain pathology and, accordingly, the need for the client to build his or her life considering this factor;

3) the husband's behavior and reactions do not give grounds to assume that she / he has some kind of a mental illness, and the situation in general, rather, indicates that there are some serious problems in marital relationships [5, p. 285].

A counsellor should be as frank as possible, which in turn means that if he doesn't know anything about the diagnosis and the taken medicine, then the opinion should be expressed with caution or should not be expressed at all. Indeed, the client is going to build his future life relying on the information received from the counsellor. The problem is often complicated by the burden of moral obligations: the client has to decide whether to leave or not to leave

the sick partner, with whom he or she has lived for many years and towards whom a client feels certain obligations and responsibility.

In this situation, the counsellor has to listen and understand what the client is saying. Any person often lacks understanding in everyday life. In addition, while putting forward one's difficulties and doubts, the client himself advances towards making a decision.

A counsellor often deals with cases in which a person enchains him or herself into impenetrable "armor" of moral constraints, condemning oneself to unnecessary suffering and leaving no room for even thinking or feeling differently, especially not allowing oneself to think about such things as divorce or separation. A counsellor has to help the client understand his or her sincere feelings and emotions and also to find some compromise solutions which would make it possible to change the situation without waiving moral responsibility. Thus, for example, the option of living separately from the sick person does not prevent the client of the opportunity to look after him or her while living independent life [6].

When one of the spouses turns to a counsellor complaining about a husband's excessive dependence on his parents, the most frequent complaints are:

- 1) preference is given to the parents' opinion, and not to the wife's;
- 2) he / she spends too much time with his / her relatives, shares family problems with them and so on.

In this situation, a therapist should try to figure out what the client wants from a partner: either more attention to his own family or greater autonomy and independence in life. There might be conflicts with the husband's / wife's parents fighting for their attention and love. A counsellor in order to deal with the situation has to ask one question which is often unexpected for the client: "In what way does your husband's dependence on his parents interfere with your life?" The response to this question turns out to be projective, revealing a client's personal problems. For example, one of the most widespread answers is, "But my relationships with my parents are different". The situation shows that apart from a claim to the husband there are some problems with her own parents such as personal insult, jealousy for a better option for parental and child relationships.

Before dealing with the situation which stems from the intra-family problem, the counsellor needs to help to understand the ambiguity and contradictions of the client's own position, in authoritarian, propraetorial tendencies towards the partner. Sometimes this topic becomes relevant while doing the counselling and overshadows the initial reason for turning to a therapist [3].

When a client goes to a counsellor about the difficulties in dealing with a partner, the subjects of complaints is a variety of a partner's patterns of behav-

ior. These behavioral patterns include: a negative attitude to the child, a husband's desire not to tell his wife about his professional activities, fault-finding, vulnerability and so on. In such a situation the counsellor should be oriented, first of all, at a "healthy" explanation of what is going on. And only in case of insurmountable difficulties on the way, the possibility of pathology is assumed.

If the counsellor thinks the client's suspicions of a partner's mental illness are unreasonable, he or she should try to get the answers to the following questions during the session:

- 1) why the client wants to make a diagnosis to the partner; what he wants to achieve as a result of the consultation, either normalize the relationships and the husband's behavior or to find a convenient way of depreciating a husband and managing him;

- 2) whether the partner has always been like this; whether the changes in his behavior arose gradually or were a reaction to some events; what made him change and solve his problems in such a not-adequate way [5, p. 288].

Having discussed the problem of "diagnosis" and not confirming the client's expectations but doubting his or her assumptions, the psychologist has already satisfied the demand in a certain sense, and, therefore, in order to make further analysis of the relationship it is necessary to have a client's consent and his or her interest in it, because one can't make a person change against his or her will.

If the client is interested in discussing the problems of family disorder in the future, the conversation can be led in the same way as it has already been discussed:

- 1) the therapist listens to the story of family difficulties and problems;
- 2) the counsellor builds the hypothesis about what provokes inadequate behavior in male-female relationships;
- 3) what is the client's contribution to what is happening in the family [1; 2].

Thus, summing up the content and organization of counselling dealing with marital problems, it should be pointed out that the psychologist does not have to solve a client's problem by giving him clear and unambiguous advice, but should encourage him or her to solve one's own problems, to seek the most successful and efficient way of behavior.

Conclusions. The modern family exists under extreme social conditions, which in the system of interpersonal relationships are characterized by the increase in social and psychological tension (unkindness, malice, mercantile, "total advantage", and so on), the spread of pessimistic dispositions, instability in social expectations, which become more intense with the crisis of society; loss or depreciation of life orienting points, the reduction of influence of value-motivational factors on labour, social and creative activities, advocacy for

mercantilism, satisfying one-minute interests [7]. At the same time, staying under such conditions limits the time of decision-making, mobilizes general human values for its realization whereas the situations of well-being, absence of direct threat can lead to the formation of snobbery, even spiritual degradation. As a result, the problems of correction of the internal family environment have long ceased to be the prerogative of only family members. It is the issue of state significance, caused, primarily, by transformations in a society.

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