FOSTERING FAMILY VALUES IN CHILDREN TO REDUCE DIVORCES

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Abstract

Fast changes occurring in political, socio-economic and cultural spheres of life result in transformations of people's modes of thinking and ways of life (Pushkin et al., 2020), some of which are really challenging. In this regard transformations in the field of human relations are noteworthy, for it is obvious that people changing societal environment in which they live change themselves considerably too. It is common knowledge that marriage and family bonds underlying human relations have always been of special concern in all societies with various social, religious and cultural backgrounds. The special concern for marriage and family relations is accounted for by the fact that in many modern societies divorces are on the increase. It should be noted that the problem of divorce has always existed in any human society. In some societies even the very idea of divorce is considered as a stigmatization of a spouse allegedly claiming for divorce. It is usually characteristic of societies where the marriage relations are supervised by ethnic and cultural stereotypes, and religious dogmas as well. The problem of divorce is becoming increasingly controversial in modern democratic world. On the one hand, democratic states claim the right to divorce among the most important rights of any individual enjoying freedom and a free choice so that divorce is perceived today as a social norm. It is no longer a shame to be in the status of a divorced citizen. On the other hand, enjoying democracy brings about a high level of marriage breakdowns. Spouses usually get divorced easily although sometimes the divorce may be quite stressful not so much for spouses as for their children if the parents have some.

We argue that fostering family values in children from early years of their development in family environment and further on at high schools on the basis of a special curriculum may result in considerable reduction of divorce rates among today's students in their adult lives. The curriculum aiming at preparing children for family life has been developed and experimentally tested in preschool and high school environments in Chuvash republic, Russia. Depending on the age of learners Curriculum has been divided into modules intended for teachers, preschoolers and students, and the parents as well. It highlights the basic notions of family life with the focus on family values, proposes the content forms of classes. It also contains special technologies and methods to achieve the goals at different stages of children's development.

Keywords: family, marriage, divorce, values, parents, children, high school, curriculum, technologies, methods.

1 INTRODUCTION

In the process of socioeconomic transformations that have been taking place in the society in recent years, along with many other moral and ethical losses, there has been a devaluation of fundamental family institutions such as matrimony, motherhood, fatherhood, parenthood, childhood. The most important social functions of a family and forms of family relations regulation have also changed. All civilized peoples are experiencing the destabilization of marriage today. This objective process concerns millions of people.

Divorce has become a common, everyday element of modern marriage-family relationships. Diminishing the role of family education is becoming a universal phenomenon. The change in functional parental roles is associated with the predominance of maternal contact with the child. A new trend has emerged – the growth of generational autonomy. The “generation of children” has an undeniable advantage over the “generation of parents” possessing a more modern technological culture. Destruction of patriarchal intrafamilial ties has made interpersonal relations between spouses, parents and children more complicated. A widespread prevalence of incomplete families has become a new phenomenon. The share of “new” forms of marriage, for example, “visiting marriage”, trial marriage is gradually expanding. Another relatively new and also unfavorable trend in the development of the Russian family is exceptionally high rates of secondary singleness compared to other countries (i.e. singleness after divorce or widowhood).

Psychologists and educators note with deep concern weakening of parental attention to children in recent years, which is called the “lack of parental affection”. Lack of parental affection, parents' lack of sufficient knowledge and developed competencies in the issues of educating and developing the child result in such sad phenomena of modern reality as decrease in the level of children's physical and mental health, lowering their intellectual potential and the level of spiritual and moral values, complicating the process of social adaptation. Having few children becomes the norm of life: many parents do not seek to have more children, on the ground of lacking material resources, time and effort. This attitude towards life in terms of reproductive behavior is at odds with the key political prospects of Russia's development, one of the priorities of which is to ensure demographic security.

Today, when the nature of family relations is rapidly changing, we have to talk about the crisis of a modern family. Recently, the vector of family values has changed significantly: veneration of parents, respect for the ancestry and the country's history have disappeared, and there has been a breakdown of bonds between generations. The family, the patterns of family life and traditions for most young people have ceased to be a value. Parents have developed a consumer position towards the state, and an irresponsible position in relation to their child. Another problem of modern parents is frequent disregard of the importance of family values, a low place of family values in the hierarchy of other values. Often, parents declare their children some family values, and demonstrate quite different ones.

The family has always been seen as the foundation of the state's prosperity. The noted tendencies and changes that have developed in the very essence of the family institution, force to look for ways to restore its fundamental role; understanding of the vital necessity of moral improving the social atmosphere matures, all of which should be started with the family. This is possible only by relying on deep and diverse scientific and practical studies of the ongoing processes, on the qualitative and widespread introduction of family topics in the work of educational organizations.

2 METHODOLOGY

The study and analysis of philosophical, pedagogical, psychological literature on the problem of research: observation, conversation, questionnaire, interviewing; study and generalization of mass best practices; analysis of educational activities carried out by pedagogical teams and families; pedagogical experiment. An essential feature of the natural pedagogical experiment is special purposeful work on fostering family values in children and adolescents.

3 OPINIONS AND DISCUSSION

At present, the family is undergoing profound changes, which are manifested primarily in various negative facts – a decline in the number of registered marriages and an increase in the number of unregistered marriages, increased divorce rates, increased rates of extramarital children, infidelity of spouses, guest marriages, delayed marriages, later childbearing, primacy of material values over spiritual ones, the social importance of fatherhood and motherhood decreases. Lack of serious attitude to the family, ignorance and lack of careful thought about traditional family values and their passing from generation to generation can result in the death of the traditional family form. The value system of the rising generation is known to be laid in the family. Today, parents who adhere to the moral foundations of family life face difficulties in raising a future citizen out of accord with freedom of information, which forms misconception of the family. Traditional family values are based on the spiritual and moral competence of parents, formed for many centuries from the Orthodox culture.

The family is the first and the main educator of the new generation, because the spiritual wealth of the individual, his views, interests and needs, orientation and abilities largely depend on the conditions in which the process of their formation in childhood and adolescence passes. Awareness and implementation of the

need and opportunities to form spiritual and moral foundations of the individual in the family is one of the conditions for the full development of a person.

Traditional family values represent the corpus of ideas about the family, which is fostered in the society and influences the choice of family goals, ways to organize life and interaction. Family values and traditions are the basis for the patterns of a strong and friendly family with a future. Traditional family values regulate the life of family members; promote convergence, mutual respect and mutual understanding in the family. Family values are at the heart of parenting. Parenting begins with what relationships are built by parents in the family. The child is raised not only purposefully, but subconsciously as well, adopting the habits and preferences of the older. In the conditions of the family, introduction of the child to culture begins, patterns of behavior are formed. The family gives a sense of generational continuity, belonging to the history of ancestry, generates ideals of patriotism, can reveal the abilities and talents of each of its members. In addition, it is the family that has a huge influence on the formation of the child's personality.

Indissolubility of marriage or one marriage for life should be emphasized as one of the main traditional family values. Divorce is contrary to the traditional canons. A young family needs to strive to preserve marriage. Also, the value of marriage is that it is more important than career building. In the family, both spouses are saved, they spiritually grow together, improve, showing each other and children love and patience. The birth of a family is a great holiday for the close family, friends, colleagues at work. It is important for spouses to save marriage for many years in order for the children to see on the example of parents how joy and grief are shared in the family, any obstacles are overcome, love preserves the family, and home hearth gives warmth and true happiness.

Childhood and adolescence are favorable for forming the ideal. Consequently, during this period it is possible to influence the consolidation of a prosperous family image in the consciousness. At the same time, the methods of pedagogical influence when working with children under 10 years will differ significantly from those provided for adolescence, defined broadly: from 10 to 17 years. For children of preschool and primary school age, the methods of emotional impact remain the most relevant; their effectiveness significantly increases when the parents are involved. Accordingly, for this category, joint leisure and co-education of children and parents remain the main forms of educational work. Adolescence has a different specificity. An adolescent is a person in whom the need for intimate and personal communication has matured, in whom interest in himself, in self-understanding and in self-development begins to awaken. Harmonious, trusting family relations affect the development of adolescent values in the process of emotional acceptance, provision with positive patterns of behavior, which creates favorable conditions to respect parents, family and social traditions. Teenagers who feel the care, kindness and trust expressed by the elders learn to treat others in the same way. Teenagers who have developed trusting and respectful relationships with their parents more highly appreciate the family's values.

Family values are known to be built on the basis of family unity, sacrifice and love; the family's desire for spiritual growth, self-improvement; recognition of freedom of the child's personality and respect for his dignity; preservation of marital relations' cleanliness; participation in social charitable programs; preservation of family traditions.

E.I.Sokolnikova, the author of the fundamental monograph "Ethnopedagogics of the Chuvash family", writes about the role of children in the process of education: "The Chuvash determine the moral appearance and character of young people by the way they are treated by young children. When someone came to the house for the first time, his human qualities were judged by the way the child would meet him. One who sincerely loves children is incapable of either meanness and cruelty, nor lies and hypocrisy. It seemed to be an obvious truth. To deserve children's sympathy, adults had to somehow manifest themselves. The usual manifestations of good attitude towards children were friendly appeal to the child, inventing fun for him, teaching him to play and participating in his games, treating with something, etc. "He is loved by children» — these words, depending on the situation and in connection with what they are expressed, served as the highest assessment of a person's kindness of heart. The ability to strike the right note with children was highly appreciated by the Chuvash" (Sokolnikova, 1997, p.135).

The Chuvash insist that every family have children. Children decorate life, strengthen the family, give joy: "An affectionate child is like a happy age." Children of a happy family can become the support of the family, the "defender of the native land", the future worker. Only that who has children can count on a quiet old age: "Without children — it is quiet, but the in old age it is evil." Childlessness was equated to blindness by the Chuvash: "There are no children - there are no eyes". (Volkov 1958, p.192).

A number of Chuvash tales describe childless old people dream all the time about having children. So, in the

fairy tale "Bogatyr", the pagan god Pikhambar helps an old man and his old wife to have a son from the bark, a "bogaty", knee high to a grasshopper (Chuvash tales, 1937, p.67). In the fairy tale "Nanny", an old man and his old wife had a baby, a bite-size boy, shining like the moon (Chuvash tales, 1937, p.100). In the fairy tale "The Magic Horse", an old man finds thirty-one children in the nest, and "all of them were without shirts. He put these children in his pockets, next to his chest, in the hem and returned home" (Chuvash Tales, 1937, p.284). Some tales tell about large families. In the fairy tale "Mamyldyk" it is mentioned that in the old days a Chuvash named Tungyldyk had three daughters and one son (Chuvash tales, 1937, p.160).

There were no abandoned children in Chuvash villages. Relatives or neighbors took orphans to their families, raised them as relatives. In his memoirs, the patriarch of the Chuvash people I. Ya. Yakovlev wrote: "I consider the Pakhomovs to be my native family. I still keep the kindest warm feelings to this family. In this family I was not offended, I was treated like a native child. I didn't know for a long time that the Pakhomov family is alien to me... It was only when I turned 17... that I found out that it was not my native family" (Yakovlev, 1997, p. 50).

Oral folk art of the Chuvash very often notes the parents' responsibility in the upbringing children. The role of parents in children formation is much spoken about in fairy tales, proverbs and sayings, sung in songs. Parents pass on their life, work, spiritual and moral experience to children. The power of parents' educational influence on their children is emphasized in proverbs and sayings: "Amăşné păh ta huring il" (If you want to marry a girl, look at your future mother-in-law), "Yvălsem ashshone" hună" (Like father, like son). Chuvash proverbs, sayings and riddles, 2012, p.78).

Folk pedagogy gives mothers a special place in upbringing children. As E.I.Sokolnikova notes in her monograph, "A Chuvash woman in the family is a bonding beginning, she completely defines the general spiritual and moral attitude of the family" (Sokolnikova, 1997, p.75). The mother's special position in upbringing is due to the difficulties of caring for young children, the important role of the mother school in forming the younger generation.

The exclusive role of the mother in upbringing children of both sexes is characterized by the Chuvash proverbs: "Amăşih mattur pulsan: Ashshuterieh pulman ta: Achisem ānaçç" (If the mother is a strong woman, her children grow up good people even when the father is not particularly good). It must not escape from our attention the peculiar form of a riddle about hops: "Ashshu — tÿre: amăşhē — kukăr: khērē— nachar: yvălē — mustal" (Ashmarin, 1927-1950, p. 308). (Father is straight, mother - blind in one eye, daughter - bad, son - evil). The riddle contains a fully realized hint of the mother's crucial role in forming both her daughter and her son: if the mother is blind in one eye, it is difficult to expect good from her children - both the daughter is bad and the son is angry. Hops rises, winding round the pole (a direct father is a support), but the final result of upbringing is still determined by the mother. This idea is confirmed in a certain way by the proverb: "Atte nacharri — Inkek: annē nacharri — vilm" (If the father is bad — it is a trouble, if the mother is bad — it is death) (Chuvash proverbs, sayings and riddles, 2012, p.94).

The role of the mother in raising her daughter has always been emphasized by the people. This thought was reflected in the proverb: "Arçin acha ashshçumne çipăçat: hăracha — amăşóc çumne" (the son sticks to his father, the daughter sticks to her mother), "Ashshu villa - çur tălăh: amăşlăh: amăşlăh Vilni — pr tălăh" (Father died - the child is a half-orphan, mother died the child is a complete orphan), "Ashshu — allă: amăsh— prre anchi" (There can be fifty fathers, and the mother is the only one) (Chuvash proverbs, sayings and riddles, 2012, p.53).

The patriarch of the Chuvash people I.Y. Yakovlev, noting the great role of the mother in upbringing children, wrote that women create an elusive atmosphere of feelings that the younger generation breathes (Yakovlev, 1997, p.248). In justifying this, he was pointing out the fact that the Chuvash women firmly hold by old customs and concepts. The founder of Chuvash pedagogy was right when he gave the mother a special role in preserving the national identity of the native people.

At present, it is very important for the Chuvash women to realize their historical role in implementing the national goals of education, in preserving customs, traditions, language (no wonder the native language is called maternal), costumes and in their passing to the younger generation.

It should be noted that the Chuvash woman mother after giving birth to her children often practise self-denial in many ways for the sake of their future. Youth is short-lived - it is necessary to live in the name of children. "Çamrăklăh văhătłăh: văl kilet te kayat: malaşlăh achasenche: vsemşurŋ purănmalla" (Youth comes and goes away, not allowing any transitional stages between the birth of children and further family life). This is especially noticeable in rural families. Truly amazing is the impeccable self-discipline and devotion to the children, the husband and willingness of a Chuvash rural woman to sacrifice herself, not sparing her health,

for the sake of the children, for their future. A Chuvash woman-mother tries to raise worthy children - continuers of the family, forgetting about herself. And at the same time it is impossible to hear her lamenting of her fate.

Solidarity of the Chuvash family, its having the national model of a family, adherence to the parents and the elders, labor traditions allow to attract children to the common problems and concerns of all family. A Chuvash child from an early age, following the example of his parents, prepares himself for a not easy life. "Viççri acha härach uripe suhara tãratĩ" (A three-year-old child already helps adults) - was said about Chuvash boys (Pushkina, 2002, p.98).

And today for the future of children the Chuvash are ready to make sacrifices; they sincerely protect their children from all kinds of inconvenience and deprivation, sometimes overprotecting them. Extraordinary care for children "Epirus kurnine achasen kurmallan an pultãr" (What we had to endure and bear the burden, let it not get to our children) can sometimes do harm. However, adherence to family values, traditions, worldview of the Chuvash most often enable them to find a way out of any difficult situation, to find their place in life. The Chuvash's attitude towards the role of a father and a mother in parenting is quite certain: "Chun parakan atte-anne mar: äs parakan atte-anne" (Parents are not those who gave a soul, but those who gave the wit).

In the process of education, the role of the father is very important. The spiritual kinship of a father and a child develops gradually. Children influence the formation of many positive qualities in the father. The pedagogical role of the father is considered in terms of both authority and in terms of his practical activities in education. Unfailing educational activity, the work of the father, his public image, the level of culture, the attitude towards the mother, performance of household duties, his way of life — all this is the soil on which his true authority arises - respect by children. To do this, the father also needs to become a friend of the child - be natural, be able to communicate with him. A.S.Makarenko correctly noted: "Father and son can be friends, must be friends. But the father still remains a father, and the son remains a son, that is, a boy who needs to be brought up and who is raised by the father, who gains due to this some signs that are additional to his position of a friend" (Makarenko, 1984, p. 206).

Children's respect for the father is an assessment of all his activities, all the qualities of his personality, often - all his life. The respect of children for fathers was always considered a sign of the strength and power of the people. The main means of raising children in the spirit of patriotism and love to work were the example of the father, the family atmosphere of trust and mutual respect. Unfortunately, some fathers do not understand how their behavior can affect the formation of the child's personality.

In folk pedagogy, in fairy tales, songs, proverbs and sayings it is noted that in the upbringing children the father is more of a moral factor (protects, demands, brings to the fore his authority, etc.) and material one (supports a family), rather than a directly pedagogical factor. For example: "Do not hang out all nights long, do not disgrace the father's honest name", "My father has a good name, let the glory of him remain forever", "If you do not want to listen to the father, then you will listen to the executioner."

At the same time, there are some shortcomings in the upbringing children by the Chuvash father. In folk pedagogy, cautioning against rash actions, the Tatars father reprimands his son: "Do not break, do not crash, do not spoil", while the Chuvash father says: "Why did you break, crash, spoiled?"

Parents' pedagogical activity is not only to establish relationships between parents and children, but between parents themselves and family members as well. If the father protects the mother's prestige, this positively affects not only the mother's authority, but the father's authority as well.

One of the most active educators of spouses in a young family are grandparents. Grandparents' place (Chuvash words "*asatte*" (grandfather) and "*asanne*" (grandmother) literally are translated as "great" or "elder father" and "great" or "elder mother") in folk pedagogy is defined by the fact that old people with their rich experience are the best educators of the younger generation - grandchildren. The interdependency between the old and the young generation is defined by the saying: "*Vatynna itles pulaty, amrkkin vrentes pulat*" (Old one needs to be listened to, and the young must be taught). People understood the connection between the past and the present, between the old and the young: "*Vattisene yuratmanni vttisene te yuratmast*" (That who does not love old people, does not love children either). During the wedding the grandparents' blessing of young spouses is considered a reference point of their further life together, i.e. a kind of recipe for the arrangement of the family. The founder of ethnopedagogy as a science, academician G.N. Volkov, notes that "special respect for old people has always been a significant feature of the Chuvash, i.e. the religious cult of dead ancestors was generally combined with the pedagogical cult of living grandfathers and great-grandfathers." (Volkov 1958, p.167).

Proceeding from all of the above, a conclusion can be made that for the Chuvash the role of the ancestral home is great thanks to the great maternal love and non-verbose love of the father. "Living in the world without ties with relatives is hard, because if "there is no kinship", then "there is nothing to lean on", "there is no one to give advice." In the Chuvash people there is an opinion that a person is helpless without ties with relatives, parents, brothers and sisters, birthplace, native speech, because he finds himself in the position of "a tree without roots".

Pedagogical teams of educational organizations are designed to form in students the basis of family culture, and in parents - pedagogical competencies necessary for building harmonious family relationships.

In order to improve the work on forming traditional family and moral values in the younger generation by organizing interaction of all subjects of the educational process, a project on forming the traditional family and moral values "My family" is being implemented in the Chuvash Republic which is developed on the basis of the Chuvash Republican Institute of Education and which is an integral part of the main general education program. Implementation of the project involves integration of the educational process, extracurricular activities, out-of-class and school-wide events, additional education in interaction with a family and the society, creating a single educational space. The project covers pupils and students between the age of 5—6 to 17—18 years. When implementing the project, the state of work carried out by educational organizations on parents' involvement in joint educational activities to promote and form family values was analyzed. The analysis of methodical and educational literature for teachers dedicated to working with students of educational organizations and their parents on family issues and those of family values is carried out. A set of typical scenarios for parent-child events to form family values, as well as dedicated to the topic of information culture, families' healthy and safe lifestyle was prepared. Recommendations were developed for organizing and conducting communicative trainings, business games on the topic of family values, children's parenting relations, information culture, healthy and safe lifestyle of families with children.

The regional public organization of the Chuvash Republic the Council of Fathers implements the project "Preparing the youth and newly married couples for family life — prevention of divorce in young families. Building a happy family". The purpose of the project: forming family values, culture of marriage relations, positive attitude towards the family as a vital value, prevention of divorce in young families.

Educational and methodical complex "Moral bases of family life", developed by Zvereva T.N., a teacher at MAEI "SOSH №1". Cheboksary, is designed to work with high school students. The working program of the course "Moral bases of family life" for students of 10 — 11 grades, implemented at the MAEI "SOSH №1" of the town of Cheboksary foresees studying the course in the amount of 70 hours during 2 years, 1 hour per week: 50 theoretical and 20 practical lessons. The program involves presentation of modern, complete and well-ordered ideas about family life, synthesizes knowledge of various scientific fields: psychology, cultural studies, Christian ethics and theology. Students are given knowledge about basic family values, premarital relations, marriage norms, peculiarities of the married life beginning, preparation for the child's birth, motherhood and paternity, family crises and the ways to overcome them, family happiness, love and friendship, the relationship between sexes, adults and children, the meaning of a human life. Choosing senior school student to be taught a new family course is not accidental, as graduates stand on the threshold of adulthood, starting their own family, having and raising children. The logic of presenting the materials of the course "Moral bases of family life" is built taking into account the age characteristics of high school students. In psychology it is established that at this age the worldview is actively formed. High school students rearrange their attitude towards themselves, to other people, to the world around them. A young man asks himself: "Who am I?", "What are other people and the world around?", "Who am I in this world?", "What is the meaning of life?" In this logic, this training course and all its contents were developed. The methodical materials define possible forms of teachers' professional development on forming the family values among students and their parents. This involves holding thematic pedagogical councils, theoretical seminars, meetings under the director of the educational organization, methodical associations of specialists, as well as pedagogical self-education on the following issues: diagnosis and analysis in the process of pedagogical support of family education; forming family spiritual and moral values in conditions of interaction between families and schools; family and school: problems and ways to solve them; increase in parents' psychological and pedagogical competence; social partnership of a family and a school in the field of education, etc.

A special place among educational and methodical literature on parental education is occupied by the special course "Family pedagogy (on the material of the Chuvash Republic) developed by Ivanov S.M. The purpose of this work is to prepare specialists and parents to work to revive, strengthen and preserve progressive folk family traditions, to use the knowledge gained in the practice of children social education,

which should contribute to the growth of their self-awareness, ethno-cultural identity on the basis of universal human ones.

Following ethno-cultural traditions of generations is considered by the author as one of the most important criteria of specialists' and parents' competence in upbringing children and harmonization of family relations.

Good intra-family relations have a positive effect on harmonious personality formation, and family traditions cement their influence on children. Many traditions are kind of unwritten laws of society, and, improving, become rules, norms.

Family traditions unite, enable to save those grains of reasonable and kind that were found by the older generations earlier, make them the heritage of younger generations. The power of traditions is primarily that the experience that they contain is perceived by the younger generation directly, naturally.

In order to reveal views on the traditions of family education in modern Chuvash families and to identify what pedagogical traditions are adhered to nowadays, we conducted a survey and testing of 280 1st -2nd year students of the Chuvash State University. A questionnaire "family traditions" was used. The results of cognitive component diagnosis in respondents showed the following data:

14% of respondents did not distinguish between the concepts "traditions" and "family traditions" and related birthdays, national and religious holidays, 8% of respondents had difficulty in determining these concepts, 78% of respondents answered these questions in full and complete.

Respondents were also asked about introducing new and reviving old traditions. 2% of respondents experienced some difficulties in answering this question, 51% thought their family had a sufficiently wide range of family traditions and rites. When asked whether the respondents planned to preserve and increase family traditions in their future family, the following results were obtained: 87% of respondents felt that it was necessary to preserve family traditions, 5% preferred not to answer, 8% thought that there was no such a need.

Having studied the emotive-reflexive component of the "Family Biofield" test, we concluded that the majority of students had a favorable family atmosphere: 85% of families were consistently favorable, 12% had an inconsistently favorable atmosphere, 3% of respondents describe their family atmosphere as unstable.

Families with a negative family atmosphere were not found. This result can be explained by the fact that all our respondents were students of higher educational institution, who initially entered the university from more prosperous families, the overwhelming majority of the respondents' parents belong to intelligentsia. Thus, 97% of families are characterized by a favorable atmosphere, which contributes to observing traditions in these families.

Our pilot testing was also aimed at identifying the attitude of respondents to the family. Results of students' questionnaire gave us the opportunity to draw the following conclusions:

1. 57% of respondents consider their parents to be the ideal of a mother and a father.
2. More than 38% of respondents trust their parents.
3. 50% of students answered this question "not always".
4. Being asked "What does the word "family" mean to you?", most respondents answered: "These are people who are close in spirit, loving, respecting, understanding of each other."
5. Respondents include the following qualities important for parents: kindness, love, understanding, modern views, support and mutual assistance, firmness and structure.

Family traditions represent the richest opportunity to form a system of values in children. School and university are the most important institutions of socialization and upbringing of a child after the family. Interaction of educational organizations with the family in forming family values is determined by teachers as the priority direction of the institution's activity. This interaction should be aimed at ensuring the unity of approaches in solving the problems of raising the child's attachment to the home, family, belonging of the child to relatives, awareness of the rules governing family relations, family traditions and customs. Only in close interaction between the teacher and the family it is possible to achieve quite high results in raising children on the basis of family values.

Each topic related to the family should be based on the spiritual and moral and ethical norms of human life.

A powerful factor influencing the value system of children and parents is the progress of communication

technologies, the diverse use of which is necessary in the work carried out. In the family, parents and children, losing contact "face to face", often lose community and reciprocity — the main characteristics of interaction that help to maintain the integrity of the family. Overcoming the negative consequences in the progress of information technology needs to make efforts.

Targeted work to promote family traditions and family values contributes to creating close-knit families. Only in a close-knit family will there be traditions, strong, healthy children, and procreation on which the development of society depends.

4 CONCLUSION

Destruction of social values system is the strongest destabilizing factor. Inevitable in the context of changing existing attitudes, reassessment of values is manifested the most in the minds of adolescents.

Harmonious, trusting family relations affect the development of adolescent values in the process of emotional acceptance, provision with positive patterns of behavior, which creates favorable conditions to respect parents, family and social traditions. Teenagers who feel the care, kindness and trust expressed by the elders learn to treat others in the same way. Teenagers who have developed trusting and respectful relationships with their parents more highly appreciate the family's values.

The data of research on disclosing the views on the traditions of family education show a low level of motivational and value attitude of young people to family and marriage. Many schoolchildren do not have a clear understanding on what basics and in what way it is necessary to act to form and strengthen the family, there are no clear guidelines and models of mutual relations in the future family, at the same time studying family and marriage issues are socially important for both girls and boys.

The child learns to show his feelings and affections from his parents. In the family he sees patterns of behavior, under the influence of family relations he forms his qualities as a personality. Authoritarian relationships in the family develop in the child a tendency to hypocrisy, deception, outbursts of rudeness, eradication of independence, self-confidence and certitude in his abilities. Excessive custody in the family entails incapacity to life in the team, self-reliance, lack of initiative. Indifference of parents contributes to the development of selfishness in the child, lack of attention to relatives, as well as detrimental influence of some bad company. The atmosphere of cooperation in the family forms such positive qualities as respect for the elders, love, trust, mutual assistance.

Development, validation and implementation of elective courses dedicated to the basics of family life patterns and family traditions for students of educational organizations and their parents will give the opportunity to build properly parent-child relationships, put right the psychological climate in the parent's home, return to such traditional family values as love, loyalty, care, honor, dignity, responsibility, honouring the seniors, knowledge and respect for the bloodline. A person in such a family has more opportunities to grow up a right-minded family man with a responsible and positive parental position, a worthy citizen of his country. In practice, the child's international right to family, love and care of parents will be implemented. For citizens of Russia, conditions will be created for self-development and improvement in performing the main social function – the function of a family man and a parent.

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