



FAMILY-SCHOOL INTERACTION AS A HUMANISTICALLY ORIENTED PEDAGOGICAL PROCESS

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Abstract. *The article examines the theoretical and practical foundations of family–school interaction as a humanistically oriented pedagogical process. The author analyzes current issues of cooperation between teachers and parents, which are caused by the decline in the effectiveness of educational influence and the formalization of family–school relations. It is emphasized that the family and the school are the most important institutions of a child's socialization, and the consistency of their actions determines the formation of a spiritually and morally developed personality. Special attention is paid to the necessity of shifting from business-type communication to a dialogical interaction between teachers and parents, based on mutual understanding, respect, and cooperation. The paper reveals the social functions of the family, the role of trustful communication, and the significance of the humanistic approach in the upbringing of adolescents. In conclusion, the author highlights the need to improve parents' pedagogical culture and to strengthen partnership relations between the school and the family.*

Keywords: *family, school, interaction, humanism, pedagogical process, cooperation, education, dialogue, parents, adolescents, pedagogical culture.*

Introduction. The harmonization of relations between educational institutions and the family is one of the priority areas of socio-pedagogical activity aimed at creating favorable conditions for the successful self-realization of adolescents and strengthening family-school cooperation [5, 7]. This necessity arises, on the one hand, from the decline in the effectiveness of educational

influences exerted by both the school and the family, and on the other hand-from the formalization of the interaction process with parents and the teachers' reluctance to change established stereotypes in this field [1, 4].

An analysis of various aspects of cooperation between educational institutions and the families of adolescents reveals significant potential that can, on the one hand, promote the self-realization of the adolescent, and on the other hand, assist parents in supporting this process through effective interaction mechanisms within the "parent-adolescent-teacher" system [2, 3, 6]. However, the influences exerted by the family and the school on the adolescent are often multidirectional, which leads to social maladjustment, strained relations between school and family, and mutual misunderstanding among teachers, parents, and children.

The range of issues in family-school interaction has narrowed mainly to the child's academic performance, behavioral deviations, and financial support of the educational institution. Consequently, the content of this interaction does not always meet the family's current needs in the sphere of upbringing and socialization of adolescents [8, 9, 11].

The school and the family are two fundamental social institutions whose coordinated actions determine the effectiveness of the educational and upbringing process. However, the cooperation between teachers and parents is not always productive. Three main types of relationships can be clearly observed, and therefore three key strategies of interaction: cases in which parents fully understand and accept the school's role; cases of neutral or indifferent attitudes toward the school-often caused by various social or personal factors; and finally, situations of hostility, conflict, or contradiction. In all these circumstances, the school must take an active role in assisting parents, functioning as a psychological-pedagogical and socio-cultural center for the family [10, 12, 13].

Childhood is the most important period in a person's life. The way this period unfolds-who guides the child by the hand, what enters their mind and heart from the

surrounding world-largely determines the kind of person the child will grow up to be [14, 15].

The family occupies a special place in every person's life. It is within the family that a child grows up and, from the earliest years, learns the norms of social coexistence and human relationships, absorbing both good and bad aspects characteristic of their family environment. As adults, children tend to reproduce in their own families the behavioral and moral patterns they experienced in their parents' home. Within the family, the child's relationship to the surrounding world is shaped, and it is there that they acquire experience of morality and moral standards of conduct. The family is regarded as the smallest social unit of society, a fundamental social cell. The well-being of the family determines the well-being of the state. Parents and children are bound by spiritual unity, and the level of spiritual culture within the family directly influences the moral and spiritual culture of society as a whole.

The main function of the family is reproductive-that is, the biological continuation of the population. However, beyond this primary function, the family fulfills a number of essential social roles, including:

- Educational function - the socialization of the younger generation;
- Household and domestic function - maintaining the family's physical well-being, caring for children and the elderly;
- Economic function - redistribution of material resources among family members and financial support for minors and elderly relatives;
- Social control function - responsibility of family members for one another's behavior in society and various spheres of activity, including obligations between spouses, parents and children, and older and younger generations;
- Spiritual communication function - the spiritual enrichment of each family member;
- Social-status function - granting family members a certain position and recognition in society;

- Leisure function - organization of meaningful recreation and the development of shared interests among family members;
- Emotional function - providing psychological protection and emotional stability for each family member and serving as a source of personal psychotherapy.

In modern pedagogical practice, teachers increasingly encounter parents who strive to prepare their children to adapt to contemporary social realities. However, some parents, lacking discernment, are changing their “educational strategies” in negative ways. The attention of many fathers and mothers is focused not on what the child has learned at school or how interesting the knowledge acquired in class has been, but rather on the grades received. Some parents have changed their tone of communication with their children, resorting to rudeness, scolding, and insults. Such destructive methods of upbringing, which some parents rely on today, cannot teach children to distinguish good from evil or conscience from shamelessness.

Family life is structured in such a way that children’s interests and value judgments are formed under the influence of their parents. The moral character of the parents, their attitudes toward other people, and their behavioral patterns are absorbed by the child during the first ten years of life. Today, family communication has become overly centered on material concerns. Family life is often difficult, and discussions frequently revolve around survival and financial stability. Yet paradoxically, such conversations most often occur in families that are already well-off. Meanwhile, children-observing the behavior, speech, and lifestyle of adults-internalize these models as examples for imitation.

Effective cooperation between teachers and families, aimed at supporting the child’s development, is possible only within the framework of dialogue. Dialogue is not merely a sequential exchange of information or verbal contact. It represents a specific form of communication in which the other person is perceived as an equal interlocutor-one who has the right to their own position, system of values, and worldview.

For genuine dialogue to occur, both participants must be mutually motivated to seek truth, share common goals, and be willing to listen to the other's perspective, regardless of how different it may be from their own. Dialogue cannot exist without sincere interest, empathy, and readiness to understand and accept the other's problems and point of view.

In contrast, business communication is limited to the exchange of information according to predetermined rules and immediate objectives. This type of communication is closed in nature: participants do not open up to each other or strive for self-expression, and trustful interaction is generally absent.

When communicating with parents on a purely business level, a teacher primarily acts as a representative of the school. For example, if a teacher wants to find out why a student has been absent for two days, they can do so either formally or with genuine concern. In the first case, the teacher simply demands an explanatory note; in the second, they try to uncover the true reason for the child's absence. Thus, whether a teacher engages in business or dialogical communication with parents depends on their understanding of the situation and their professional attitude toward collaboration.

Trustful communication between a teacher and parents is established only when parents perceive the teacher as a tolerant and patient interlocutor. A patient interlocutor is someone who truly knows how to listen. Among the teacher's professional skills, the ability to listen is one of the most essential. Yet not every educator fully possesses this skill. A person who truly listens not only refrains from interrupting the speaker but also allows them to express everything they feel. Such a listener is capable of hearing the other. To truly hear the interlocutor, one must pay attention not only to their words but also to their facial expressions, gestures, and intonation. To hear another person means to understand what they are experiencing emotionally.

Conclusion. When parents focus their children's attention solely on achieving high grades, they inadvertently narrow the purpose of education. In such families, children from the early grades become accustomed to studying only for marks, while adults limit their support to checking how well the child has memorized the assigned material. However, this form of assistance becomes ineffective in the higher grades. Checking homework mechanically is neither the most important nor the most effective method of helping a child learn. It is necessary only temporarily—at the primary school level or when the child needs to make up for missed learning.

As the child progresses through school, parental guidance in homework should gradually evolve. Therefore, the primary school teacher must always explain, guide, and support both the child and the parents. Parental work is, perhaps, one of the most difficult and emotionally demanding forms of human labor. It requires exceptional patience, self-restraint, the ability to overcome fatigue and uncertainty, and a constant effort toward self-improvement.

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