The understanding of infant psychophysiology can progress properly only on the condition of the development of the methodology of interbranch relationships and the establishment of promising contacts between biological and social sciences.

Nowadays, there is no common theoretical and methodological approach to the formation of the integral concept of vital infant activity, which can be largely explained by the established tradition of dividing natural sciences and humanities. Such integration is necessary not only for the development of new fundamental approaches to the problem of human nature but also for adequate changes in social factors.

Recent discoveries of natural sciences suggest that the very biological organization of an infant carries programmed possibilities for his universal social and behavioral development. This implies the importance of elucidating biological determinants of the preadaptation of the human brain to social relations and of revealing genetic programs of the human development and its most sensitive periods. Along with the critical periods of biological development, special emphasis should be put on the critical periods of infant socialization, among which early childhood is the most crucial.

The knowledge of the nature of developmental genetic programs and the specificity of certain critical periods will make it possible to maximize the role of specific educational methods and means in establishing proper conditions for the adequate realization of inborn programs of brain development and the formation of the potentially most favorable (genotypic) environment for the complete realization of inherited individual qualities.

The study of early ontogenesis was necessitated by the very logic of ideas about the biosocial nature of humans. Within these frameworks, the early age is considered as the most sensitive and crucial period for the development of a child’s personality. This is the period of the most intense development of the preconditions for major psychophysiological processes determining an infant’s future capacity for speech and thinking and his ability for perceiving and analyzing external influences. The first year of an infant’s life plays a special role for his later mental development and can be viewed as crucial for the formation of basic neural and mental functions and the establishment of interpersonal relationships. At the same time, despite the fact that the critical importance of the earliest period of individual development is obvious from general biological regularities of forming behavior and mental activity, in age physiology and psychology, this period still remains largely understudied. V.M. Bekhterev wrote that “Insufficient attention to the first childhood disastrously affects the whole life of a human being, and many people born with the best of heredity and having the best conditions for health and morality in later life remain crippled both physically and morally only because they had to spend their infancy in unfavorable or even absolutely abnormal physical and moral conditions” [1].

Childhood can be viewed as a sociopsychological phenomenon and a special state of development. Childhood is both a specific state of socium and its structural component [2]. In a sociohistorical aspect, childhood represents an interaction of generations: the adult community and developing people.

The specificity of the formation of neuropsychological conditions and an infant’s personality in early ontogenesis is largely dependent on social factors. Unfortunately, the intermediary role of a specific adult, who is always the organizer and teacher, is based on dominating children rather than interrelating with them. Therefore, the adult part of the socium considers childhood as the object of assimilation, possession, and reflection, but not the subject of interrelation. This approach constitutes the basis of most educational programs, which provide children with a sum of currently available positive knowledge.
The great humanist A.A. Ukhtomsky emphasized that one is not born a human being; one becomes a human being. His attention was focused on interrelationship as a principal personality forming factor. He formalized this interrelationship in two laws: the law of a double and the law of a distinguished companion [3].

Adults influence a child in the context of their own views, attitudes, and dominants, which impel a child to uncritical acquisition, and, thus, raise their own Doubles. This idea was shared by N.I. Pirogov [4], who noted that we adults constantly violate the harmony of a child’s world. Bursting into it, we transfer a child into our world. We are in a hurry to fill him with our views, ideas, and information, acquired over the ages by the efforts of mature men. We sincerely admire our achievements, thinking that a child understands us and refuse to accept that a child understands us in his own way.

Ukhtomsky’s second law for understanding a developing child and the formation of his personality via the treating of him as a distinguished companion implies the possibility of changing an adult’s personal, selfish aims for the sake of his inimitable and unique young interlocutor. It demands that an adult should create a new open dominant, a dominant aimed at another person, which Ukhtomsky called the principal dominant of human society [5].

The adult community has established various structures entrusting them with educational functions. A child becomes alienated from a mass of adults indifferent to him. Parents rid themselves of many inner responsibilities, which leads to serious attention deficit and a lack of respect. As a result, children who are feeling lonely and desperate develop cynicism and ignore human values. The adult world has confined itself to educational aims, shifting emotional education to secondary positions.

Social and cultural factors in a child’s development can not be determined without taking into account and analyzing the specificity of a child’s environment, which is decisive at the very early stages of his development and is defined concretely in a FAMILY, one of the principal social institutions. It is in the framework of the family that a child goes through the major processes of forming his individual features, his personality, of acquiring his individual and social status, and learning his social and cultural heritage.

According to P.F. Lesgaft [6], the mystery of family upbringing is to give a child the possibility of self-development by doing everything himself; adults should not rush children and do things for their own pleasure and comfort; they should treat a child since the moment he is born as a person in his own right, fully recognizing his personality and its inviolability.

Currently, one can see a growing interest in the early stages of a child’s socialization and the role of the family in transferring species-specific and cultural heritage. A family is a small socium providing a child with the possibility of acquiring his first skills of species-specific behavior and cultural and speech environment.

Obviously, communication as a means of acquiring and transferring information in the broad sense of the word is the basis of a child’s interrelation with the environment. In the first year of life, it is the mother who becomes the principal information conductor; a strong information connection between a child and his mother is established before a baby is even born. The role of this unbreakable mother–child system increases during the process of biological and social development of a child. The mother–child system is one of the prerequisites for the formation of interspecies contacts and the acquisition of species-specific forms of behavior; it is this system that manifests more graphically the elements of the biosocial nature of human relationships. The experience of interactions between mother and child at the earliest period of his life, when the foundations of his psychophysiological individuality and social behavior are being laid, are most interesting. According to Pestalozzi, a mother’s strength and devotion naturally imbue a baby with the beginnings of love and belief [7].

The destruction of family culture and the loss of maternal habits can be considered among the major factors that adversely affect a child’s normal mental development. The urbanization, technicalization, and ideologization of society have resulted in the real destruction of traditional family culture and the deformation of biologically justified family connections and biosocial contacts, which threatens the very existence of the family as a social institution.

One of the reasons for this situation is certain socioeconomic conditions of modern society leading to the destruction of the maternal instinct itself and, as a result, to the social deprivation of children, which considerably deforms their mental and personal spheres.

The destruction of family culture means primarily the destruction of the traditional system of raising children, which represents a combination of empirically selected methods of biosocial interrelations between adults and children providing the most adequate physical and mental development of a child and his natural integration into the socium. The loss and insufficient appreciation of the national tradition of family upbringing lead to ignoring a wealth of methods and ways of raising children and forming family relationships that has been accumulated by our national culture. One of the principal problems of today’s theory and practice of raising children is the analysis and sensible use of abundant cultural and historical heritage aimed at developing the specific methods of upbringing and correction.

The ethnography of childhood is one of the principal fields of modern knowledge about the factors determining human development aimed at the solution of a variety of interbranch problems. National experience has accumulated the results of a centuries-old search for optimal methods and ways of raising children; develop-