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**PROBLEMS OF FAMILY UPBRINGING IN AZERBAIJAN
AT THE END XIX – BEGINNING XX CENTURY**

The article discussed the problems of family upbringing and family values in Azerbaijan the end of the XIX century and the beginning of the XX century. The issues of family and social upbringing of children are always relevant, and at the same time, regardless of the period in which we live, they are considered to be the problems that concern us. The family must be prepared to meet the needs of each member for self-government and non-self-sufficiency (in a unique way). The family creates in a person the concept of a house not as a space in which he lives, but as feelings and emotions that are awaited, loved, understood and protected. In the modern conditions of the Republic of Azerbaijan, the role of the family in the formation of the personality is especially growing.

The use of the achievements of advanced pedagogical science in the field of family education, generalization of the progressive experience of raising children in a family, collected by the people, is one of the main sources of functioning and further improvement of family education in modern Azerbaijan, which has embarked on the path of democratic transformations of social and state life.

Keywords: family; parents; education; morality; children; development.

Formulation of the problem. The issues of family and social upbringing of children are always relevant, and at the same time, regardless of the period in which we live, they are considered to be the problems that concern us. The family must be prepared to meet the needs of each member for self-government and non-self-sufficiency (in a unique way). The family creates in a person the concept of a house not as a space in which he lives, but as feelings and emotions that are awaited, loved, understood and protected. The family gives a person an idea of life goals and values, what she needs to know and how to behave. The instructions, directions, life examples given by the parents, moreover, the whole house lifestyle, atmosphere in a family develop in children

the habits of behavior and criteria for estimating what is good and evil, what is worthy or unworthy, what is fair and unfair. The family as an upbringing institution is important since most substantial period of child's life is spent in the family. The impact family institution makes on the personality cannot be compared with other educational institutions in terms of the strength and duration. Family is the place where the personality of a kid is formed and by the time, he starts going to school he has already more than half formed as a person. In our developing society, responsibilities for the development of the individual and his moral qualities regularly increase the sense of responsibility to the younger generation. The conditions for the formation of the younger generation are not only improving, but also becoming much more complicated. One of the main reasons for this complication is the growing number of factors that enrich children's spiritual thinking in the age of atom, electron and space, where science and technology are rapidly evolving [1, p. 8].

Nowadays, family issues are the topics of many sciences such as psychology, economics, law, pedagogy, sociology, demography et cetera. Each of these sciences, from the point of view of its subject, reveals certain aspects of its functioning and development. Pedagogy considers the upbringing function of the family in contemporary society from the point of view of aims and ways, the rights and obligations of parents, the intercommunication of parents in the process of upbringing children with schools and other child care institutions, identifies the reserves and costs of family upbringing and ways to compensate them [2, p. 324].

It is in the family where the child acquires the first experience of knowing the world and relationships with people. The attitude of parents to their children and children to their parents, the family atmosphere enriches and consolidate the life experience of the younger generation, make this experience a kind of model of relationships that shape the personality. It is the initial impressions and experiences that influence the character and relationships between people.

Let us take a look at what family upbringing is. Family upbringing is a purposeful interaction of older family members with younger members, based on love and respect of the personal dignity and honor of the child, involving pedagogical support, defense and formation of a personality, in accordance with the values of the family and society.

Furthermore, family upbringing is a complex and multifaceted system of

upbringing and education, which is taking shape in the context of a particular family and by the efforts of parents and relatives.

It is affected by heredity and biological (natural) health of children and parents, pecuniary and economic safety, social condition, mode of life, number of family limbs, habitation, attitude to the child. All this is organically intertwined and manifested itself unlike in each private case.

Since upbringing refers only to human life, it will always exist as a social event together with human society. Family education, including the preservation of national and spiritual values, cultural heritage, genetic memory of the people, begins with the family, and this research has always attracted attention for its relevance as one of the central problems of pedagogical science. It is the duty of every parent to truly educate their children, prepare them for public life, and educate them as real citizens.

The purpose of family upbringing is the formation of personality traits that will help to painlessly adapt to maturity, to adequately overcome the adversities and impediment encountered on the road of life.

In the modern conditions of the Republic of Azerbaijan, the role of the family in the formation of the personality is especially growing.

The use of the achievements of advanced pedagogical science in the field of family education, generalization of the progressive experience of raising children in a family, collected by the people, is one of the main sources of functioning and further improvement of family education in modern Azerbaijan, which has embarked on the path of democratic transformations of social and state life.

Strategically, the most important task of pedagogy is the development of ways to improve the personality, the priority development of its best qualities in a family, the individualization of upbringing, since it is precisely with his personal, individual that a person brings something new into this world. The formation of a bright, creative individual personality begins in the family and continues in it throughout life, among relatives and friends, in their mutual influence on each other. In this regard, it is important to determine the strategy for the development of the democratic system of upbringing and education, its connection with the modern family, to give a scientifically grounded forecast of the development of family pedagogy and practice of family education. Strategic forecasting of the upbringing system, the interaction of social and family upbringing implies, first of all, the definition of the main goals, the development of large-scale national

measures, decisions and actions that should ensure the achievement of these goals in an optimal manner. It is even more important to give this strategy a historical and, therefore, a scientific basis. It is important to try to find in the historical past those basic ideas that could, if not form the basis of this strategy, then at least ensure the significance and legitimacy of their implementation. In this regard the legacy of Azerbaijan progressive pedagogues who lived in the late 19th – early 20th centuries are of great value [3, p. 67].

The roots of the history (historical roots) of the Azerbaijani family go back to ancient times. After all, the family with its own way of life, that is, the general way of life, the totality of educational customs and traditions, has evolved over many centuries and has been strengthened in the course of the historical development of mankind.

A systematic study of the issue under consideration provides a solid foundation for penetrating into the depths of the ancient history of the people, national and spiritual values, a unique rich material and cultural heritage and clarifying many interrelationships. Azerbaijan in different periods of history was a part of different empires and passed a rich historical path. The fate of the Azerbaijani people at the end of the 19th century is recorded in history as a difficult and ambiguous period. During these periods, Azerbaijan experienced a difficult period of economic, political and cultural conflict. The awakening of society, cultural revival in Azerbaijan, the rapid development of all spheres of science and culture cover this period.

In the late 19th – early 20th centuries family upbringing in Azerbaijan was based on the most important features inherent in most families: on its originality, strength and stability, kindred love, warmth of relations between all its members, on the community of its spiritual interests.

In the late 19th – early 20th centuries, social and spiritual development and family upbringing in Azerbaijan were considered the successors of education [4, p. 78].

The purpose of the study. This article provides an objective analysis of the works of progressive pedagogues of Azerbaijan of this period, who developed the theoretical and methodological foundations, content and methods of family upbringing.

Presentation of the main material. The scientific foundations of family education in Azerbaijan began to be intensively developed in the late 90s of the 19th century as a result of generalization and understanding of experience. During these years a democratic theory of family education arose, based on the idea of nationality (G. Zardabi, R. Afandiev,

N. Narimanov, J. Mammadguluzade, F. Kocharli, M. Sabir, etc.). The essence of the named theory was that the pedagogical influence on children in a family environment is exerted by parents, elders, their attitude towards children, behavior, lifestyle, and everyday life.

The pedagogues considered the participation of children in domestic work from an early age an essential element of family upbringing. They viewed labor as a source of the child's physical, mental, moral and aesthetic development. They found that in the preschool age (up to 5–6 years), the foundations of the personality are laid. In this regard they emphasized the extremely important role of the mother in education. The mother is not only a teacher, but also the child's first teacher. The merit of the pedagogues of that time should be considered the fact that, at the level of achievements of advanced psychological and pedagogical thought, they established the place of the native language in family education.

The views of progressive pedagogues helped to establish the relationship between family and social education, to clarify the role of family and school interaction in personality formation.

Outstanding pedagogues of Azerbaijan put forward a requirement for parents not only to take care of the comprehensive development of children, but also to be responsible for this development. They based family pedagogy on the principle of spontaneous development of the creative forces and abilities of children. Without coercion, but with the help of parents, the child should develop the ideals of freedom, love, justice, and cultivate diligence. Parents themselves must be the bearers of these lofty ideals. Upbringing in a family as a whole was viewed by progressive pedagogues as creating conditions for the realization of the child's right to self-realization. Their views on the nature of the child, the process of personality formation was mainly democratic and influenced the development of the theory and practice of family education.

A characteristic feature of the pedagogy of family upbringing, developed by the pedagogues of the 19th century, is a high assessment of the educational potential of the family, the beneficial effect on the mother's children, and love for children. They considered love to be the purest and brightest of all that can be created for a normal upbringing. The content of family education was characterized by the pedagogues from the standpoint of the nationality. At the same time, they approached the solution of the problems of content, means and methods of education

from the standpoint of anthropology. They saw the success of family upbringing in the study of children, the organization of their life activity, which necessarily includes motives, interests and is aimed at self-education and self-education, at self-development.

R. Afandiev, F. Kocharli worked out the problem of the relationship between family and social upbringing. They showed that the most favorable conditions for the development and upbringing of children can be created only in a family. Initial upbringing can and should be carried out only in the family, and then at school. The family teaches children to work, continuously improve their moral activity, and engage in self-education. They explained this by the fact that natural and spiritual forces must develop continuously.

The theoretical and methodological principles of family education developed by R. Afandiev take into account national, socio-demographic, cultural and psychological factors [3].

Family upbringing should be based on the foundation of love for children, truthfulness and sincerity of relations with them, absence of arbitrariness on the part of parents, recognition of the child's right to freedom and inviolability. R. Afandiev saw the essence of family education in the creation of the most favorable conditions for the manifestation of creative abilities. His statement that the degree of perfection of society is due to the way it takes care of the family, family education and self-education of parents is relevant today.

R. Afandiev saw improper upbringing in the family as the main tool in the formation of negative feelings in children. It is the nobility, chastity, and modesty enumerated in moral education. He considered politeness, honesty, truthfulness, compassion, enlightenment and other qualities important. According to R. Afandiev, the correct inculcation of these qualities in the family plays an important role in the formation and education of future generations, noting that it affects the growth of children with or without upbringing. The eminent educator believed that these qualities should be instilled in children through the personal example of parents.

R. Afandiev emphasized the importance of the unity of science and education, emphasizing the correct upbringing of children in the cultural progress of the nation. According to R. Afandiev, the family and women have a great role in the development of children, especially in the development of the family. Because the main feature of cultural development depends on science and proper up-

bringing. He noted that the happiness and well-being of the nation depend on the education of women. An eminent educator argued that mothers should bring up their children in the same way.

R. Afandiev said that first of all it is necessary to increase the mental knowledge of children in the family. Children should be familiar with their mother tongue from an early age and love their language. As much as breastfeeding is important, a child growing up in a family and speaking their mother tongue is the best tool they have for life. First of all, children will acquire knowledge in the family if they know their language fluently, which will play a decisive role in their future.

In his articles and works, F. Kocharli [5] attached a great importance to family upbringing. He noted that the most common and complex problems of public life, achievements and difficulties, understanding and contradictions are reflected primarily in the family. However, family relations are social relations. Being a social phenomenon, the family also has a natural basis, a biological origin. The natural basis of the family is a person's tendency to be of a different sex in nature, the feeling of having children.

F. Kocharli believed that in the family, first of all, parents should be moral, and then the children brought up by them can grow up to be honest, useful to the motherland and society. In addition, according to F. Kocharli, parents can fulfill their parental duties to the people by bringing up a good child. Firudin bey Kocharli noted that the foundation of upbringing is laid in the family and the child acquires knowledge through the education he receives from the family. Proper upbringing in families, creates the basis for the correct formation of the children's character, but who are not brought up properly, it causes defects in their upbringing and human qualities. He stressed that the role of mothers is stronger than other members of the family in the formation of the child's upbringing in the family. A mother should be distinguished by her culture and behavior and be responsible for the future of her children.

The educator said that the most important factor influencing the upbringing of children was the family factor. The proper formation of children, their growth in a beautiful atmosphere, depended on a well-organized family environment. Kocharli emphasized that a child formed and brought up in a beautiful family environment will leave a deep mark on the child's spiritual world, moral qualities, feelings and heart. If a child is faithful, respectful, and dignified in the family in which he is brought up, these qualities that he sees in his parents will shed light

on his spiritual world, his pure heart. Children growing up in these families will always be kind to people and friends, will respect and love adults and elders. And children who grow up in families with such moral qualities will be lazy, selfish, and deceitful, and will not only fail to understand the respect of those around them and the community, but will also be useless to society.

In addition to all the above, when talking about the issues of bringing up the children in the family, F. Kocharli said that the soul is of great importance for human being. The nourishment of the soul is first and foremost the training of the mind, a foolish, ignorant person is no different from an animal. The main reason for people's ignorance and backwardness is that they only care for their bodies and forget their souls and minds. H. Guliyev emphasizes that special attention is paid to children's higher education in families, and that people's level of education and training is the main criterion determining the social status of children [6, p. 56]. Patronymics in Azerbaijan appeared long before the period we studied. Ethnographer G. Geybullayev said that this process took place in our country in the 5th century [7, p. 88].

Jalil Mammadguluzadeh studied his rich democratic pedagogical heritage and progressive views on education and tried to convey them to the people of Azerbaijan in a systematic way [8]. If we look at the works of a prominent pedagogue, we can see the negative impact of the ugly feudal system on families, harmful traditions on the upbringing of children. J. Mammadguluzadeh was in favor of bringing up the children of families with innovative ideas, eliminating antiquity, superstition and ignorance. For this reason, he tried to convey the ugliness of his time to his readers with satirical laughter, and called on people to take joint action against this tragedy in society.

Jalil Mammadguluzadeh's works focused on family education, women's freedom, mother tongue, proper upbringing of children in the family, parents' education of their children in classrooms and schools, and the struggle for the liberation of the people from ignorance. Jalil Mammadguluzadeh lived with the desire to enlighten his compatriots, to awaken the sleeping, to see his nation and homeland among the developed nations. In all her works: stories, narratives, plays, columns and articles, she constantly encounters issues of family upbringing and women's rights. The pedagogical heritage of Jalil Mammadguluzadeh, whose heart always beats with the people of Azerbaijan and beats

for him, has not lost its significance in our time and has played an important role in the education of the younger generation. He attached great importance to family training. He demanded that the school and the family form the young generation as a moral, educated and knowledgeable person. Jalil Mammadguluzadeh emphasized the importance of parents' literacy and education, especially for women, in order to bring up children well in the family. He was especially sensitive to the fact that children spoke their mother tongue in the family. Jalil Mammadguluzadeh sharply criticized the steps that did not pay attention to the mother tongue and disrespected it.

J. Mammadguluzadeh was first and foremost a supporter of the elimination of illiteracy in Azerbaijani families. In particular, the development of children's mental knowledge, increasing their worldview was one of the issues on his mind. He said that the exclusion of the poor, especially women and girls, from education was a great tragedy, and that girls in society should have a broad outlook and be able to protect themselves in all kinds of social and family relations. Jalil Mammadguluzadeh demanded that the heads of families educate their daughters and send their daughters to schools along with their sons. Only in educated marriages can respect, care, kindness, and mutual understanding be seen. Addressing parents, he said that parents should encourage their children to study science, different languages, and art.

One of the other important requirements of Jalil Mammadguluzadeh to families was to form the young generation in the spirit of moral qualities, to instill in them a love of hard work, to avoid bad habits and to do good deeds. Mammadguluzadeh considered moral values to be the most important issue in the family, emphasizing the need to ensure that one of its important components, patriotism, is instilled in children from an early age. He said that children's moral qualities, such as honesty, nobility, courage, humanism, are formed primarily in the family, and good relations, good behavior, mutual understanding between parents have a positive effect on the formation of these feelings. When parents treat their children humanely, the warm attitude in their interactions and attitudes with them will sow the seeds of love in the hearts of children and serve them to take the right position in society. Parents should remove negative traits from their children, such as selfishness, jealousy, ambition, and self-interest, and instill hatred in them.

Mammadguluzadeh rightly noted that children should be obedient in their behavior and attitudes. They must abide by the demands of their parents, cultivate in themselves beautiful, pure, human morals and values, and develop higher feelings that are important to humanity. This is primarily the responsibility of the parents.

Mammadguluzadeh called on parents to engage in labor and physical education of children in the family. He noted that the child should be protected and developed healthily from the day he/she was born. He noted that if we want to bring up a physically healthy and strong generation, then we must first protect pregnant women. At the same time, another issue in this column was that pregnant women should eat properly, stay away from nerves, and not be forced to work hard, because these issues harm the physical health of the unborn child, or the child dies or is born with a physical defect. However, at the time of the study, these cases were common in Azerbaijani families, which were accompanied by defects in the health of many newborns.

According to J. Mammadguluzadeh, labor upbringing will be as important as physical upbringing in the family. Because children must be accustomed to work from an early age, they must be instilled with a love of labor, and they must be able to enjoy what they do. The love of work in children will form in them such noble moral qualities as truthfulness, honesty, integrity.

In addition, while studying Mammadguluzadeh's views on the family, it should be noted that if prominent educators want their children to have a happy future, they must first be sincere with their children, show their love to their children, provide kindness in the family and take care of each other. If there is no solidarity between parents, if there is no kindness and friendship, it will manifest itself in the upbringing of children. It is necessary to teach children from an early age to be polite and enlightened, to get used to kind words and deeds. He wished the next generation a good upbringing, the enrichment of their spirituality, the correct formation of their morals, the happiness of the people. He saw the upbringing of children and their future happiness as the work of the state, the work of society.

Theoretical foundations of the research. The ideas of family upbringing, educators who lived in the end of 19th and beginning of 20th centuries, contributed to the creation of a truly scientific foundations of

family pedagogy. The named scientists as a whole defended the combination of state and non-state education with of family upbringing as the most optimal way of individual development of the personality. Under the influence of their theoretical principles of upbringing family, the practice of raising children in families of all strata of society was improved in the late 19th and early 20th centuries [2, p. 90]. They were unanimous in their assessment that one of the tasks of further improving family upbringing is strengthening the family and its stability, that only those parents can give happiness to children who themselves found happiness in marriage and family.

As the results of the study showed, in the late 19th – early 20th centuries industrial upsurge, strengthening of capitalist relations in Azerbaijan led to progressive shifts in the sphere of education. The new powerful social pedagogical movement had a great influence on the development of pedagogical thought, including the development of the theory of family education. Major public figures, scientists, pedagogues have investigated a number of new problems of family education. The public and the parents of the students were very active in solving the problems of family pedagogy. Scientists, writers, pedagogues appeared in the periodical pedagogical press. Magazines for children appeared. On their pages, mistakes in family education were analyzed, best practices were summarized, and articles of a theoretical nature were published.

Methodology. Upbringing is a universal human value, it is characterized by a humanistic tendency and that pedagogical science is based on the recognition of philosophical, epistemological pluralism, the priority of universal human values. A concrete historical approach was applied to the study of pedagogical facts and phenomena. The leading theoretical and methodological principles of this research were the dialectical approach, the holistic study of historical and pedagogical phenomena, the unity and interconnection of the objective and the subjective, the connection between the historical and the logical, the disclosure of the modern and prognostic significance of the research results.

Conclusions and prospects for further research. The systematized experience of the formation of the theory of family upbringing contains a description of the main ideas and concepts of pedagogy of family upbringing.

In the process of further research of the problem, it seems necessary to study the implementation of the theories considered in the practice of family education of various strata of society. The possibility of analyzing other theories of family education created by the pedagogues of Azerbaijan during the period under review is not excluded.

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ПРОБЛЕМЫ СЕМЕЙНОГО ВОСПИТАНИЯ В АЗЕРБАЙДЖАНЕ В КОНЦЕ XIX – НАЧАЛЕ XX ВВ.

Аннотация. Вопросы семейного и социального воспитания детей всегда актуальны, и при этом, независимо от того, в какой период мы живем, они считаются проблемами, которые нас волнуют. Семья должна быть готова удовлетворить потребности каждого члена в самоуправлении и несамостоятельности (уникальным образом). Семья создает в человеке представление о доме не как о пространстве, в котором он живет, а как о чувствах и эмоциях, которых ждут, любят, понимают и защищают. Семья дает человеку представление о жизненных целях и ценностях, о том, что ему нужно знать и как себя вести. Наставления, указания, примеры из жизни, данные родителями, более того, весь домашний образ жизни, атмосфера в семье развивают у детей привычки поведения и критерии оценки того, что есть добро и зло, что достойно или недостойно, что справедливо и несправедливо.

Цель. В статье дается объективный анализ работ прогрессивных педагогов Азербайджана этого периода, разработавших теоретико-методологические основы, содержание и методы семейного воспитания.

Методы. В конце XIX – начале XX века при изучении семейного воспитания и ценностей в Азербайджане использовались историко-сравнительные методы, анализ, теоретический анализ и методы обобщения.

Оригинальность. В конце XIX – начале XX вв. семейное воспитание в Азербайджане основывалось на важнейших чертах, присущих большинству семей: на ее самобытности, силе и стабильности, родственной любви, теплоте отношений между всеми ее членами, на общности ее духовных интересов.

В конце XIX – начале XX веков социальное и духовное развитие и семейное воспитание в Азербайджане считались преемниками образования.

Результаты. Систематизированный опыт формирования теории семейного воспитания включает в себе характеристику основных идей и понятий педагогики семейного воспитания.

В процессе дальнейших исследований проблемы представляется необходимым изучение реализации рассмотренных теорий в практике семейного воспитания различных слоев общества. Не исключена возможность анализа других теорий семейного воспитания, созданных педагогами Азербайджана рассматриваемого периода.

Заключение. Как показали результаты исследования, в конце XIX – начале XX вв. промышленный подъем, упрочение капиталистических отношений в Азербайджане обусловили прогрессивные сдвиги в сфере просвещения. Новое мощное общественно-педагогическое движение оказало большое влияние на развитие педагогической мысли, в том числе на разработку теории семейного воспитания. Авторитетные общественные деятели, ученые, педагоги исследовали ряд новых проблем семейного воспитания. Высокую активность в решении проблем семейной педагогики проявляли общественность и родители учащихся. В периодической педагогической печати выступали деятели науки, писатели, врачи, учителя. Появились журналы для детей. На их страницах анализировались ошибки в семейном воспитании, обобщался передовой опыт, публиковались статьи теоретического характера.

Ключевые слова: семья; родители; воспитание; нравственность; дети; развитие.

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