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## THE INFLUENCE OF THE SOCIO-CULTURAL ENVIRONMENT ON FAMILY UPBRINGING IN AZERBAIJAN AT THE END OF THE 19th AND BEGINNING OF THE 20th CENTURIES

**Abstract.** The late 19th century is etched in history as a highly complex and contradictory period for the Azerbaijani people, both economically, politically and culturally. It is known that the awakening of society in Azerbaijan, cultural revival, and the vibrant development of all fields of science and culture occurred in this period. A healthy society is fundamentally built upon healthy families. For this reason, from a socio-psychological perspective, the foundation of the state and the nation is formed by a healthy family. The role of the family and parents in shaping a child's personality is irreplaceable. Under the continuous and purposeful guidance of parents, children gain life experience, integrate into society, and develop as individuals. This family role directly impacts children's future, determining the social position they will hold in life. As the foundation of the social structure, the family must be established on solid foundations with distinct social, moral, and legal principles. Thus, establishing a healthy psychological climate in families, nurturing children and protecting them from harmful tendencies are among the most significant challenges of the modern family. One of the primary demands of our time is for parent-child relationships to be built on internal freedom and noble emotions. From the late 20th century onwards, family relationships have increasingly been replaced by more diplomatic and humanistic behaviors. Although the issues of family, family upbringing, the educational potential of the family and its role in shaping personality have been studied within various scientific disciplines (pedagogy, psychology, sociology, etc.), the theoretical and practical issues of family upbringing have not been investigated in historical-pedagogical terms or treated as a research subject to date. Investigating family upbringing from a historical

perspective is essential in two respects. The scientific findings obtained can enrich both our history of educational and pedagogical thought and the content of contemporary family upbringing. Exploring the rich pedagogical heritage on family upbringing created by our enlighteners in the late 19th and early 20th centuries, passing it on to modern and future generations and preserving our predecessors' progressive and humanistic ideas is a civic duty for today's researchers. However, compared to the period under study, the old stereotypes have long been dismantled and removed in the modern era. The creation of a healthy environment within families in the current era directly impacts children's overall development, future activities and formation as individuals. At the same time, studying and promoting family upbringing and traditions from a historical perspective remains consistently relevant. A better understanding of current social developments regarding family upbringing greatly depends on studying the historical-pedagogical heritage of family upbringing. By examining this rich heritage and moral asset, we can determine the developmental directions and prospects for raising children within the family. As a social institution, the family encompasses, within a broad historical perspective, the types of families, their composition, lifestyles, and the general socio-economic conditions of existence. One of the characteristic features of the family is its adaptation, modernization, and development in line with the demands of the era, evolving as a product of the social system.

**Keywords:** family upbringing; social institution; healthy environment; comprehensive child development; society.

## INTRODUCTION / ВСТУП

**Statement of the problem / Постановка проблеми.** The study of the main directions of the pedagogical movement in Azerbaijan in the late 19th – early 20th centuries, the systematization of the theoretical ideas of teachers about family education, the generalization of advanced experience and family traditions related to family education, upbringing of children, the inclusion in scientific circulation of the personal example of our outstanding teachers of family education, the identification of factors influencing the democratization of family education, will enrich the history of pedagogical ideas and the theory of education with new provisions.

The development of the oil industry created the basis for the formation of the national bourgeoisie and the creation of various branches of industry in the country, as a result of which there was a significant revival of industrial

development in Azerbaijan. This revival led to intensive development in other areas of the economy, especially this development was more noticeable in the chemical and metal-processing industries.

At the end of the 19th century, silk processing factories began to operate in Azerbaijan. In the late 19th and early 20th centuries, in addition to the silk industry, there was a revival of crafts – jewelry, carpet weaving, and crafts.

The growing interest in crafts in Azerbaijan gave impetus to the expansion of this area of art and the establishment of the Caucasian Committee of Crafts in 1899. The main task of the Caucasian Committee of Crafts was to study the situation in this area, identify difficulties and overcome them. Carpet weaving occupied the most important place among crafts in terms of quantity and quality. If we look at the traditions of Azerbaijani families, we will see that carpets, the product of their own labor, occupied a special place in the dowry of girls preparing to start a family. For this reason, in Azerbaijan, learning and passing on the art of carpet weaving from generation to generation was considered one of the famous family traditions of that time.

The development of Azerbaijani culture, the cultural revival in the country laid the foundation for the beginning and strengthening of the period of development of this area. The development of culture led to the formation of progressive intelligentsia, cultural figures, the creation of theater, press, progress in education, the opening of public schools, the writing of new textbooks and teaching aids. The promotion of such innovations began to strengthen the tendencies of modernity in Azerbaijani culture. It is necessary to pay attention to one issue: despite the cultural, economic and political development, illiteracy among the population of Azerbaijan in the late 19th - early 20th centuries still remained.

In the late 19th and early 20th centuries, enlightenment and education developed and revived in Northern Azerbaijan, and a generation of new thinking and modern thinking began to grow. As you can see, the development and activation of education, interest in science, the emergence of unity and advanced ideas in Azerbaijan led to serious progress in national revival, awakening of national beliefs and consciousness, and strengthening of the national liberation movement. The progressive intelligentsia, calling on the people to awaken, trying to free them from ignorance and unconscious sleep, directing them to spiritual vitality, suddenly awakening the people with their new ideas, sought different paths in this rise. This revival strengthened the political and cultural struggle of the progressive intelligentsia and had a strong impact on the development of the pedagogical movement and education in Azerbaijan. New schools were created, primary education was introduced, certain work was

carried out in the field of training primary school teachers and female education in the Gori and Irevan teacher training seminaries, charitable societies were organized with the aim of educating the elderly and reducing illiteracy in families. During this period, special importance was attached to the education of patriotism of the younger generation, the process of national self-awareness and national awakening. It should be noted that the most advanced representatives of society – teachers, educators, enlighteners, poets, writers, scientists and artists – joined this movement, and at the same time, enlightened personnel tried to create ideas of national unity in the field of science in Azerbaijan.

Representatives of the progressive tendency of that time, the luminaries of the social and pedagogical movement considered science and education to be the only way to free ourselves from oppression and suppression, to achieve a bright future. Enlightenment determined the main direction of this movement. In short, intellectuals called on the people to mobilize in the struggle for a bright future, for this they wanted to enlighten public consciousness with the light of science.

Analysis of major research and publications. A number of research works related to theoretical problems of family education have been carried out in our republic. The textbook “Family” was first created in 1986 under the authorship of A. Alizadeh [6] and A. Abbasov [1]. Doctoral dissertations of A. Abbasov on the topic “Theory and practice of preparing schoolchildren for family life” [1], “Women’s issues in the Azerbaijani press at the beginning of the 20th century (1901–1917)” by K. Mammadov [9], A. Ismayilkhanova [7], M. Nuriyeva [10] were also devoted to theoretical problems of family education.

### **AIM AND TASKS / МЕТА ТА ЗАВДАННЯ**

The *purpose* of the study is to systematize the theoretical ideas of the Azerbaijani intelligentsia about family education in the late 19th – early 20th centuries, to generalize the progressive experience, to identify the factors influencing the democratization of family education, to include in scientific circulation the personal example of our outstanding teachers of family education, and to determine the possibilities and ways of its use in modern practice.

The following objectives follow from the *objective* of the study:

- to study the influence of socio-political and cultural changes on family education in Azerbaijan in the late 19th – early 20th centuries;
- to identify the main features of family and social education in Azerbaijan in the late 19th – early 20th centuries;
- to determine the role of social-pedagogical and charitable societies in the development of family education;

- to study the historical and pedagogical heritage and research conducted in the modern era related to this problem;
- analyze the theoretical ideas of Azerbaijani teachers regarding the content, organizational features and methods of family education;
- summarize the progressive experience of raising children in Azerbaijani families in the late 19th – early 20th centuries, include in scientific circulation the personal example of our outstanding teachers in family education;
- determine the family environment formed by teachers-educators in the late 19th – early 20th centuries and the main areas of their activities related to family education.

### **THEORETICAL FRAMEWORK / ТЕОРЕТИЧНІ ОСНОВИ**

At the end of the 19th – beginning of the 20th century, the social and pedagogical movement existed in Azerbaijan in three directions. Despite the fact that these movements were oriented in different directions, the main goal was to conduct educational work based on progressive ideas, develop schools of the native language, increase the level of intellectual development among people, promote worldview, science and literacy.

The first was the liberal democratic movement. The representatives of this movement tried to abolish old-fashioned schools and fought for the progress of literacy, science and education among the people. At the same time, they sought to open schools using new methods, advocated the promotion of democracy in schools and the application of new progressive practical methods in education. Among the representatives of the liberal democratic movement, one can note F. Kocherli, R. Efendiyev, M. Makhmudbekov, S. Ganizade, A. Shaig, F. Agazade, T. Bayramelibekov and other thinkers. These thinkers united around the newspapers “Irshad” and “Tarakki”, as well as the magazines “Maktab” and Rahbar. In addition, the representatives of the liberal democratic movement emphasized the importance of a comprehensive connection between education and life, the transfer of scientific knowledge to those who received a high level of education in the direction of progress and development of society, as well as the preparation of the younger generation for a new life [13].

The second was the revolutionary democratic movement. Among the representatives of this movement were progressive scientists N. Narimanov, J. Mamedkuluzade, M. Sabir, E. We can list F. Nemanzade, U. Hajibeyli and other public and scientific figures. Representatives of the revolutionary democratic movement gathered around the magazines “Molla Nasreddin”, “Ary”, “Tuti” and others and defended the idea of democratization of the national school and



education, changes in the content of education, organizational issues, teaching, methods, means of teaching, development of new textbooks, curricula. At the same time, they did important work in the direction of improving the training of teachers. In addition, representatives of the revolutionary democratic movement fought with all their might and uncompromisingly against bourgeois ideology, demanded the protection of the public and personal interests of the people, the freedom of women, the education of the younger generation, the development of positive and noble, creative qualities and progress in them. They noted that scholastic and fanatical teaching should be completely eliminated from schools, and schools should be transformed into centers of secular education, and European methods of education and training should be used in teaching new sciences. In addition, intellectuals valued the cooperation of family and school, which had a positive effect on the development of the child as a comprehensively developed personality [15].

The third was the liberal-bourgeois movement. Representatives of this movement (Muhammad-aga Shakhtakhtinsky, Eynali-bey Sultanov and others) were supporters of the ideas of attracting the masses of Azerbaijan to science and education in their native language. As can be seen, although representatives of all three movements approached the above issues from different positions, they united around one idea: progress of the nation, education of the people, moving away from ignorance and superstition, freedom of women, enlightenment, a young generation with moral and high qualities, the organization of secular schools, they fought for the development of textbooks in the native language [13].

The end of the 19th and the beginning of the 20th centuries are characterized as the Renaissance stage in the history of Azerbaijani pedagogical thought. The modern stage of development of education of this period contributed to the creation of new-method schools and the further development of ideas of teaching in the native language. The organization of new-type schools served the implementation of science and modern knowledge, teaching in the native language, modern ideas, educational goals among people.

It should be noted that the teachers teaching in these schools, along with the development of education and literacy, did not ignore children from poor families left without parental care and did everything possible to help them get an education. In general, the increase in the number of new-type schools led to a decrease in illiteracy in Azerbaijani families, the development of a worldview and at the same time increased children's interest in science and education.

After the approval of the Charter of 1872, the school reform in Azerbaijan was revived, the opening of city schools, real and primary schools, incomplete and

secondary schools gave impetus to the successful development of education. As a result of the increased interest of the population in education and science in Azerbaijan, there was a need for education in Russian, and schools with Russian as the language of instruction began to operate in villages. One of such schools was the first Russian-Tatar school in the village of Salakhly in the Gazakh region in 1875.

Since the 80s of the XIX century, Sunday schools began to open in Baku. The first Sunday school in Azerbaijan was created at the city schools. The first such school was opened in 1881 in the city of Shamakhi. The population's inclination towards science and education created a need to open Sunday schools in Baku.

As the number of Sunday schools increased, so did evening education. The Baku Sunday evening course, considered one of the first such courses, began its activities in 1897 at the Baku vocational school, with the financial expenses of the philanthropist H. Taghiyev exceeding the limits.

The education and enlightenment of people created conditions for the establishment of art schools in Azerbaijan. Thus, the increase in the number of schools of this type at the end of the 19th century had a positive effect on both the economic and cultural life of Azerbaijan.

Since the 80s and 90s of the 19th century, the network of secondary schools in Azerbaijan began to expand. At the beginning of the century, there were already 7 boys' incomplete secondary and secondary educational institutions, 2 real schools, 2 classical gymnasiums, 2 progymnasiums and art schools [3, p. 45]. At the same time, it should be noted that the network of both one-class and two-class city schools began to expand in Azerbaijan. Some of these schools also had departments of agriculture and crafts. Short-term pedagogical courses, Sunday schools and evening courses were also created at the schools. In addition, the school was developing through the Council of the Congress of Oil Workers, the creation of railways and Sunday schools in villages and regions largely contributed to the increase in literacy of the adult population.

One of the greatest merits of the Azerbaijani intelligentsia was the organization of participation in solving important socio-cultural problems in Azerbaijan at that time. In addition to all this, the education of girls in Azerbaijan was also considered one of the priority issues. In this regard, the issue of female education was in the leading positions. Of particular importance were female education, reading, comprehensive education of future generations, and personal development. Opening a Muslim school for girls would create a foundation for future families built on a deep worldview and for raising well-educated and well-behaved children for society.

One of the most striking events of that period in the second half of the 19th

century was the creation of the national press, which is considered one of the most important events in the socio-political, cultural and educational life of Azerbaijan. The “Ekinchi” newspaper, founded in 1875 by the figure of Azerbaijani education Hasan Bey Malikov (Zardabi), was the first newspaper in the native language and at the same time laid the foundations of the press in Azerbaijan. The creation of the “Ekinchi” newspaper was considered one of the greatest contributions to the history of journalism and education in Azerbaijan. Hasan Bey Zardabi, as a result of his hard work and tireless struggle, managed to publish the “Ekinchi” newspaper, despite the difficulties of the time, the tsarist administration and the colonial situation [14].

The “Ekinchi” newspaper breathed new life into the national spirit, and its main function became the propaganda of enlightened democratic ideas, science and literacy, criticism of superstition and ignorance. In one of the articles published in issue No. 7 of the newspaper on March 31, 1877, the progressive intelligentsia, who likened “Ekinchi” to a doctor, placed great hopes that the newspaper would rid people of the scourge of ignorance [14, p. 300]. The newspaper attracted prominent thinkers, teachers, public and political figures and published their articles under various pseudonyms.

After the closure of the “Ekinchi” newspaper, Haji Said Unsizade rendered exceptional services in restoring the activities of the national press in Azerbaijan. The establishment of the “Ziya” newspaper in Tbilisi in 1879 marked the complete formation of the national press and the development of education after “Ekinchi”. Some time after the closure of the “Ziya” newspaper, Mr. Haji Sadi managed to realize his progressive idea of creating a new printing house and publish the first issue of the newspaper under the name “Ziyai-Kafkaziyya”. It was clearly noticeable that newspapers played an important role in the education and cultural development of the people and increasing interest in this direction. During the specified periods, “Kaspiy”, “Bakinskiye Izvestiya”, “Baku”, “Bakinskiy Listok” and others were published in Azerbaijan. Russian-language newspapers began to appear. Although these newspapers were oriented towards bourgeois ideas, at the same time, a large number of articles on many areas and directions of the socio-economic, cultural and educational life of Azerbaijan were published in the newspapers.

As is known, at the beginning of the 20th century, the Azerbaijani-language media were under strong pressure from the tsarist regime and censorship with the aim of distributing newspapers and magazines reflecting the ideas of Turkism. Since 1903, tsarism was forced to make some concessions in this direction.

In addition to these newspapers, on April 7, 1906, the first satirical magazine in the East, Molla Nasreddin, was launched, founded by Omar Faig



Nemanzade and edited by Jalil Mammadguluzade. The main goal of the magazine was to wage an ideological struggle in the socio-political life of Azerbaijan, educate the people, rid them of the scourge of superstition and ignorance, expose lying mullahs and corrupt officials, as well as ensure the freedom of women and the proper upbringing of children in the family [5].

In the formation of the new generation, in the period when people were engaged in education, progressive teachers and scientists spent a lot of effort on creating schools and the first textbooks on the new methodology. Undoubtedly, after the opening of schools of the new methodology, the need for textbooks written in the native language began to arise.

Before 1917, the works of educators widely included recommendations on the problems of family education typical for that period. Thus, in books written for a large readership, parents were given useful advice on family education of children.

With the spread of science and literacy in Azerbaijan, the need for libraries and reading rooms arose. Until the 19th century, the number of libraries in Azerbaijan grew. At the end of the 19th century, independent libraries existed in many regions of Azerbaijan.

The reading room, organized by N. Narimanov, operated on the basis of charitable activities, theatrical performances, income received from literary and musical evenings, voluntary donations, membership fees and assistance from Azerbaijani teachers. The organizers of this reading room, organized on the initiative of Narimanov, collected books in the Azerbaijani language and simultaneously subscribed to more than 30 periodicals in different languages. The newspaper "Caspian" wrote in the issue of March 6, 1897 that N. Narimanov, with the assistance of a teacher, created a children's book section in the reading room [12, p. 6].

The first national reading room-library, opened by N. Narimanov, operated for four years, and the tsarist ruling circles, concerned about the accumulation of young people around this reading room, accused the reading room of anti-government activity and demanded its closure in 1898. In the same year, a small library belonging to oil workers began to operate near the Sabunchu hospital. It is in the work of such libraries, and at the same time in the dissemination of knowledge among workers, that one can show the great merits of the Baku engineer A. Doronenko; the activities of these libraries were associated with his name [12].

During these years, there was an increase in the number of private and public libraries. Along with school libraries, public and private libraries were also opened.

At the end of the 19th century, the intelligentsia of Azerbaijan, with a democratic spirit, came forward with the initiative to create charitable societies

in the direction of enlightenment and education of the people, attracting people to science and education. H. Zardabi, the first highly educated teacher of Azerbaijan, the face of progressive society, decided to open the first charitable society in 1871. In 1872, H. Zardabi's letter addressed to the Caucasian Educational Circle did not go unanswered. The Caucasian Educational Circle did not treat this proposal indifferently and Zardabi appreciated this step. Thus, the foundation of the "Charity Community" was laid by H. Zardabi, the only teacher of natural sciences from Azerbaijan, in the Baku Real School [3, p. 338]. Progressive and advanced people of Shamakhi, Guba, Shusha, Tiflis actively participated in the activities of the "Charity Society", opened in 1872.

In particular, it should be noted that the listed charitable societies played an important role in the history of education in Azerbaijan, in the material and moral well-being of the people, in the direction of education and enlightenment. At the same time, these charitable societies served to educate the elderly, improve literacy and education among workers, prevent poor families and orphans from studying, open Sunday schools and evening courses.

In the context of the spread of secular education, there was a great need to prepare highly qualified teaching staff and at the same time conduct education in the native language. In 1906 and 1907, the I–II congresses of Muslim teachers were organized in Azerbaijan, during these congresses, education was conducted in the native language, textbooks were published in the native language, a project for a new alphabet was organized, primary education was organized through new programs for women, training and education in schools, among the population, the spread of literacy, science and other issues were widely discussed.

At the beginning of the 20th century, social progress created conditions for the revival of public education – in particular, the introduction of secular education, equipping schools with new educational literature, improving the educational process in schools, directing students to practical activities. In addition, the main goal of the progressive intelligentsia and educators of Azerbaijan in the period under study is to provide children with freedom of life and activity within the framework of the law in a democratic society and the requirements that determine the need for them to receive family education in the spirit of attachment to the Motherland, land, respect for humanity, nationality, respect for both adults and children. At the same time, the revival in the field of education, interest in science and education in many families had a positive effect on the comprehensive education and development of children.

Thus, taking into account the above facts, it should be noted that the end of the 19th and the beginning of the 20th century are characterized as a period of

revival of Azerbaijani education. The publication of newspapers and magazines, the growth of interest in the press in the native language played a direct role in the cultural development of the people. Although the newspapers published were oriented towards bourgeois ideas, at the same time many articles were published on many areas of the socio-political, economic, cultural and educational life of Azerbaijan. The organization of new types of schools served to introduce science and modern knowledge among people, teaching in the native language, writing textbooks in the native language, new ideas, educational goals.

### **RESEARCH METHODS / МЕТОДИ ДОСЛІДЖЕННЯ**

Historical and comparative method, analysis and synthesis, induction and deduction, theoretical analysis, generalization, study of archival documents and prints, etc.

### **RESEARCH RESULTS / РЕЗУЛЬТАТИ ДОСЛІДЖЕННЯ**

Despite the fact that serious changes took place in Azerbaijan in the late 19th – early 20th centuries, Azerbaijan still made progress in economic, political and cultural-educational relations. From this point of view, the results obtained in the research work can be grouped as follows:

The expansion of the pedagogical movement can be considered one of the revolutionary problems of that time. Because the opening of new types of schools in Azerbaijan had a strong impact on the implementation of the idea of conducting education in the native language, on strengthening the practical orientation of the concept of national-spiritual vitality, on the publication of textbooks and reading materials in the native language.

In the late 19th – early 20th centuries, Azerbaijani families stood out for their unique features, intra-family relationships adapted to the dictates of society, as science developed, religious superstitions and ignorance had a negative impact. The influence on the formation of family relationships was eliminated, more attention was paid to the problems of upbringing in the family, the opinion of society is such that it showed its influence on this issue.

At the end of the 19th century and the beginning of the 20th century, one of the most important issues that worried Azerbaijani educators and teachers was the illiteracy of women, lack of rights, issues of their education, progressive teachers of the time also began to fight in this direction.

One of the most important issues in Azerbaijani families of the late 19th – early 20th centuries was the formation of a sense of respect for their parents in children, the correct education of relationships between adults and children. In

most articles of scientific and pedagogical content published in the domestic press – newspapers, as well as magazines, along with important problems of the time, issues of family upbringing, education of children, enrichment of the spiritual world of the people, and the formation of the personality of the younger generation were highly valued. These articles are important for the formation of family upbringing and for women to properly raise their children in the family.

At the end of the 19th – beginning of the 20th century, theoretical ideas about the formation of intra-family relations and family education in Europe had a strong influence on the formation of conceptual ideas of the Azerbaijani intelligentsia. about family education. This is one of the important factors enriching the theory of family education.

In the theoretical heritage of Azerbaijani educators, the formation of intra-family relations is based on humanistic approaches, content, principles, organizational features of education, methods of implementing mental, moral, labor, physical, ethical and aesthetic education of children in the family in the education of the younger generation. “Family pedagogy” of the modern era was formed on the basis of these theoretical ideas.

In the theoretical and literary-artistic heritage of Azerbaijani educators, he criticized the shortcomings of family education, showed ways to eliminate them, proved with convincing facts the role of family education in the formation of personality, and outlined his theoretical ideas.

Progressive intellectuals and educators of Azerbaijan, who lived in the late 19th – early 20th centuries, showed the characteristic features of the time in their works, clarified the methods and ways of family education (example, education, encouragement, reminder and advice, etc.), and they considered the use of correct methods in family practice to be important.

The socio-cultural reality that nourishes the democratic intellectual, democratic school and educational environment, along with modern education, also represents a pure educational system based on the right foundations, a family environment based on sincerity, love, mutual understanding and a modern vision. This is how the most important successes of the practical progress of family education in the social environment of Azerbaijan in the late 19th – early 20th centuries are measured.

## **CONCLUSIONS / ВИСНОВКИ**

1. As a result of following the progressive principles of family education in Azerbaijan in the late 19th – early 20th century, people useful to the country, people and society grew up as perfect individuals, which is considered the most important in the practical course of family education. The ideas and actions of

our progressive intelligentsia on practical issues, facts, elements, details of family education are an example and a school for the present and future generations. 2. The weakening of family values in our time negatively affects family relationships. In order to strengthen these relationships, it is very important to form a correct way of life in the family, to build families based on our national values.

**Prospects for further research in this direction / Перспективи подальших досліджень у цьому напрямі.** At the end of the 19th century and the beginning of the 20th century, it would be important to identify the problems of family education in Azerbaijan, organize educational programs and broadcasts related to the family environment of teachers and journalists living in Azerbaijan at that time.

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## ВПЛИВ СОЦІОКУЛЬТУРНОГО СЕРЕДОВИЩА НА СІМЕЙНЕ ВИХОВАННЯ В АЗЕРБАЙДЖАНІ КІНЦЯ ХІХ ПОЧАТКУ ХХ століття

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**Анотація.** Кінець 19 століття увійшов в історію як дуже складний і суперечливий період для азербайджанського народу як в економічному, політичному, так і в культурному плані. Відомо, що на цей період в Азербайджані припадає суспільне пробудження, культурне відродження, бурхливий розвиток усіх галузей науки і культури. Здорове суспільство фундаментально побудоване на здорових сім'ях. Тому з соціально-психологічного погляду фундаментом держави і нації є здорова сім'я. Роль сім'ї та батьків у формуванні особистості дитини незамінна. Під постійним і цілеспрямованим керівництвом батьків діти набувають життєвого досвіду, інтегруються в суспільство, розвиваються як особистості. Ця сімейна роль безпосередньо впливає на майбутнє дітей, визначаючи соціальне становище, яке вони займатимуть у житті. Як основа соціальної структури, сім'я має бути заснована на міцних фундаментах з чіткими соціальними, моральними та правовими принципами. Таким чином, створення здорового психологічного клімату в сім'ї, виховання дітей і захист їх від шкідливих схильностей є одними з найважливіших завдань сучасної сім'ї. Однією з головних вимог нашого часу є те, щоб стосунки між батьками та дітьми будувалися на внутрішній свободі та благородних почуттях. Починаючи з кінця 20-го століття, сімейні стосунки дедалі частіше замінювалися більш дипломатичною та гуманістичною поведінкою. Незважаючи на те, що питання сім'ї, сімейного виховання, виховного потенціалу сім'ї та її ролі у формуванні особистості досліджувалися в рамках різних наукових дисциплін (педагогіки, психології, соціології та ін.), теоретичні та практичні питання сімейного виховання не були досліджені, досліджуються в історико-педагогічних термінах

або розглядаються як предмет дослідження на сьогоднішній день. Дослідження сімейного виховання з історичного погляду є важливим у двох аспектах. Отримані наукові результати можуть збагатити як нашу історію освітньо-педагогічної думки, так і зміст сучасного сімейного виховання. Вивчення багатой педагогічної спадщини сімейного виховання, створеної нашими просвітителами кінця XIX – початку XX ст., передача її сучасним і майбутнім поколінням, збереження прогресивних і гуманістичних ідей наших попередників є громадянським обов'язком сучасних дослідників. Проте, порівняно з досліджуваним періодом, старі стереотипи давно демонтовані та усунуті в сучасну епоху. Створення здорового середовища в родині в сучасну епоху безпосередньо впливає на загальний розвиток дітей, майбутню діяльність і становлення як особистості. Водночас незмінно актуальним залишається вивчення та популяризація сімейного виховання та традицій в історичній перспективі. Від вивчення історико-педагогічної спадщини сімейного виховання значною мірою залежить глибше розуміння сучасних суспільних подій щодо сімейного виховання. Досліджуючи цю багату спадщину та моральні надбання, ми можемо визначити напрями розвитку та перспективи виховання дітей у родині. Як соціальний інститут сім'я охоплює в широкій історичній перспективі типи сімей, їх склад, спосіб життя і загальні соціально-економічні умови існування. Однією з характерних ознак сім'ї є її адаптація, модернізація і розвиток відповідно до вимог епохи, що розвивається як продукт соціальної системи.

**Ключові слова:** сімейне виховання; соціальний інститут; здоров'я-збережувальне середовище; всебічний розвиток дитини; суспільство.

#### **TRANSLATED AND TRANSLITERATED / ПЕРЕКЛАД, ТРАНСЛІТЕРАЦІЯ**

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