

SECTION 7. SOCIOLOGY OF COMMUNICATIONS

DOI <https://doi.org/10.30525/978-9934-26-517-4-12>

ABOUT THE EDUCATIONAL FUNCTION IN THE FAMILY

Guliyeva H. B.

Doctoral student

Azerbaijan University of Tourism and Management

Baku Azerbaijan

For the formation of high personal qualities in a teenager, for his harmonious development as a personality, the educational function of parents and other family members is considered more important than other duties. The main goal of education is to raise kind, cultured, progressive, broad-minded, humanistic people. Centuries-old human history has proven that education is the most important factor ensuring the rapid development of society: just as properly established education gives a great impetus to development, on the contrary, incorrect education becomes the main cause of backwardness. As we know, the idea of the upbringing and cultural image of a person is at the heart of the Holy Quran.

The word “Tarbiyah” is derived from the root “rabb” of the Arabic word “al-tarbiyah”. It has three meanings: “Raba” – to show the right path; “Rabi” – to nourish, raise, grow, complete; “Riba” – to multiply. “Rabb” is one of the 99 names of God, and it is the most frequently used expression (935) in the Quran after the word Allah. It means “one who educates”, “one who gives blessings”, “one who directs towards material and spiritual perfection”, “one who brings to maturity”.

The word “mentor” is also derived from the word “rabb”. “Bringing to maturity” means bringing a child to the level of being able to independently provide for his own life, make independent decisions regarding his own destiny, and take steps freely [1, p.38]. Experience has proven that the role of the upbringing process, along with other factors, in the formation of personality is undeniable. According to the famous philosopher of antiquity, Plato, if a person is properly educated, he will be the most peaceful and holy being. If he is not educated at all or is educated incorrectly, then he will turn into the most savage of animals on earth [2].

Regardless of age, everyone expresses themselves through their upbringing in the environment they are in. Hazrat Muhammad (pbuh) said that the greatest gift a parent can give to their child is the upbringing they

give [3]. The English philosopher John Locke said that people differ from each other only in their upbringing. Three main features are distinguished in the content of upbringing: purposefulness; compliance with socio-cultural values, which are the achievements of the historical development of mankind; the existence of an organized system of educational influence [4]. "The concept of upbringing has arisen since the earliest times of the emergence of society and is the process of the formation, development and behavior of an individual as a personality. "Upbringing is also the systematic, purposeful and organized transfer of knowledge, skills and experience acquired by the older generation over time to the younger generation [4].

J. Locke had different and striking ideas about upbringing. He wrote that well-educated people can be much more useful to society than great personalities and scientists. The process of achieving physical and moral perfection, as well as the impact of studying various sciences on morality and upbringing, was of greater interest to John Locke. The author considered labor education necessary because it can prepare the child for a working future by removing harmful habits. The main issue that must be paid attention to here is that when directing a child to a certain job or art, his interests must be taken into account. [5].

Work that is not in accordance with the child's interests and is forced to be performed cannot have any positive results. The theory put forward by John Locke is called the "White Slate". According to him, when a child is born, his brain is as clean as a white slate. Then it is gradually formed as a result of the influence of the surrounding world. He presented this theory in his work "Experiments": "the human heart is like a white slate" [5]. It should be noted that John Locke dealt a great blow to feudal society and its existing laws with this claim. In this way, he denied the "theory of innate abilities". Although Locke's theory has positive and useful aspects, it has been severely criticized at certain times.

J. Locke called the means of education applied to achieve the set goal methods of education. In his opinion, the means of education consisted of the following:

- the authority of the parent;
- training;
- example;
- interview with the child;
- reward and punishment.

As can be seen, J. Locke gave a wide place to the role and skills of the parent as the basis of education, and considered it the main one.

According to J.J. Rousseau's theory, natural education can protect the child from bad influences as a result of the educator's deep knowledge of the

child and high respect for his personality [6]. J.J. Rousseau stated that children receive education from three sources: nature, objects and people:

1. The organization of education through nature consists in developing human abilities and sensory organs;

2. Education through objects and events is a manifestation of the mutual relationship between the child's personality and the environment surrounding him. For example: when a child puts his hand in fire, his hand burns and this leaves a mark on it. For this reason, he does not put his hand in fire again. From here, the concept of upbringing through objects is naturally formed.

3. The use of the method of upbringing with people is considered a means of pedagogical influence on the child's personality for a specific purpose. According to Rousseau, "the knowledge and habits acquired are included in the upbringing given by people" [6].

The unity of these three methods will allow the correct implementation of upbringing to achieve the goal set. Haste is one of the serious shortcomings allowed in upbringing and the first. J.J. Rousseau highly valued the experience of the child. He said: "Nature demands that children be children before they become adults!" [7] J.J. Rousseau considered the development of happiness, as well as dignity, and the limitation of desires as the main tasks of upbringing.

According to J.J. Rousseau, "perfect upbringing should be natural upbringing, it should completely respond to the nature of the one being educated. No force or pressure should be used during upbringing" [7]. However, some researchers believe that Rousseau's ideas have actually given rise to approaches that deny violence against children in modern times.

Family upbringing refers to the persistent, purposeful influence of family members, that is, parents' own lifestyles on the child. The main task of family upbringing is to prepare children for life in appropriate social conditions. In this regard, parents try to instill in them the knowledge, skills and habits necessary for the normal formation of personality in the family.

The socio-economic structure of society, the dynamics of the development of culture directly affect the goals and means of family upbringing. The social class to which the family belongs, its economic status, social conditions, and lifestyle are the basis of family upbringing.

The self-education of adults in the family, their attitude towards children, and the qualities of pedagogical influence are factors directly related to the formation of family upbringing.

The following principles in the upbringing of children in the family are considered one of the necessary requirements of the modern era:

- The principle of taking into account the age, gender and psychological characteristics of children. Some parents treat all of their children the same way, regardless of their age, and are equally demanding. If children make

noise at home or do not maintain peace, the father or mother tries to break up the argument by severely influencing each of them in the same way. Of course, in this case, each of the children reacts differently to this behavior. Although adults find it normal, younger children become upset and afraid. Middle-aged children, on the other hand, draw conclusions and calm down. However, this is not correct. Every age group should be taken into account.

The principle of taking into account the temperamental characteristics of children. Knowing the types of temperament makes it easier to clarify the feelings of each person. This can also help in the attitude towards them. Considering that each temperament has different characteristics. First of all, it is necessary to know the essence of temperament. "Temperament" is a Latin word, meaning "the necessary mutual ratio of feelings". The Greek philosopher and physician Hippocrates (V-IV century) first introduced the concept of temperament to science. He considered temperament to be a set of both individual anatomical-physiological and psychological characteristics of a person [8]. Hippocrates called temperament types sanguine, choleric, phlegmatic and melancholic. Even today, these names are used as terms in modern pedagogy and psychology.

One of the approaches that attract attention regarding family upbringing is the ideas of I.F. Herbart. He paid great attention to determining the purpose of upbringing and divided the purpose of upbringing into two parts:

- Possible goals. This is choosing a profession in a certain specialty;
- A necessary goal. This is necessary for all areas of human activity [9].

If the first type of goal serves to create a multifaceted interest in a person, then the second type of goal has a moral character. I.F. Herbart divided the educational process into three parts: management, training and moral education. When we say management, this period includes the child's current state, obedience to certain rules and disciplines put forward in the educational process, but it is not directed to the future. This period should stop the "wild playfulness" in the child.

According to I.F. Herbart, the goal of education is to educate good people. For this reason, he considered it necessary to educate people who follow the moral and legal norms existing in society and are able to adapt to them. He thoroughly investigated the educational function of education, justified the elements that make the educational process educational, and reflected its essence. Herbart said that the ultimate goal of educational education is to educate good people. According to I.F. Herbart, education without moral education is only a means without a goal, and moral education without education is an end without a means [9].

Stating that education should be based on multifaceted interest, I.F. Herbart wrote: The main goal of education should be kindness [9]. According to I.F. Herbart, discipline formed on the basis of the spirit

of kindness forms the basis of the future behavior of the individual. People raised in this spirit have an important role in society as a transmitter of stability and humanism in society.

In my opinion, Herbart's approach to the issue of upbringing from this position allows us to reveal more complete methodological foundations. So, based on the leading functions of upbringing in the family, it is possible to form positive qualities in the personality, to overcome difficulties arising in the socialization of the child in a timely manner. Intellectual development, initial labor experience, creative skills, abilities, moral and aesthetic formation, culture and physical health of children, their happiness – all these, depending on the parents, constitute the core of family upbringing. Parents, who are considered the primary educators, have the ability to exert a stronger influence on children.

In our society, the possibilities of family upbringing are very wide and are applied in the upbringing of adolescents depending on the existing conditions and tasks. The process of education based on proper upbringing, discipline and discipline allows for the formation of morally strong characters in society. The main essence of upbringing is to harmonize upbringing in the family with training, to take into account the personal thoughts, feelings and will of children, to exchange ideas.

Bibliography:

1. Dewey, John Democracy and Education. The Middle Works, 1899–1924 Volume 9. 1916. Edited by Jo Ann Boydston URL: <https://www.uio.no/studier/emner/uv/uv/UV9406>
2. Moskowitz, Merle J. "Hugo Münsterberg: A study in the history of applied psychology". *American Psychologist*. 1977, 32 (10): 824–842
3. What Does the Quran Say About Education? URL: <https://riwaqalquran.com/>
4. Gay, Peter. "Locke on the Education of Paupers." *Philosophers on Education : Historical Perspectives*. Ed. Amélie Oksenberg Rorty. London: Routledge, 1998
5. Bloch, Jean. *Rousseauism and Education in Eighteenth-century France*. Oxford : Voltaire Foundation, 1995
6. Rousseau, Jean-Jacques Rousseau. *Emile, or On Education*. Trans. Allan Bloom. New York : Basic Books, 1979
7. Merenda, P. F. "Toward a Four-Factor Theory of Temperament and/or Personality". *Journal of Personality Assessment*. 1987, 51 (3): 367–374