

<https://doi.org/10.62837/2025.9.491>

**FIDAN ALI MAMEDOVA**

PHD in Pedagogics, Doctorate Student

Institute of Education of the Republic of Azerbaijan, Azerbaijan

**FAMILY PEDAGOGICAL CULTURE AND SCHOOL COOPERATION IN  
AZERBAIJANI EDUCATIONAL THOUGHT:  
FROM CLASSICAL HERITAGE TO CONTEMPORARY IMPLICATIONS**

**Abstract**

This article examines the concept of *family pedagogical culture* and its impact on school cooperation through the lens of Azerbaijani pedagogical thought from the medieval period to the early twentieth century. Drawing on the historical synthesis presented by R. L. Huseynzade in *The History of Azerbaijani School and Pedagogical Thought* (Baku, 2020), the study analyses how poets, philosophers and educators such as Gatran Tabrizi, Bahmanyar, Nizami Ganjavi, Nasiraddin Tusi, Maraghali Avhadi, Mahammad Fuzuli, Molla Pənah Vaqif, Jalil Mammadguluzade, Suleyman Mammad Ganizade, Nariman Narimanov, Huseyn Javid and Uzeyir Hajibayov conceptualized the role of the family in the moral, intellectual and social development of the child. Particular attention is given to their views on heredity and environment, the moral authority of parents and teachers, the ethics of family upbringing, and the need for close collaboration between home and school. The article argues that these thinkers collectively anticipated many contemporary notions of family–school partnership and parental involvement in education, while grounding them in a strong moral and humanistic framework. On this basis, the final section proposes a modern interpretation of family pedagogical culture as a key determinant of effective school cooperation in the education of younger pupils.

**Keywords:** family pedagogical culture, school–family cooperation, Azerbaijani pedagogical thought, moral education, parental involvement, teacher’s role.

**Introduction**

Family has traditionally been regarded as the primary environment in which the child’s personality, values and worldview begin to take shape. In Azerbaijani pedagogical thought, this idea has been consistently articulated by philosophers, poets and educators over many centuries and systematised in recent scholarship. Family pedagogical culture broadly denotes parents’ knowledge, attitudes and skills related to upbringing and education, their ability to communicate with children, select appropriate methods of influence, and cooperate with the school in a conscious and responsible manner.

This article explores how the historical development of Azerbaijani educational thought has conceptualised the family’s role in child development and the ways in which parental culture can support or hinder school-based education.

The analysis then connects these historical perspectives to the contemporary notion of *family pedagogical culture* and its influence on school cooperation, particularly in the education of younger pupils. In doing so, it seeks to demonstrate that many of today's policy concerns—parental involvement, home–school communication, a shared moral and educational agenda—have deep roots in the intellectual and literary tradition of Azerbaijan.

## **1. Heredity, Moral Character and the Family in Classical Thought**

### **1.1. Gatran Tabrizi: Noble origin and moral character**

Gatran Tabrizi (1012–1088) devoted significant attention to factors shaping human personality. He emphasised the decisive importance of heredity, viewing a person's moral and social nature as strongly rooted in lineage and family background. Through vivid natural metaphors, he expressed the idea that “a good sapling comes from a good tree, and a good tree produces only good saplings,” thereby reinforcing the folk wisdom that “grass grows from its own root” [2].

For Gatran, good lineage does not guarantee moral excellence, but bad heredity makes positive outcomes unlikely. In addition to praising noble traits, he sharply criticised moral vices such as deceit, envy, injustice, stinginess, arrogance and hypocrisy, underlining that these qualities bring only harm and must be rejected. He warned against the illusions associated with fortune-telling and superstitious beliefs, urging people to rely on reason rather than fatalism [6, p.119]. In this way, he implicitly linked family culture to rationality, moral integrity and the rejection of superstition—elements that are still central to a modern understanding of responsible parenting.

### **1.2. Behmenyar: The decisive role of upbringing**

Behmenyar, another major medieval philosopher, shifted the emphasis from heredity to the formative power of education and upbringing. While acknowledging that certain moral dispositions may be innate, he insisted that “the human being can attain the highest moral qualities only through upbringing” [6, p.129]. For him, moral education is the essential condition of inner perfection.

Behmenyar recognised that traits such as purity, benevolence, courage, generosity, diligence, reason and humanity can stem from human nature, yet they require careful cultivation within the family and broader social environment. This view establishes an important conceptual bridge: heredity provides potential, but family pedagogical culture determines whether that potential will be realised.

### **1.3. Nizami Ganjavi: Heredity, trust and the educator**

Nizami Gəncəvi developed a nuanced, philosophical view of heredity and moral character. Through the voice of Aristotle, he cautioned against placing trust and responsibility in the hands of people of corrupt character, comparing such behaviour to “feeding a wolf” [6, p.135]. In his famous lines—“Do not show favour

to one whose essence is evil; feeding the wolf will bring you harm”—Nizami warns that close association with morally flawed individuals endangers one’s own ethical integrity [8].

At the same time, Nizami attached immense importance to the teacher’s role. In his narratives, parents of heroes such as Qays, Bahrām and İsgəndər entrust their children’s destiny to learned, experienced and morally exemplary educators, indicating that even when heredity is valued, conscious educational choice is crucial. Nizami thus anticipates a modern insight: families bear responsibility not only for biological parenthood but also for selecting the moral and intellectual environment—including the school—in which their children will grow.

## **2. Nasiraddin Tusi and the Ethics of Family Upbringing**

Nasiraddin Tusi, one of the most influential thinkers in the Islamic world, interpreted moral qualities primarily as products of social life and interpersonal relations rather than innate attributes. Analysing the concept of *nafs*, he differentiated between plant-like, animal and human levels of the soul and argued that true perfection is possible only at the human level, which requires conscious moral discipline [6, p.147].

Tusi regarded the education of the *nafs* as a lifelong process guided by prophets, philosophers, leaders and teachers, whom he saw as “the most select representatives of society”. Their exemplary conduct was, in his view, the most powerful instrument of moral influence.

In *Akhlaq-i Nasiri*, which remains highly valued in the history of pedagogical thought and is still taught in higher pedagogical institutions, Tusi devoted extensive attention to family upbringing. He discussed “rules for providing for the family and household management,” “rules for caring for and educating children,” and “ways of fulfilling the rights of parents and gaining their approval”.

Strikingly modern is his assertion that education begins at birth and even with the choice of the child’s name. Since a person will carry this name throughout life, Tusi warns that “if a bad name is given, the child’s heart will never be fully at ease”. He also insists that the wet nurse or primary caregiver must not be foolish, ignorant or unhealthy, because “certain defects pass to the child through the nurse’s milk”. In poetic form he writes that qualities entering the body with milk remain there for life [6, p.145].

Tusi compares the head of the family to a physician and the family itself to a living organism whose organs must be in harmony. Just as a doctor cares for the body’s health, the father must safeguard the moral and relational health of the household. These metaphors underline a conception of family pedagogical culture as a responsible, knowledge-based and ethically guided “art of living” that directly shapes the child’s readiness for schooling and society.

### **3. Maraghali Avhadi: Knowledge, self-education and family responsibility**

Maraghali Avhadi (1274–1338), in his work *Cami-Cəm*, placed knowledge and learning at the centre of human development and moral perfection. He believed that a person can rise “as high as the Throne” only through science and education, and that to use knowledge solely for personal gain is a betrayal of its true purpose [7].

Avhadi maintained that moral qualities do not exist in isolation; the formation of one virtue facilitates the emergence of others. Consequently, he attached great importance to self-education and inner striving for perfection alongside formal teaching.

In *Cami-Cəm* he devoted considerable space to child upbringing and the proper management of the family, discussing the protection of women, shielding children from harmful influences and applying appropriate methods of discipline [6, p.151]. He clearly articulated the father’s responsibilities: ensuring that the child can distinguish between good and evil, that the child acquires a trade, and that the father does not withhold material support, including for marriage and household establishment.

Avhadi also urged fathers to display exemplary behaviour, avoiding rudeness, verbal abuse and authoritarian excesses. If the father constantly insults, the child will inevitably learn to insult; if the father speaks with modesty and decency, the child will mirror that style. For Avhadi, there is no duty more sacred than child upbringing, but any delay or negligence in this task can have irreversible consequences.

These insights resonate strongly with the modern concept of family pedagogical culture: the family is both the first school of behaviour and the environment in which children acquire habits that they later bring into school life.

### **4. Mahammad Fuzuli and the Unity of Knowledge and Morality**

Mahammad Fuzuli (1494–1556) placed moral perfection and education at the pinnacle of human aspirations. Fuzuli distinguished between rational and transmitted sciences (*elm-i əqli* and *elm-i nəqli*) and argued that their true purpose is the development of intellect and morality. He regarded education as the formation of literacy and refined speech, insisting that students must learn to “speak in the garment of wisdom”. Education that ignores morality, he warned, becomes “an axe against enlightenment” [6, p.154].

In works such as *Söhbətül-əsmar* and *Bəngi-Badə*, Füzuli unmasked hypocrisy, vanity and falsehood, promoting humanism and patriotism instead. His “Advice to My Son” interprets parent–child relations as a metaphorical bond between tree and fruit, garden and gardener: when the fruit ripens it must be harvested, just as a son must eventually establish an independent family and life.

This pedagogical imagery stresses responsibility, gratitude and mutual respect within the family, but also encourages young people to achieve autonomy and social usefulness. In contemporary terms, Fuzuli describes a family pedagogical culture that balances care with the gradual transfer of responsibility, preparing the child for adult life and citizenship.

### **5. Modern Azerbaijani Reformers: Family, School and Social Progress**

From the late nineteenth to the early twentieth century, Azerbaijani intellectuals increasingly connected family upbringing with institutional schooling and national progress.

Jalil Mammadguluzade regarded the upbringing of the young generation as one of society's most important tasks and assigned a shared responsibility to both school and family: to raise noble, moral, patriotic and hardworking youth. As a teacher in Nehram village he reorganised teaching along modern lines and actively promoted girls' education. Under his leadership, the number of pupils increased and, significantly, eight girls—the first in that conservative rural community—began attending school. This practical example shows how school initiatives can transform family attitudes and broaden the horizons of family pedagogical culture [5].

Nariman Narimanov equally highlighted the decisive role of both family and school. He insisted that parents must themselves be educated, just, honest and truthful if they wish to raise their children properly [6, p.471]. At the same time he considered the school to be the most powerful instrument of education and moral development, calling for the dissemination of schools and knowledge as a precondition for national progress. He viewed the main goal of upbringing as the formation of morally upright and patriotic individuals, stressing truthfulness, love of country, labour, solidarity and courage [3].

Huseyn Javid focused on individual differences among children, arguing that just as faces differ, so do characters and moral dispositions. This required teachers to adopt a personalised approach and to possess research skills and practical talents, not only theoretical knowledge. He regarded cooperation between teachers and parents as an essential condition of effective education, stating that teachers' efforts alone cannot succeed without parental support. Moreover, he considered the school a place where not only children but also parents can be educated. In his view, every word and action of the teacher has a strong influence on students' inner world; therefore the teacher must serve as a moral role model [9].

Üzeyir Hacıbəyov likewise saw the family as the primary environment for the child's moral and intellectual growth. He argued that parents must raise children who are prepared for the difficulties of life, independent in thought and persistent in action. Parental care and upbringing, he wrote, form one of the main supports of a child's future; children raised with such care “do not fear the thorny road of life” [4].

For Uzeyir, family upbringing aims at preparing a person who is useful to society, morally sound and thoughtful, and this aim complements rather than replaces the functions of the school.

## **6. Family Pedagogical Culture and School Cooperation: A Contemporary Synthesis**

Across the thinkers considered above, several common themes emerge that are directly relevant to contemporary discussions of family pedagogical culture and school cooperation. First, there is a strong emphasis on the moral dimension of upbringing: knowledge is valuable only when it serves ethical growth, social responsibility and humanistic ideals. Second, the family is consistently depicted as the initial and decisive environment for character formation, where virtues or vices can be nurtured or, conversely, neglected (Gatran, Tusi, Avhadi).

Third, many of these authors highlight the pivotal role of the teacher—as moral exemplar, intellectual guide and mediator between family and wider society (Nizami, Tusi, Javid). The success of schooling is repeatedly shown to depend on the alignment of family values with the educational mission of the school. Finally, modern reformers such as Mammadguluzade, Narimanov and Hajibayov explicitly advocate for conscious cooperation between family and school, viewing it as essential for both individual development and national progress.

In light of these insights, family pedagogical culture today can be defined as the ensemble of parents' educational beliefs, moral values, knowledge of child development and practical skills in supporting learning at home and collaborating with teachers. Families with a high level of pedagogical culture maintain regular, respectful communication with schools, participate in educational activities, monitor their children's academic and moral development, and seek guidance when needed. They see themselves not as passive recipients of school decisions but as partners in a shared educational project.

Conversely, pedagogical illiteracy within the family—manifested in neglect, inconsistent discipline, lack of interest in the child's learning or resistance to school initiatives—tends to weaken school cooperation, hinder adaptation and may foster behavioural or motivational problems. This is precisely why many modern schools organise parent conferences, “parent schools”, seminars and discussion forums: to raise family pedagogical culture to a level compatible with contemporary educational goals.

The historical perspectives discussed in this article show that such initiatives are not merely technical or administrative measures; they continue a long tradition that has always placed the family at the heart of education, while recognising the irreplaceable role of the teacher and the school.

### **Conclusion**

The survey of Azerbaijani pedagogical thought from Gatran Tabrizi to Uzeyir Hajibayov reveals a remarkably consistent concern with the family's role in the moral and intellectual formation of the child and with the necessity of harmonising family upbringing and school education. Classical authors debated the relative importance of heredity and environment but converged on the view that without conscious, ethically grounded upbringing in the family, neither natural gifts nor schooling alone can guarantee genuine human perfection.

Medieval philosophers such as Nasiraddin Tusi and Maraghali Avhadi provided detailed guidance on family management, child rearing and parental responsibilities, treating the home as the first arena of education and the father (and mother) as figures whose behaviour powerfully shapes the child's future. Humanist poets like Fuzuli and Nizami linked knowledge with virtue and stressed that education devoid of moral content becomes destructive rather than enlightening.

In the modern period, reformers such as Jalil Məmmədquluzadə, Süleyman Məmməd Qənizadə, Nəriman Nərimanov, Hüseyn Cavid and Uzeyir Hajibayov explicitly articulated the need for a close alliance between family and school, emphasising teachers' moral authority and the importance of spiritually and intellectually competent parents. They saw this alliance as vital both for the upbringing of a "perfect human being" and for the advancement of society as a whole.

Against this historical background, the contemporary concept of family pedagogical culture and school cooperation appears not as a new invention but as the renewed articulation of a deep-rooted tradition. Strengthening this culture today—through parent education, open communication, joint activities and shared responsibility—means continuing the work envisioned by generations of Azerbaijani thinkers: raising children who are knowledgeable, moral, socially responsible and capable of contributing to the common good.

### **Literature**

1. Habibbayli İ. A word on the great Azerbaijani poet Mahammad Fuzuli // *Azerbaijan Literature Studies*. – 2024. – No. 1. – Pp. 5–12.
2. Zakırqızı Ü. Thinker's opinions in Middle Ages on the feeling of Envy // *Azerbaijan Literature Studies*. – 2022. – No. 2.
3. Zeynal S. Nariman Narimanov's textbook "A Brief Grammar of the Azerbaijani Turkic Language" // *Linguistic Researches*. – 2022. – No. 1. – Pp. 87–102.
4. Əhmədova M. Üzeyir Hacıbəyli və Azərbaycan elmi // *Musiqi Dünyası*. – 2024. – № 4. – S. 12–14.
5. Əjdərli Z. V. Ədəbiyyat dərslərində C. Məmmədquluzadə nəsrinin tədrisi // *KONFRANS MATERIALLARI*. Bakı, 2021. S. 354–355.

6. Hüseynzadə R. L. Azərbaycan məktəb və pedaqoji fikir tarixi: dərs vəsaiti. Bakı: Azərbaycan Dövlət Pedaqoji Universitetinin nəşriyyatı, 2020. 538 s.
7. Məmmədli P. Cənubi Azərbaycan: ədəbi şəxsiyyətlər, portretlər. Bakı: Elm, 2015. 280 s.
8. Məmmədova E. Nizami Gəncəvi və tərbiyə məsələləri [Elektron resurs]. – 2023. – 18 s. – Rejimə giriş: <https://ssrn.com/abstract=4362013>
9. Uzar O., Behbudov K. Hüseyn Cavid'in sanatı, siyasi və hüquki düşüncəsi üzərinə bəzi gözlemlər // TURAN: Stratejik Araşdırmalar Merkezi. – 2021. – Cild 13, № 49. – S. 53–59.

## AZƏRBAYCAN PEDAQOJİ TƏFƏKKÜRÜNDƏ AİLƏNİN PEDAQOJİ MƏDƏNİYYƏTİ VƏ MƏKTƏBLƏ ƏMƏKDAŞLIQ: KLASSİK İRS DƏN MÜASİR TƏTBİQLƏRƏ DOĞRU

### Xülasə

Bu məqalə ailənin pedaqoji mədəniyyəti anlayışını və onun məktəblə əməkdaşlığa təsirini orta əsrlərdən XX əsrin əvvəllərinədək formalaşmış Azərbaycan pedaqoji fikri prizmasından araşdırır. R. L. Hüseynzadənin *Azərbaycan məktəb və pedaqoji fikir tarixi* (Bakı, 2020) əsərində təqdim olunan tarixi sintezə əsaslanaraq, Qətran Təbrizi, Bəhmənyar, Nizami Gəncəvi, Nəsirəddin Tusi, Marağalı Əvhədi, Məhəmməd Füzuli, Molla Pənah Vaqif, Cəlil Məmmədquluzadə, Süleyman Məmməd Qənizadə, Nəriman Nərimanov, Hüseyn Cavid və Üzeyir Hacıbəyov kimi mütəfəkkir və pedaqoqların ailənin uşağın mənəvi, intellektual və sosial inkişafında oynadığı rolu necə konseptuallaşdırdıqları təhlil olunur. Xüsusi diqqət onların irsiyyət və mühit amillərinə baxışlarına, valideyn və müəllimin mənəvi nüfuzuna, ailə tərbiyəsinin etik əsaslarına və ev–məktəb əməkdaşlığının zəruriliyinə yönəldilir. Məqalədə göstərilir ki, bu mütəfəkkirlər çağdaş ailə–məktəb əməkdaşlığı və valideyn iştirakına dair bir çox anlayışları əvvəlcədən sezmiş, onları güclü mənəvi və humanist çərçivədə qurmuşlar. Bu baza üzərində məqalənin son bölməsində ailənin pedaqoji mədəniyyətinin aşağı sinif şagirdlərinin təhsilində məktəb əməkdaşlığının əsas həlledici amili kimi müasir interpretasiyası təklif olunur.

**Açar sözlər:** ailənin pedaqoji mədəniyyəti, məktəb–ailə əməkdaşlığı, Azərbaycan pedaqoji fikri, mənəvi tərbiyə, valideyn iştirakı, müəllimin rolu.

## ПЕДАГОГИЧЕСКАЯ КУЛЬТУРА СЕМЬИ И СОТРУДНИЧЕСТВО СО ШКОЛОЙ В АЗЕРБАЙДЖАНСКОЙ ПЕДАГОГИЧЕСКОЙ МЫСЛИ: ОТ КЛАССИЧЕСКОГО НАСЛЕДИЯ К СОВРЕМЕННЫМ ПОДХОДАМ

### Аннотация

В данной статье рассматривается понятие педагогической культуры семьи и её влияние на сотрудничество со школой в контексте азербайджанской педагогической мысли, сформировавшейся с средневекового периода до начала XX века. Опираясь на исторический синтез, представленный Р. Л. Гусейнзаде в труде «История азербайджанской школы и педагогической мысли» (Баку, 2020), исследование анализирует, как поэты, философы и педагоги — такие как Кятран Тебризи, Бахманйар, Низами Гянджеви, Насираддин Туси, Марагали Авхади, Мухаммед Физули, Молла Панах Ваагиф, Джалил Мамедгулузаде, Сулейман Мамед Ганизаде, Нариман Нариманов, Гусейн Джавид и Узейир Гаджибёков — концептуализировали роль семьи в нравственном, интеллектуальном и социальном развитии ребёнка. Особое внимание уделяется их взглядам на соотношение наследственности и среды, моральный авторитет родителей и учителя, этические основы семейного воспитания, а также необходимость тесного взаимодействия между домом и школой. В статье утверждается, что перечисленные мыслители задолго предвосхитили многие современные представления о партнёрстве семьи и школы и участии родителей в образовании, формируя их в рамках глубоких морально-гуманистических ценностей. На этой основе в заключительном разделе предлагается современная интерпретация педагогической культуры семьи как ключевого фактора эффективного школьного сотрудничества в обучении младших школьников.

**Ключевые слова:** педагогическая культура семьи, сотрудничество школы и семьи, азербайджанская педагогическая мысль, нравственное воспитание, участие родителей, роль учителя.

**Rəyçi:** dos. İlham Cavadov