

Upbringing and Education: Social, Political, Philosophical Analysis

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SUMMARY: In this article, the author in the process of familiarizing the reader pays special attention to the need for social, political and philosophical analysis of the unity of universal values and national harmony, the role of education, training, family, society in promoting other components of education and their social, political and philosophical analysis. At the same time, the article focuses on the development of national and international education, the unity of international education, Turkism, the ideology of Azerbaijanism and the creation of healthy socio-political ideas in society. Also reflected questions, have been embedded in the article.

KEY WORDS: *upbringing, social, political, philosophical analysis, universal values, national harmony, education, training, family, society*

I. INTRODUCTION

Upbringing and education are forced to many impacts of the era at all times, and it leads the creation of certain problems in those processes. Naturally, such a situation in the strategy of education policy in Azerbaijan makes it inevitable to find a new method of approach. It means that situation makes it necessary to find assorted ways that are more different. I think that joining of Azerbaijan to the Bologna process can be regarded as one of those ways. Our country's joining to the Bologna process[1;] has a solid legal basis. This issue has been reflected in the "Universal Declaration of Human Rights"[2;] and the relevant legislation of Azerbaijan. However, in order to have a better outcome in this process, this factor is not enough and there should be a kind of political approach that should help bring nurture and education into line with the development strategy of the state and achieve its expected outcome. It is true that in this direction scientific-research works called "Heydar Aliyev and Education Policy in Azerbaijan"[3;], "Strategy of Education Policy in Azerbaijan"[4;], "Education Policy in Azerbaijan: Phased Development and Conceptual Aspects"[5;], "Education Policy in Azerbaijan: Modernization and Integration into the West"[6;], "Political aspects of the state strategy on development of education in the Republic of Azerbaijan"[7;], "Theory of Upbringing and Political Science"[8;] and others were carried out. However, a separate topic in the context of "Upbringing and Education: Social, Political, and Philosophical Analysis", has not been studied as the object of research. Naturally, this factor has arisen from the necessity that there is an opportunity to formulate the problem in a more fundamental way in this process. In previous studies, we paid attention to the theoretical and experimental works of a number of world scientists, especially Western thinkers, as well as Azerbaijani researchers[9;] according to the themes of "Upbringing", "Education", "Training", "Political Science", "Theory of Education" and "Political Theories".

The issues related to the certain problems in the Eastern countries are concerned in this research by keeping this method of approach.

II. THE NECESSITY OF UNIVERSAL VALUES AND HARMONY OF NATIONAL UPBRINGING IN THE PROCESS OF UPBRINGING

As mentioned in the introduction of scientific research, the essence of upbringing and education was terminologically explained in several variants, some of which were investigated as a problem. In our research, we have set ourselves as a goal and a task to explore more of the Eastern context while working on an existing problem. In view of all these aspects, we should note that the Azerbaijani people are also Turkic nobles[10;], and we have tried to explain some of the points that have emerged from the general Turkic culture and parallel to scientific approaches in upbringing and education.

It should be noted that the system of national upbringing and education of Azerbaijan have both special aspects and universal importance. It has been reflected more often in the Oriental sources, especially sources reflected really in the history of Turkey[11;]. In this case, it is necessary to learn the relation and cohesion of national culture with the matters of upbringing, extent of source[12;13;], [12;14;] and role in the formation of

this system. It is clear that when we speak about upbringing, the extent to which the scope of upbringing is broad. There is no doubt that national culture has the same scope.

Apparently, both processes are primarily based on national roots, and the necessity of mutual unity turns into an important factor. Hence, in the process of instilling of upbringing, education and culture, sometimes upbringing and education, and sometimes-even culture are presented as a mode. This factor makes their dependence on one another inevitable.

It should be noted that the attainment to national roots in this process is of strategic importance, and this factor necessitates the creation of unity. As a result, the belief to the horizons and perspectives of a bright path going to the general unity increases. Naturally, choosing such a path localizes the creation of our belief that bring our national upbringing and national culture to a complete formation. World practice shows that development and implementation of specific strategies with multi-sectorial coverage should be considered as the most important issue in order to achieve that goal. It is true that in our contemporary times, these strategies are prepared and implemented using science resources. However, from the earliest times, the people empirically instilled their national upbringing and culture and achieved successful results in this process. Thus, the Azerbaijani nation has also been able to shape its national upbringing and culture in the context of time. Thus, the national upbringing system and cultural collection of Azerbaijan, first, become an integral part of the Turkic culture and constitute one of its important elements. In essence, possessing of them to human nature is of strategic importance. Because, in general, the Turkic upbringing and culture have always been of human essence, including Azerbaijan,.

We believe that, we must have a look at the history to clarify the way of formation of system of the upbringing, education and culture of our nation from the ancient times to the present-day as being of a part of the Turkic-speaking peoples. In this sense, first of all, let's look at the identity of the Turk, so that we can look at the identity of the Azerbaijanis according to our own point of view.

Bilga Khagan, who gave the best description and the introduction of Turkic upbringing [13;], its psychology (Psychological processes bring vital importance to life, from the time the human being comes to life. National upbringing and culture play an important role in shaping factors such as national psychology. The result becomes effective when all of these carry universal significance – H.H.)[14;], character, conveyed it in a simple language says: "Listen, the Turkic Oghuz Beghs, Turkic people! Unless the sky overturns and the ground breaks, know that the Turkic nation, the Turkic homeland, the Turkic state, the Turkic family cannot be spoiled. Be deserved to the bones that assembled as the mountains, be deserved to the blood flowed like water, behave yourself, the immortal Turkic people." [15;p.3;] This magnificent idea, in fact, reflects the national culture of the general Turkic upbringing, which has been shaped for centuries, the subtleties of military art, bravery, the sense of compassion, the care for the land, and other training components. Naturally, Turkic nations, who are the bearers of general education and culture, will be proud of being a Turk when they read these ideas. The Azerbaijani people have the same right to feel the pride as a people of this great nation. In our studies, we stress that the Azerbaijanis are from the Turkic peoples, and we say that they are the carriers of the traditions of culture and science of general Turkic upbringing. There is a need for different parallels to better clarify this issue.

First of all, it should be noted that if we talk about general national upbringing, then we must also clarify about our common culture, literature[16;], homeland, family morals and other matters which have the strategic issues. To explore these issues and focus firstly on Turkism and Azerbaijanism, we can say that the concept of Azerbaijanism and Turkism, in general, confirms the existence of the nation. The affirmation of the existence depends on the factors that are its components. Unless the nation has its name, state, boundaries, army, governance system, national legislature, constitution, upbringing and education system, it is inappropriate to talk about Azerbaijanism and generally Turkism. Therefore, if there is a nation we can explore these issues.

The study of numerous sources has shown that "the concept of nation has more than 300 definitions"[17;p.120;]. Indeed, there are too many different views on this. Therefore, this issue needs to be explored as the problem more widely. There is such a question here, why? I think if we have a goal to study the national upbringing and education system, its social, political and philosophical analysis, it means that studying of these aspects is significant. One of the important factors for achieving a crucial outcome in this process by paying attention to the history of similar cultures can be beneficial for our research. Because, as Prof. Azad Nabiyev says, "civilizations"[18;p.14;] and cultures have "a glorious history"[19;]. "...The early material cultural sample of "Turkic people", particularly "Azerbaijani Turks" is a clay plaque reflecting human images dating back to several thousand years before our era and founded from the kurgans"[20;p.14;]. Another researcher, C. Fraser, wrote: "The discovery of ancient literature was a novelty for the humanists whose eyes opened. ... The life of the primitive human beings is based on the knowledge of not only two most talented race, but the whole universe, which introduces the beliefs, habits, life experiences and ideals of mankind"[21;]. From this point of view, it should be noted that in the sense of general Turkish nation means race. The word "race" is basically a zoological word. From zoology, it is known that each species of animals are divided into several types according

to its anatomical structure and quality. These types are called race. For example, we can say that the horse has the names of Arabic race, the English race, the Hungarian race, and Azerbaijan - Karabakh race.

It is evident that people have long been involved in racial discrimination. That is, people are divided into separate groups according to race. For example, white race, black race, red race, and others distinguish them by names. The main criterion here is not only the color of their skin but also the developmental level in the global context, namely, its civilization, upbringing, culture, and outlook. By referring to the science of anthropology, each nation differs not only by the color of its skin but also by its head and body structure. It means that if one of the people differs from one another by race, it does not mean that any person can make good sense of education and culture. Naturally, in this process, national characteristics can play a major role, even if it is an important factor in the development of the level. Thus, we can say that the geopolitical development level of the living place can have a significant impact as one of the important factors. One important issue in that process should not be ignored. It does not mean to ignore the nation's name by enriching the strange elements of national roots, national traditions, upbringing, and culture.

We have tried to explain with substantial arguments in the last year's research work[22;] how upbringing, education and culture differ in the various social formations, primitive community, slavery, feudalism, capitalism and socialism communities. While working on the subject, it became clear that stratification was carried out not only in terms of class differences, but also in parallel with the issue of racial discrimination. Studies of many researchers around the world show that the color of the nation, whether it is black, red or white, does not deserve the division of an individual into a separate class. In fact, these ideas have a positive sense of rational components. Because it is rich with equality motives inform social and public point of view. According to Monuwri, one of the scientists in such an opinion, the anatomical qualities do not have a role in the social characters. We think it is unacceptable to consider the opinion of this scientist directed against racism more appropriate, even though it is just as socially justified. Anthropologic indicators show the obviousness of each nation's anatomical qualities. True, we talked about the differences in race, saying that "this factor should not have any influence on social stratification in society" and we consider it the right approach. Nevertheless, we have to admit that there are differences in national upbringing and national culture. The existence of this diversity does not mean to be isolated from universal education. On the contrary, the national values of the people are increasingly integrated and becoming participants in the formation of the human upbringing system. As for the differences in some of the anthropological indicators of human beings, one can conclude that it can play a role as helping factor in determining the names of varieties of different peoples. If these variations exist, it means that there are different methods of upbringing cultures, psychologies, traditions, national culinary culture and other elements that serve human values to exist. It is worth noting again that this variety does not negatively affect the formation of human values. It shows its negative manifestations at that time that any nation prefers its cultural features mentioned above to the existing upbringing and culture of other nations. Naturally, such an approach leads to conservatism and chauvinism. As a result, national arrogance arises, which ultimately leads to conflicts, even to wars.

In this sense, the multiculturalism policy implemented in Azerbaijan can be an example for the whole world.

Several French scholars also support the above-mentioned ideas. For example, we can show Kamil Julian and Antoine Meillet (Antoine Meillet is the French scientist lived in 1866-1936. The main research of him is related to Indo-European languages. In addition, he is one of the fundamental researchers at the school of sociology in Linguistics) with examples. In their opinion, a community established from the individuals actually accept the people from other nations (those who are accepted by the public by marrying or other reasons). For example, it is natural for the representatives of the Azerbaijani nation to marry the ethnic groups as the Lezgins, the Tabasans, the Udis, the Talyshs, and the Avars. One of its other original advantages is that when individuals are integrated into any society, individuals are brought without having any social qualities on the science of sociology. More precisely, they do not bring any of the social feelings or thoughts with themselves. For example, they do not come with any feelings or thoughts about religion, language, morality, aesthetics, politics, law, and economics. As a result, they are all taken from the community they later enter. It is possible to conclude from these words that the listed qualities, social behaviors pass through the way of upbringing through the way of birth and hereditary approach, occur only in those processes.

There are some inaccuracies in their views on other matters. For example, based on the geographical structure, sometimes they are called according to the names of the countries when sorting the nation. Such a conclusion is that there are no other people but the nation itself.

In fact, such an approach cannot be considered faithfully. If we accept this, then the identity of the ethnic minorities, the features that organize their upbringing components may disappear. Azerbaijan as a nation has a state, how can our compatriots be called Iranians? This issue can be applied to other nations as well.

While we are studying national upbringing and culture, we will also focus on another approach to the nation's concept. According to some Islamic communities, all Muslims are a community. The people of the same religion are called the community. In this case, the sum of Muslims can be called a community.

Individual approaches to this issue also have interesting ideas about the nation, in their opinion; the nation is a society in which one person considers himself to be in his work. Actually, with this kind of approach, any individual feels free himself. Because there is no freedom and independence in such ideas.

It is true that everyone is free to agree with it. Because psychology (spirit) in people consists of emotions and thoughts, and this factor allows them to think. Scientists of psychology in recent times say that sense can be considered as the basis of human life. It is possible to conclude that a person who is not sensible with his thoughts is mentally ill. It is also necessary to express the attitude of the nation, which is also essential to national upbringing, with reference to what is being said. It is possible to create such a formula for the Turks and Azerbaijanis of this generation. "A community that can overcome and dominate the forces belonging to its place, race, ethnicity, politics and will, can be called a nation." Here, at first glance, the image of domination may arise. Nevertheless, here, on the contrary, does not mean ignoring the traditions, formal upbringing and culture of some of the existing minorities. On the contrary, as one nation, the use of those acceptable ones in the process of shaping national upbringing, which has the human essence, can be useful. It should be noted that science of sociology also proves that this communication is a commonplace in upbringing and culture. When we gave the definition of the nation, we meant these ideas. Because, naturally, the result of the most sincere, deepest feeling of a person can be seen in the beginning of the process of upbringing, where the application of those approaches can be considered as an important factor. That is, while the babies are still in the cradle, the influence of mother language existed on them through the bayatis (oldest forms of Azerbaijani folk poetry) and the lullabies they heard. From this point of view, the language we love most becomes our native language. Because we get everything that cover our soul, such as religion, morals, aesthetic-artistic feelings in our mother language. Everyone should consciously understand that our soul's social feelings are based on upbringing components like religion, morality, aesthetics, and morality of our land and so on. This truth is also unbelievable that human in the old age would want to live in the community where he or she got these qualities in the childhood. From the point of view of national upbringing, it is possible to give such a definition to the concept of nation we are trying to investigate. The nation is a group of individuals who have the same upbringing from the point of language, religion, morality, aesthetics, and other components. This factor also appears in the joint living processes. Let us try to find out what causes this factor. It is evident that our humanity is in our souls, not in our bodies. More precisely, our material advantages come from our race, and our moral superiority comes from the community where we receive the upbringing. Alexander, the Macedonian conqueror says considering these factors, "My real father is Aristotle, not Philip. Because he gave rise to appear my materiality - my material structure, my spirituality - the moral structure" (The second Philip ordered Aristotle to rear his son. He suddenly died, and then Alexander passed to the place of his father. There are some moments as quoted, that are similar in M. Atatürk). So here, it is possible to conclude that spirituality, which is one of the most important components of human upbringing, must be more important than materiality. It may create contradictory points. For example, it turns out that nationality is not sought for genealogy, only nationality of upbringing and ideology are required. I think that if we accept this unqualified decision, we will be mistaken. Apart from the listed qualities, one of the controversial points is that, there are some peculiarities of the culture, upbringing and traditions that got approbation. One of which is the methods used to detect some dark moments through a social survey. One of them is the stage of studying the genealogy, identification, family upbringing, cleanliness and kindness of both sides through social surveys until the young people get married. Only after the results of these investigations were known, if the result was satisfying for both sides, then marriage happens. The application of such a method of social survey is an approach formed in the ancient times in Azerbaijan as one of the Turkic-speaking peoples. Even some of the people's expressions have also been cited. For example, "Every man is a quotation from all his ancestors", "the cypress is better than every tree, but there is no root, and it is not profitable", "Like father, like son". On the other hand, marrying of boy with the girl without parents' allowance and blessing, it is considered disgrace and impoliteness.

This method applied is a real manifestation of Azerbaijani morality. Since the social survey method has not been applied yet in the world, this method was used in rare nations, one of which is Azerbaijan. To the period that sociology was shaped as a science, some peoples, including Azerbaijani Turks, used its components. Naturally, this approach is a matter of general national upbringing and culture. If there are no elements in the roots of any nation, it can not be considered as ancient nations. At this point of our study, if we talk about morals and upbringing, let us give a partial viewpoint that we can better justify our subsequent ideas. Our research shows that, as we approach the problem scientifically-theoretically, we see that "morality is a process of assimilating of systematized upbringing"[22;]. This process is mainly based on a variety of educational institutions. First of all, moral upbringing is a strategic element of democratization, the legal equality of all nations, equality of all nations, secular and moral character of education, direction of ideology of development, and its close relationship with real life in the education of Azerbaijan, by using the various methods including artistic literature examples.

So one of the important factors of morality is its educational character. Thus, if it gives thought, ability to the scientists, learners to study from the most simple concepts of education to complex processes, it can be perceived as a process of purposeful and systematic formation of personality in the public life and in the active participation in production.

As we have seen, it is also one of the important elements of the process of instilling of morality.

As a result of the proper implementation of this process, well-bred generations, carriers of the ideas of humanism, which are considered to be one of the main values in the society, develop. In other words, normal members of society, who accept the right of human to reveal the value, freedom and ability of humanity, consider human principles as the norms of human relationships, and do not accept any kind of fanaticism, disrespect to others' views or knowledge, bring up.

It turns out that "those factors that make up the essence of morality" are varied and broad[23;]. In this sense, let us look at one of the words of Khoja Nasir al-Din al-Tusi: "In reality, domination is beneficial for a person who can heal the world if it is ill and save it when it is healthy. Because the ruler is the doctor of the world. The disease is caused by two things: when there is a cruel king in the country or the king is absent"[23;].

The process of introducing a morality constitutes the core of general upbringing, and in this case, a broader knowledge of generally upbringing is required. It should be noted that, first of all, it is necessary to know the essence and motive of upbringing. In other words, it is necessary to understand the essence of the upbringing process on a scientific basis. There have been different views on upbringing in history of pedagogy. In the Middle Ages, upbringing was viewed as a means of managing a person: the child should follow the rules and demands laid down by grown-ups. Such upbringing was called authoritarian upbringing. Its main methods were control, punishment, demand, order, and prohibition. With regard to the development of capitalism, new approaches to upbringing process have emerged. Upbringing was understood as a means to develop human strength and to ensure its free development. On this basis, the idea of free upbringing was put forward (J.J. Rousseau). At the beginning of the twentieth century, upbringing was interpreted as a one-sided influence on human beings: the child was merely an object of upbringing, and his personal activity was not evaluated (P. Blonski, A. Pinkevich, etc.). In the following period, one-sided approach to upbringing began to be criticized; upbringing has been characterized as a process of human renewal, moral enrichment, the interaction of the subject and the object, and the process of mutual enrichment (V.A. Sukhomlinski). A modern view of upbringing denies both authoritarian and free education: upbringing in the first case tightens human personality, limits its activity, and leads to spontaneity, extreme freedom. V.G. Belinsky also has an interest in this. He considers literature as one of the integral components of child rearing[24;p.5;].

Here is a question that puts us in two ways. Should we sacrifice our new national values, which have been shaped since the centuries, forget about our world civilization and create new Western values under the name of modernization? It is true that even if some of the Western countries, with their new scientific achievements, to some extent, claim to rule the world, being under the influence of them would lead destroying of national values. We must confess that Western countries are ahead of us in terms of contemporary scientific and technical achievements in some areas and we have a lot to learn from them. This issue is clearly seen in the foreign policy of Azerbaijan. For example, every year hundreds of young people are sent to study abroad from Azerbaijan for education. We consider that this approach is worthy of praising the West's methods of achieving moderate education and strengthening the science and education of our country. However, while all of these perspectives have the power to compete with the developed countries of the world, which is the guarantee of our happy future, but we have no right to be far from our national roots. In this case, any nation can become a fake nation.

So, it can be concluded that if the nation's core is built on national roots in the process of upbringing, education, and culture, that nation has a stronger potential, it can pursue an independent policy and the right to say it. In our view, it is not true to accept the ethical values that are exported from the West to the East as they are. Because, as we have already mentioned, such an approach leads to the disappearance of our national-moral values that a whole nation will completely lose its identity. If all these national and moral values are properly protected, as well as we get this upbringing in the spirit of the ideology of society and the nation, a great enthusiasm in our national spirit will emerge as a result of such process. Just like a national patriotism, such a national upbringing spirit will ultimately lead to the soul's decision to die to liberate our lands from occupation. Indeed, Azerbaijan's national hero Mubariz Ibrahimov, who chose this path for the freedom of our homeland, showed great heroism. At this point Mubariz remembered the cruel enemies that attacked, plundered our lands, took refugee of our children, old men, and women, made about one million civilians displaced from their homelands in front of his eyes. Naturally, those who are perfectly educated they are beginning to take revenge in such moments by sacrificing all their feelings without even caring that their death is imminent. A quality called determination in the field of education and upbringing provokes that person to operate, and prudent factors such as manliness and bravery are transformed into a powerful influence factor that ultimately becomes the only way to do so. The result is that the hero of our people, Mubariz Ibrahimov, lived in that sense and became an example for young people not only in Azerbaijan, but also in other countries. Here is the real embodiment of

Homeland morality. All of this is a sign of the need for human upbringing. The influence of the general upbringing components in the nation of society in which people grow up in this process is also of strategic importance. This factor is capable of sacrificing his life for the ideology of society, the Homeland.

This is the ethics of the Turks. Looking back on the history, we can see that, despite having won the enemy, Azerbaijan, which has tradition of ancient statehood, has become morally faithful and gives them opportunity to live according to their rules. This kind of progressive approach, on the one hand, is connected with the ancient roots, and on the other hand, it is related to Turkic morality. For example, in the Book of Dede Korkut, this factor is more clearly understood. When Oghuz Khan won the enemy, they asked him what to do with the captives and slaves? He answered this question in a very short form, so I released them all. Let them go back to their homeland and live there, as they want. This can also be presented as an example of an Azerbaijani ethics.

However, the Western world has often tried to accuse people of a high culture of this kind of moral qualities and progressive traditions. For example, they tried to accuse the Turkish military commander, Atilla, and slandered him. They gave him names such as "God Box", "God's misfortune." However, he gave immediate response to the peace proposal of the country that fought against Atilla, and gave them the right to live normally in their homeland. This, as we have seen, is the embodiment of Turkic morality. However, if we talk about the Azerbaijani nation as one of the Turkic peoples, it would be useful to look at the issue in general and to get a good outcome in this context to approach this issue in a more fundamental way. It is difficult to finish counting of slanders on Eastern countries. Therefore, we try to expand our ideas. First, in the East, the word "morality" is often used more often than the word "upbringing". This approach, especially in the Turks living in Turkey, has evidently been manifested. For them, these statements have the same meaning. In our case, the expression of upbringing is broader and morality is considered to be one of its components.

In spite of all this, we also take moral values in a broader sense and try to explore the morality of the Motherland in a wider sense.

We have repeatedly pointed out that there are no contradictory points between the term of upbringing and morality in the East, and although there are differences in some issues, they eventually serve the same purpose. The issues of Homeland morality that we seek to investigate are almost the same as the patriotism that is accustomed to as our terminology, and at certain moments it is exactly the same. We are well aware of the code of morality of communism, which consists of several provisions of this regime, which we received during the Soviet era. The provisions of this codex are put in the concrete duty in front of the Soviet man according to its appointment. Their execution was based on judgement like in the law. It is true that this approach was good at first glance, but it was based on the principle of isolation in the upbringing process. That is not to create any tool in any machine. Apparently, this is the dominant influence of the totalitarian regime.

We think that the principle of gradualism as one of the methods in this process can be considered a more acceptable way. In other words, using examples such as fiction, folklore, poetry, tales, dastans, bayatis, lullabies, proverbs, and sayings will be effective. For example, a famous writer Farman Karimzadeh, who was the resident of country that was plundered and turned into ruins, said: "These mountains are the great mountains, the mountains with spring water, and now, please tell me, where is my nation, mountains?" Is this bayati said with tears a call for awakening of patriotic feelings? Using such examples, it is possible to achieve the empowerment of strategic feelings, such as patriotic upbringing and ethics. We have given partial comments about patriotic upbringing and brought some citations.

In order to reach our goal, we must also focus on the problem of homeland morality and make some efforts to clarify the problem by taking some parallels. First, when we say the morality of the homeland, try to find out what we mean. First, it can be defined as: "Homeland morality is that every member of the nation, whether individual or a group, can sacrifice everything for the sake of their country, homeland, parents, namely for the sake of honor. "In the formulas given in ancient times, "nation" was considered as the shadow that Gok Tengri (one of the names for the primary chief deity since the early Turkic peoples) had sent down to the earth"(This matter, thought said is based on Shahnameh Poem by Ferdowsi according to mythology), the word was sometimes diminished in lexicon, but the word is broadly understood. Perhaps our ancestors, who said the country where community live, are not wrong. In this sense, one of the aspects of our nation's psychology is that our nation will never forget its country where the grandfathers' graves, the fatherland of their ancestors, and the warm mother's lap were there. I want to highlight the political course of Sheikh Shirvanshah Ibrahim and Mete Khan, the founder of the Hun dynasty, to justify our opinion from the point of patriotism. Not to begin war, the ruler of the Tatars set a precedent for Mete Khagan, so he should give him his beloved horse, who had a thousand horseshoe in an hour. Mete sent his horse to protect its citizens from the disaster of war. The Tatar Khan sent him the second message seeing his achievement of his goal. This time he wanted Khagan's beloved woman. Khagan agreed with the fact that he could not trample down his homeland for his love. The Tatar Khan, who saw obtaining of his desire, wanted a useless area of the Hun state, a land that was not profitable for crops without underground and overground resources. Immediately a congress was called and such a decision was made that there was no damage in giving the land. Because these lands were useless for crops. "Homeland is not

our property. Our ancestors in the grave, our descendants before the resurrection, have rights over this blessed land. No one has the power to give it any land from the country[25;], said Khagan, now claiming that he would throw his horse over the Tatars and those who do not come would be executed. Thus, he won an unequal battle and protected the homeland from occupation. This is the point of the example of patriotism in the homeland morality. Another example is related to Sheikh Shirvanshah Ibrahim (Here means the ruler of Shirvan, Shirvan Shah Sheikh Ibrahim).

It is clear from history that no state could tolerate and surrender before Amir Timur's army. At that time, the Azerbaijani state, particularly Shirvan, was expecting a major catastrophe. Sheikh Shirvanshah Ibrahim, who saw that the situation has reached a critical point, carried out such a thoughtful policy. He first ordered to make precious stones and gifts from gold. The treasurer said that the treasury of the king didn't have as much desire as he wanted. They went to the people and asked for help, and the people gathered a lot of gold and stone. Timur saw that Sheikh Ibrahim brought 12 horses, 12 camels and 11 slaves along with valuable things. Amir Timur asked the meaning of the number of all the slaves, while all of the things they brought are 12. Shirvanshah Ibrahim replied that I was your 12th slave. Such a wise response enhanced the sense of sympathy for Timur and concluded an agreement with Shirvanshah. Finally, such a clever policy of Sheikh Ibrahim saved both the people and the land. This was the wise policy of the heads of state. As a result of this policy, nation and land would be saved from disasters. All these are qualities indicated to the well-educated, a prominent statesman with good moral character.

With some comparisons, we can see that patriotic upbringing and components of patriotism have been arranged sequentially in Azerbaijani literature, as well as in Turkic literary samples, and our experienced warriors were skillfully using these factors during wars and conflicts.

Famous Azerbaijani poet Abbas Sahhati's poem "Homeland" means that ethics of patriotism is given in a simple language so that the indispensable qualities of the heads of state and military commanders are taken from here. In this sense, let's look at a few examples.

The loveliest beloved of my heart
Is my homeland, my homeland, homeland.
At first I was created by God,
Then my country gave me salt and bread,
Betrayers will never be sacrifice to it.
Motherland is the place where our ancestors are buried,
Motherland is home to our descendants.
There is no man who does not love his (her) motherland,
If there is any, then he (she) has no conscience[26;].

As we have seen, the example we give is the high value given to the morality of the Motherland, and it is understood that it is an indispensable blessing. From the quotes we have come to say, it is possible to say more about Azerbaijan and Turkic literature.

As a result, it can be said that from the earliest times, one of the most democratic nations of the world, perhaps the first is Turks in our contemporary world. The Azerbaijani people are at the heart of this statement. Therefore, the world's most feminist (Technics: Application of knowledge – information on life; 2. All the methods used in the field of any science and art.) people are ours. In general, feminism, in fact, consists of democracies, manifestations of equality towards women. (We will clarify the necessity of these manifestations and virtues in the section on family ethics).

As long as we have the nation, it has a democratic society, and then it is obliged to give value to a strategic value that is most estimated, which is ethics, morality of homeland. This is because nation-wide society, which has a full and independent life among public associations, and a sign of the essence of public structure, is a nation or community of people that is often called a homeland. If we say in a figurative and artistic form, families are the cells of that social organism, and persuasion groups are its members. Let us just say again that the concept that is more prominent than nation is the people and the international community (we will carry out a detailed investigation in the International Ethics section). Although these two unions are only one unity, "a nation is a society that has a community of ownership among its individuals" in all respects. In this case, the ideals of the nation are at a higher rate than other ideals. It is for this reason that the morality of the motherland is superior to the components of moral values. It should be taken into account that the largest reference for the nations with diverse political thoughts can be morality of homeland. We believe that if we do not accept this reality, we will not be able to protect our freedom and integrity of our homeland. From this point of view, it is necessary to give special consideration to ideals of the homeland and nation. Patriotic upbringing (throughout the text is also used in the sense of morality) or family morality is one of the most important components of upbringing. Formation and development of patriotic, aesthetic, ethical, ecological, legal, economic qualities, etc. are related to this aspect. It is evident that the family itself is considered as "institute" ("Family sometimes is called small state. As it has head, leader of finance, budget and so on.") in normal democratic states. As state structures are called political institutions.

We have noted that before marriage, it is important to learn the family's roots, class and generation. The name and class of family were identified through it. For example, in the region where you live and die, these approaches are still preserved. The Hamidis (child of Sheikh Hamid), the Khaladlis, the children of Sophie Ismail, the children of Kamil, the Chohranlis, the Aljanlis and others, determine what type of family, what kind of morality, and the name of the family in general. It is emphasized in "Diwan Lughat al-Turk" by Mahmud al-Kashgari that that when asked about who they are, they ask, "What clan do you belong to? (Clan defines the root, generation, and the name of family.)" For example, the word "Emre" in the name of Yunus Emre is an indication of the belonging of Oghuzs to the clan of Emre.

The role of the mother in the family upbringing process is unparalleled. It is said, "The right of mother is as high as God's!" This is because the mother is the greatest and most sacred educator until the baby is in the womb, she grows up, and even at later age. As it is said in the ancient proverbs of Azerbaijan:

"Wisdom is not a hat that you can wear,
Civility can pass to child from mother.
Till the thread turns into carpet,
Wandering it passes across the warp
From thousands' places.
The place doesn't turn into spring by watering it,
If the root is curved, it will not be branch.
Until the sand unites, no mountain exists,

Everything passes through foundation"(In Azerbaijan, the ashigs started their wedding ceremonies with such educational motives.) .

The great services of the mother in educating the human qualities in these admonishing ideas are undeniable. It means that in the process of family upbringing, mother is more in touch than father with children until the certain age of them(However, there is different approach to this issue in the West. They give the child to the nurse earlier. The nurses are engaged in their upbringing.). Sometimes children have little contact with the mother, which ultimately leads them out of parental care and upbringing. Even nurses from non-national minorities often apply the method of teaching that belongs to their own national attributes. As a result, children adopt the spirit of another nation. Such cases naturally enrich the spirit of national upbringing, culture, customs and traditions with alien elements. Of course, although the human upbringing elements are so useful, it should not deprive them of nationality. More precisely, both factors must be integrated.

The role of the father in the family upbringing process is also indispensable. The father focuses on the efforts of the boys to pursue the rural work, while mothers focusing on safety of moral values of girls especially in the upbringing of the girls. Let's consider another aspect of the girls' upbringing of family morality. As you can see, here some of the elements related to the woman's family morality are said to Leyla . However, in the answer, pure love, as the most important factor in family morality is brought to the attention of mother. It is worth remembering of the mother's admonition to Leyla in the work of "Leyla and Majnun" of Muhammad Fuzuli: "My couqetry, What are these talks? Do you want to be rebuked? Why do you harm yourself? Do you want your name to be bad?" We believe that both sides are right in the dialogue in this poem. For example, it is the effects of the time, the period that drives the mother to harsh admonition. One aspect that is unacceptable for that period is that the two young people want to marry without the knowledge about the family, their roots and their parents, the socialization of the issue of the negative opinion about this clan, and on the other hand, the announcement of love of two young people creates trouble. Although the desire to marry with the choosing man is one of the most important factors of family morality, it is important to state it the parents in advance. A parent having a perfect family morale wants naturally child's happiness. In my view, the expectation of this factor can also have a significant impact on the well-being of family morality. Because, as a result of casual acquaintance in our contemporary era, the rapid divorce of most of the families founded without knowing it is obvious evident.

Some of the motives of giving the name[30;] to the sons of Turkic people, including Azerbaijanis, have still been preserved. In the ancient Turks, the name has not been given to the boys if they did not show any skill or bravery. Usually, these heroisms were first identified by the old through demonstrating their abilities in their holidays at first, and then that name was validated in the fighting against the enemy.

True, in modern times, the form is somewhat different, but the content is consistent with those rules. For example, in the "Borchali"(Now it is one of the native land in the territory of Georgia.) district, in the towns of Gazakh, Gadabay, Shirvan during the wedding feast held, young people made "meydangirlik" (showing mastery) under the sound of "jengi"(In the Azerbaijani songs that call the people fighting, make them motivate.), lifted heavy stones over their heads, hit their chests[27;], wrestled, and they won the first place by showing their mastership and bravery. Sometimes, when the bride was brought, the young men stood in front of the carriages or car, keeping the caravan, with the song of Koroghlu, they called the "bey" (bridegroom) [Here means married person.], [28;], [29;] to the square of fighting. If the bey was sure of its own power, it would have emerged immediately in the square, or he had appointed the young people who had previously been

involved in this work in advance. Look, this was the father's upbringing. In recent times, these are necessary. At such moments, a bridegroom usually prevented the difficulty by paying a certain amount of money. Naturally, they would also have a high reputation and popularity among the people.

I think that not only in such moments as well as in the fighting against enemy, our young boys who have received their father's upbringing (ethics or) will not have to stand pitifully in the face of the opponent. This is the power of fatherhood in the process of family morality. We see this in the fights of Azerbaijani youth against the Armenian aggressors.

A component that we often use in our language in the process of upbringing is also "occupational" ethics (This term is kept from ancestors. Sometimes occupation is called as a way. It means we have to respect the old in the way. The proverb "Those who are coming from homeland are sacred" indicate the domination of the way over generation.). In order to confirm the correctness of the answer to some of the surveys, some Turkic peoples swear by saying "occupational right" and "right of conscience" (We can remember that Chechen soldier frequently says "occupational right" in the work of Ilyas Afandiyev's "I cannot remember" – G.G.).

Apparently, in the process of upbringing, this term is not used much, but it is clear how broadly it is.

III. ROLE OF EDUCATION, TRAINING, FAMILY, SOCIETY IN INSTILLING OF OTHER COMPONENTS OF UPBRINGING AND THEIR SOCIAL, POLITICAL, PHILOSOPHICAL ANALYSIS

Upbringing has an unparalleled significance in shaping the aesthetic outlook. As we search our national roots, it is clear that our grandparents have always been bound to beauty and have always been obliged to protect it. The kurgans found by archaeologists in the territory of Azerbaijan prove the numerous examples revealed. Paintings reflecting women's beauty, stone sculptures, architectural designs, curving paintings on gold, silver, copper coins, paintings with colored dyes on the inside walls of palaces and others can be shown as an example. In general, the ancient Turkic people have always had a high sense of aesthetic pleasure and ability to transform their feelings arising from the beauty of nature into illustrations. It should be noted that if we examine the examples found from kurgans of any region of the Turks' ancestral lands, the ideas themselves would be fully validated. Let's focus on one point for the sample. For example, the Marble Sculptures found in "Turfando"[These examples found in this territory is designed so beautiful from aesthetic point of view that they are really considered as one of the rarest masterpieces of the world. This example is called Gold Apple (red apple).] do not leave behind the world's most famous sculpture examples either in craftsmanship or in artistic aesthetic terms. On the other hand, such a landscape generally manifests itself vigorously in the East. Examples of such, but different examples are the mosques, palaces, tombs, bridges and other monuments constructed by the Turks of Seljuk and Khwarezm in the Ilkhanids, Timuris, Ottomans, Ak Koyunlu and Kara Koyunlu Turks, Egypt, Iran, Syria, Anatolia, Turkestan (This goal takes union of all the Turks in the world as a goal. Those who are united in the struggle of the clans should be ideally enlightened. Naturally, this factor is universal and cannot be understood as a claim for hegemony.) and other countries. From aesthetic point of view, these are examples of beauty that are unmatched in the world. The Azerbaijani carpets and rugs, as well as the brightest examples of aesthetic education, are considered to be one of the best-known examples of the world's most renowned museums. Speaking of the researchers, or more precisely Gaston Richard's words, when referring to wonderful elegant carpets made by Turkmen girls, he refers to well-known researcher Mikhailov's opinion: "Turkmen girls without any tool or technique, training or education (probably, secular school education) can create very beautiful carpets decorated with ornaments, it means that they have an instinct of art." It can be explained so that the aesthetic elements coming from previous generations exist in genealogy. Indeed, in our national carpet we have a clear understanding of the motives of fairytales heard by our mothers, grandparents, girls and brides, proverbs, heroic epos, folk tales, epics of national poems, national traditions with specific ornaments and lines. In addition, even sorrow, grief, as well as the moments of joy, were able to manifest with the language of the colors very clearly. We have brought these examples into consideration that the necessity of aesthetic education and development is always in the focus of parents' attention as an important component of upbringing in ancient times. In the later periods, this factor was reflected intensively after the establishment of secular schools. We have to acknowledge frankly that the impact of upbringing and education is that the diverse aspects of national upbringing, education and culture sometimes lead to delay in the integration process. In general, their integration is accompanied by certain approaches in the times when it should be performed as an urgent task. For example, in our country, there has been a different education system in the form of content, exposed to the effects of the era. Despite the diversity, the issue of education and upbringing has always been special. This, naturally, is due to the fact that both factors have social character and are related to state policy. This is a fact that upbringing and culture have tried to separate from each other, even though they are like branches of the same tree. However, in fact, upbringing and culture have an enormous influence, and it is an important factor for the formation of high culture, a powerful force factor covering the entire society from social point of view. It would be wrong to distinguish culture from education and upbringing. It is precisely the fact that most of the

components of the culture that will make them accompany throughout the lifetime are acquired by means of education and upbringing. When we look at the history of this process, we see three episodes in pedagogy (education), upbringing, and culture: 1) national upbringing, education (local type education, upbringing and schools of craftsmanship created by wise men – G.G.); 2) Madaris; 3) Other mixed-oriented enterprises. The first of these three types was still the main means of shaping the culture, science and upbringing of the Far East. The second one lives in the Oriental culture now. Only the third was able to reflect some aspects of the Western culture by demonstrating a different position. Although this diversity exists, their common goal is to promote the cultivation of secular and human beings, provided that the national spirit of upbringing, education, culture and other elements is not abandoned. Let us look at some expressions in our language. For example, teacher Ali is a well-bred man with a high aesthetic taste. Alternatively, the Zakir Agaveyis Kamilov (He is one of the well-known educators in Azerbaijan.) is a man with a very aesthetic taste and culture. As you can see, there are two different approaches here, but the common sense is clear.

During the Soviet era, aesthetic education was also considered in the context of the third factor. At that time, the upbringing and education system was isolated from foreign methods, but it was not far from secularism. For example, some studies and exercises (both in the classroom and in the homework – G.G) that comply with the components of aesthetic care were included in the curriculum. I express this opinion on my personal experience. That is, when working as an organizer on the issues of upbringing in secondary school, the current status of the upbringing situation in the teaching process is examined according to the general work plan of the school. I also learned about the current situation of these issues by participating in various lessons. I came across with an interesting situation in the Azerbaijani language and literature lesson. Teacher Mehman Mirzeyev (He works as the teacher of language-literature in Chohranli in the town of Kurdamir of Azerbaijan. He is Methodist teacher.) said to children, "Children, let's just pay attention to one study." One of the children read the exercise. The content is that the tree in the yard of the school gave special beauty to it. One of his branches had a nest of swallow. Two of the naughty pupil went up the tree and broke one of its branches. As a result, the nest of swallow dropped off. While trying to escape, they faced frightful look of the school director, teacher Aslan (I could later become acquainted with Aslan Aslanov in the Institute of Philosophy and Law of ANAS. He is a Doctor of Philosophy, Professor, Academician and Director of the Institute. At the same time, he was very generous man and helped me to choose my thesis of dissertation. Rest in Peace!). He said to the children: "Children, you have to save beauty. If you do not so, these beauties will be destroyed. But how can people enjoy aesthetic pleasure from the beauty of nature? Therefore, protecting the beauty of the motherland nature must be a sacred duty for each of us." Then he ordered the children to put the nest into another branch. The children did so, putting the nest on a separate branch and two swallows in the nest.

From this clarification, it is evident that the educative character of the teaching, is of great importance in the process. We emphasized the importance of fairy tales, folklore samples, especially for instilling of the aesthetic pleasure on the national ground. Simply teaching depends on the teacher's skill and professionalism, so that the age of the pupils may be in line with those examples when selecting samples. For example, a great deal of fairy tales and stories about the handicrafts made by women who are enjoying aesthetic feelings have not been disappeared from our memory. When we look at them, we see that not only women but also men are engaged in this work. "The Tale of the Baftachi Shah Abbas" can be considered as an example. The short content is that the woman of Shah Abbas knitted very beautiful "bafta" (galloon) from colorful threads. Shah was delighted with the beauty of these masterpieces, but he was proud of being a king and concealed his aesthetic pleasure from his wife and never praised her. However, the shah could not conceal his amazement and appealed to his wife to learn the secret of this art. The shah, who for a long time learned this art, its aesthetic value, finally understood how difficult it was. In the past, the shahs traveled as a dervish around the country to examine the social status of the people, their general well-being, and they did not know him (it was considered to be one of the first social survey, at that time there was no the science of sociology[30;],[31;] but apparently the rulers used this method – G.G). Shah Abbas also used this method to study the current state of the nation and he was arrested with other lawbreakers and put in jail. Everyone in the jail prepared handmade things, and the shah saw that he did not have anything else but knitting galloon. Finally, he knitted galloon as he could. They took their handicrafts to the market, and the handicrafts of the shah are so beautiful from an aesthetic point of view that they could not find a man who could afford it. It finally delivered the palace of the missing shah for a long time. His wife ordered that they brought the galloon immediately to the palace. As she saw this handmade, she understood from patterns and styles that the king has been imprisoned. She immediately released the king.

It is useful to use such samples in both teaching and non-class study groups. There are many motives for the upbringing here. The primary motive is the sense of respect for the woman, which is an important factor in family morality, and secondly, the desire and tendency to study the art example that has a significant impact on the formation of aesthetic pleasure, and the third necessity of being a perfect connoisseur in learning the profession.

It seems to us that how much of the components of upbringing have been intensely linked to one another, as we have explained the essence of the quotes given. The use of such methods in the instilling of other components in the education and training process is effective. Based on my experience as an educator working in the field of education for many years, I can say that I was both a participant and an initiator of the application of these methods.

"How can one teach the motives of homeland morality, international upbringing, and environmental, legal, aesthetic, and multicultural upbringing in the teaching of exact sciences?" in the teaching of separate disciplines in general schools, colleges and universities. There are still those who are hesitant when discussing this issue. The question arises if there are such capacities and opportunities of upbringing and education that have the same importance and social impact in the formation of society. Please refer to the facts for answers. Based on my personal experience, I can say that we have put the issue of instilling of international upbringing in the experimental form. To prove that inclinations are sometimes inappropriate, we begin from the exact sciences. In academic year of 1985-1986, I developed a problem with methodologist teacher Fikret Mammadov (He is the teacher of mathematics in the primary school of Chohranli in the town of Kurdamir of Azerbaijan. He is a Methodist teacher.) in the math lesson of sixth form. Its contents covered the motives of international upbringing. "The fight against the German fascists was a period of decline. The soldiers watched the movements of the enemy and talked about it. In the meantime, the sergeant Ali Dadashov pulled out a cartridge with 30 bullets and took eight bullets and gave away it to his Georgian warrior, Makharashvili, and 7 other to his Russian friend, Ivan Ivanov. Because it was Makharashvili and Ivanov's birthday. Let us find out how many bullets exist in Ali Dadashov's cartridge? Set the system equation for the solution of the problem and find the correct answer.

Let's take a look at some of the motives from the expressions used in the content and the points that make their children think about until the problem is resolved. For example, the phrase "German fascists" creates an enemy, aggressive image. The words "armor and bullet" mean the weapon used in the battle against the enemy. The names of the soldiers of different nationalities indicate that they are fighting on one front, against the common enemy for the Motherland. Naturally, these factors are one of the factors that have a positive impact on the formation of international upbringing. Upon the completion of the solution, a 5-6-minute question-and-answer session was held to interact with the children, and the teacher briefly gave a brief overview on the upbringing of internationalization of patriotism. In the end of the lesson, the pupils were tasked with preparing and bringing various issues related to the well-known international fighters such as Mirdamat Seyidzadeh, the hero of the Soviet Union, the national hero of Italy, (author of the book of the partisan notes), Ahmediyye Jabrayilov (the close friend of General Charles De Gaulle), one of the leaders of the French guerrilla movement.

Naturally, there are extensive opportunities for the development of international upbringing of children in both education and out-of-class workshops. Just in this process, along with the development of mathematical knowledge, it is also clear that courageous, self-esteemed Azerbaijani sons have a high international education of patriotism. All of these can be considered as indicators of the nation's maturity. The introduction of such methods in the teaching process creates a wide range of maneuvering opportunities for teachers in shaping international upbringing. For example, let us look at the problem at the instance of Mehdi Huseynzade. Mehdi, a wise person in terms of personality, was firstly Azerbaijani. He was a prominent artist, a physically healthy, well-educated, young man who was strongly trained and educated internationally. Captured in the battles against the German fascists, Mehdi fled from the concentration camp, joined the Italian guerrillas, and started fighting against the fascists. In order to create a problematic situation in the learning process, one can ask such questions as: "Which feelings made Mehdi fight against the Germans by joining the Italians?" The answer can be varied. This variety is also a good way of generating questions in the form of the test. These factors possess the ability to influence. I think that international upbringing has always been one of the most important components of upbringing in Azerbaijan, because Mehdi is the carrier of the holy spirit of this nation, and has not even distinguished between the native land and Italy, and even he has died for this purpose. The second reason is that all people believe that the fascism, which makes the world an undesirable situation, is a terrible disaster; in the third case, the notion of homeland exceeds its boundaries and means an internationally accepted homeland; the fourth is the localization of the united enemy idea in that place. These are just the ones I think have motivated Mehdi to accept Italy as a second homeland and he fought honorably for this action. This is one of the clear examples of international upbringing. We consider a political motto "France only for the French" as the company, which is contrary to the issue of international upbringing. If such a policy had been pursued in the Second World War, the French people only could not succeed. If the situation was reflected in the people's minds at the time of the approach, for what Azerbaijani Ahmediyye Jabrayilov (Ahmediyye Jabrayilov is from the town Shaki of Azerbaijan. In the wartime, he fought with Charles de Gaulle for the liberation of France till the end. He was awarded with the highest order and medals of Cran San.) and hundreds of non-national children would fight. Probably not those issues that were raised in the international environment at that time, so people

who were brought up in the international environment considered France as their homeland and fought honorably against the fascists for their freedom.

Apparently, the social character of upbringing and education leads to the socialization of any political factor, and thus public opinion can be formed. Therefore, when making such statements, it is necessary to be extremely careful. These declines, which occur in the international upbringing of young people, further strengthen the psychology of chauvinism and eventually lead to catastrophes. In other words, individuals with illness of nationalist are at first creating groups of social groups with consciousness, and these groups become increasingly community. Politicians who use such a point at last have to deliver the community to their will through certain psychological influences to achieve their goals. As a result, those who have prepared some political scenarios have the power to think and even make a coup with any unbelievable movements, such as those who lost their ability to clarify the consequences of their actions, lost their sense of humanity, and lost control of the human senses such as robot-controlled humans. This is the power of psychological impact on the human soul. At such moments, in general, there is no public consciousness, so it is possible to direct them to any direction that would cause great disasters. In those situations, those people are more likely to have not been properly educated in the family and school, at the appropriate level. If those people were aware of the necessity of international upbringing, probably nationalist, Islamophobic, people's wisdom in the rules and the philosophical essence would probably not become toys in the hands of provocateurs that soon would collapse the society and break the normal relations between peoples. It is clear here that the upbringing, especially the power of international upbringing, is obvious. It is for this reason that negative events happening in some European countries (Germany, France, Denmark, Spain and other countries can be an example.) are proof for it. It is precisely that restricting the rights of women wearing headscarves, burning of mosques, and drawing Muhammad the Prophet's caricature (this disgusting act has caused great resonance in the East world— G.G), sounding of political slogans to force non-nationals to migration and other situations can be illustrated in these countries. Therefore, regardless of nationality, state structure, each country should define a strategic goal and task to prevent such cases if it calls itself a republic founded by a democratic society, and perceive its responsibility and consequences that can occur in the future. It can be concluded, however, that excessive extremism in the national upbringing process can weaken the integration process in international upbringing and may even lead to solid nationalism and chauvinism. Indeed, we see it in some Western states. The upbringing has so great power that if there is a decline in it, people who live in normal societies, in conditions of peace and in a situation where their rights are not violated can face the disaster. Sometimes this factor is also effective that people living in one country for hundreds of years, as aboriginal peoples, become refugees and internally displaced persons.

When we talk about the reasons for the origin of the problem, we mentioned one of them as being a social character of upbringing and education, and it occurs because of the rapid socialization of this decline, but there are forces that are invisible in this process, making them special strategic plans and gradually realizing them. These provocative groups in different states used the people represented in governance for their own purposes by bringing people to the level of public consciousness and using them. In fact, members of the public administration who are aware of this issue, even as its organizers, create real conditions for the decline in the upbringing process[32;]. This also implies the use of the factor of upbringing and its components purposefully. However, after their policy is pursued, they make false statements by assessing the occurrence of such events as contrary to human rights and even as a crime against humanity. Likewise, it is said to be a double game in politics, and in reality, that factor reveals itself. Thus, some countries that have been accustomed to teaching the democracy to the Eastern world have the tendency to direct the international orientation of the upbringing process against humanity by mobilizing individuals who are trained to carry out the process of strict chauvinism, nationalistic spirit, a perfect political sabotage in special strategic research centers. However, as they were not aware of it, the UN and other influential international organizations have been covering political games by saying that these events took place in their countries in order to protect and enhance their political image. Thus, they build confidence in the countries of the world that the international level of upbringing is in high levels in the states they govern. Moreover, the West's family morality is exported to the Eastern countries under the name of gender policy. In fact, all this is a policy that has been shaped centuries ago by a violation of a family, a homeland, and international morality. Naturally, the roots of formed upbringing complex of the nation are based on fundamental principles of foundation. Despite the fact that there are more serious issues to learn from these world states, which are considered to be civilized ones and our national upbringing needs international character, the greater the level of development, importance of our national education as an international character. But to allow the violation of our national values is considered as a crime against the nation. At present, some of the oldest moral values in the Eastern countries have been gradually disappearing from the ancient times to the present day under so-called renewal policy. This gap fills with the modernized (renewed, contemporary) morals and strange elements of family rearing. If the application of these methods is further strengthened in the Eastern countries, our national cultural values and samples will disappear and our sense of identity will be broken and westernized. These opinions do not mean that we are not against the innovation. The

development of modern thinking in science, education, technical progress, politics, economics, and other areas is important. It is possible to achieve modern technical progress through them. However, it is necessary to think about the application of new moral values and samples that do not comply with the Eastern mentality and Islamic morality. The question is, what are the serious flaws in our upbringing community that lived in a long period of time? Is there really a need for new examples to be included in this process taking into account certain exceptions? It is enough just to look at the past to answer the question. Based on the facts, we can say that some nations have to move away from their past to enter into modern culture. Some circles of the West, influencing Turkic nations with these attempts, are apparent in certain countries. It is obvious that this mistake will have a wider range of boundaries as it is socialized. Again, a new question arises from the previous questions. How do Western moral values dominate the moral values of our great grandparents, which remain as usual treasures? In our view, it is enough for Azerbaijanis and the peoples of the East to look back at their past to answer these questions. Some nations also acknowledge identity of their protectors and educators in upbringing, culture, morality. For example, the Greeks believed that their teachers of the culture were Scythians and former Keldanis teachers are the Sumerians, and masters and educators of the old Germans became Huns (The founder of Hun Dynasty was Mete Khagan.). I think that a neutral date that will arise in the near future will have to acknowledge that democracy and feminism originated exactly from the Turks. In this case, of course, the basics of the general Turkic ethics are democracy and feminism attached to the ideas of the nation, the homeland, the conscience, the family, and so on. It is convincing and doubtless. We gave some broad space to international moral issues. There are also reasons for this. The first is that international morality, as one of the most important components of upbringing, generally creates a spirit of goodness among people. Secondly, if people create a common society, naturally, separate nations will treat one another according to this aspect; if we call them the cultural moral values of some individuals, it is possible for the societies to be approached from each other by the aspect of an international (ethical) morality. Fourth, in this case, they respect the language, religion, customs of other nations (Pitifully, the claims of hegemony of some world countries that try one common place are isolated from these values.), ethnic conflicts do not occur among them, and so on. It means that all countries of the world should respect the moral values of each nation so that real international morality can emerge.

Another component of upbringing is legal upbringing. Just as educators and lawyers in the Soviet Union, as well as modern world also affirm that the legal upbringing as other components is of strategic importance. Certain conditions for accession to the nations of the world, namely the UN and other international organizations, are claimed that this process is complicated when not followed. Let's review some of these conditions. The most important thing here is to free all the elements of national law from the theories of theocracy (Theocracy is a form of government in which a deity is the source authorities that are considered the shadows of God.) and clericalism (Clericalism is a policy of God's or deity's laws being interpreted by ecclesiastical authorities.).

When we look at the issue in the Middle Ages, we see that the two states that have survived are called the modern state. At present, many countries in the world, including Azerbaijan, have the power to legislate and govern the country. This factor has been found in the Constitution of each state. That is, there is no obstacle to the right of the nation to vote and to be elected depending on the will of the nation, restricting access to governance. Secondly, all members of the nation are equal. That is, in the society, nobody has the right and authority over others. Therefore, the countries that follow these conditions are called the "Democratic" (It means people's power.) states. I think that more than the struggle against religion, it is envisioned by laws that determine, rule, and implement laws to ensure that they use the name of God by bringing people to ignorance. But these statements cannot be taken unconditionally. Do not you think that Islam is rich in ideas of progressive ideas, such as protecting human rights, living in a friendly environment, helping those who need help, not to fall into the rights of others, to be self-control in greediness, to compete in charity?! Did the interpretation of the deeds not be given in verses and surahs of the Quran?! Whatever a perfect constitution we have to analyze, it is clear that the provisions here refer to the motives of same verses and surahs. Azerbaijan is a secular state, and religion is separate from the state. However, in our country, not only Islam, but also all religions are treated with respect and esteem. Along with the mosques, places of worship belonged to other religions are built for people of other faiths. This is the embodiment of genuine tolerance and democracy. Again, such a question may arise. Is democratically violated in Islamic states except the democratic countries in the world? Of course, such approaches are, of course, contradictory. In the Islamic states, presidential elections, representatives of the supreme governing bodies are determined by election, and the people constitute the source of state power in them. So, it is not logical for them to isolate them as examples of tyranny and to bring unjustified pressure on those states. Looking back at the last sentence, we can say that they are using the method of morality as the main tool for implementing that strategy. As we have seen above, the groups that are prepared in the existing strategies of research have started to operate according to the teachings they receive, and these harmful ideas are socialized. As a result, there is a negative image of these countries. Of course, in countries where this type of upbringing process is being carried out, younger generation members are rewarded with financial support, better living conditions, and other means to achieve more ideologies. Apparently, education and morality have such a force that it is also effective from the horrible weapons, which are sometimes devastating.

An important component of upbringing is the economic upbringing that has always accompanied human life. Without it, individuals, families, peoples, nations, states and generally no world community can live. The economic trends have been different in the frames of time of history. For example, if we focus on the issue in the frame of family upbringing, we can see that the size of the family budget here is small, because the boundaries of the law are compact and that it can solve problems more quickly in management. Because the family consists of several individuals that can be trained more quickly through economic upbringing methods. However, it is very simple at first glance, but it is very important to build on its basic principles as the first base of economic upbringing. Because the family's own small state means a reserve of personnel potential that will be involved in building and managing the economies of countries in the future. It is evident that the first economic knowledge is firstly taught in the family and then in schools through education and training. Finally, the scope of the process is gradually expanding, and when individuals have a differentiated timeframe, they are guided by the fact that those who have better economic information are either family or educational institutions making them the best specialists in the field of economics. Thus, education of potential of human resources that is trained in a perfect economic education for a long time appears. Therefore, there should be no doubt that ideas such as "Country with strong economy is indestructible", which has established from realities. In the modern world, strong countries often have a say in the economy. Because, when the economy is strong, scientific and technical, military potential is strong enough. Apparently, the foundation of a small environment, that is, the family's economic upbringing, is capable of solving global problems after passing through a certain development path. It should be noted that the economy is very dependent on politics. Practice shows that both economics and politics depend on economy. In the course of this change, those situations and substitutions often appear.

In the political knowledge, the initial motives are just starting from the family. Based on our experience, we can hear the expressions such as political upbringing, political figure, political leader, foreign policy, domestic politics, etc. However, we do not hear much about political upbringing. However, political figures, leaders, and those who govern our foreign and domestic policies are the ones who are followers of this political upbringing. Thus, one of the important components of the upbringing process that has boundless borders is political upbringing. Question: What kind of politics can be talked about in the family? First of all, if the state has a family policy, every family has a domestic policy. Even the generations, descendants, and peoples have internal and external factors evaluating their implementation. This factor makes us understand that politics in all relationships is inevitable. In addition to the term of political upbringing, political culture, political pluralism, agrarian politics, politics of law, environmental policy, military policy, policy of education, etc. If we use expressions, the expression of family politics seems to be an alien element to us. Simply put our thoughts on family politics and try to clarify the issue in a shorter way. The political upbringing component, which is one of the most important components of general upbringing, also has broad social boundaries. This is one of the smallest aspects within the borders, but one of the basic principles is family politics. Question arises: Why does family need the policy? We have noted in our previous studies that "politics is governance", "politics is to achieve what is possible" and so on. I think that we need to concentrate on the purpose of these two statements. If we accept the idea that "the family is a small state", we can say that if we perceive politics as a function of controlling, it means to govern the family. That is, function of management is carried out by the man (father, grandfather, etc.) or a woman (mother, grandmother, sister, etc.). This task is almost the simplest element of all elements of governance, which can be considered as the basis of the factors leading to political governance in the future. Just as various methods are used to achieve the potential for public administration, similarly simple methods can be used in the family. We think that, based on two facts, we have been able to clarify the nature of family politics, even though it is at a level of simple imagination without widespread analysis (this is a separate problem, as we have planned to investigate in the future— G.G). As regards the cultural policy, we can say that this issue is of great importance in Azerbaijan and it is a part of the general policy of the state. We see this in our conservation of our cultural and artistic origins since ancient times, with their state support subsequently in world arenas. The mentioned factor covers all the varieties of our culture, starting with the culture of the kitchen, which is a clear example of Azerbaijan's cultural policy.

Thanks to this policy carried out, the attempts of other countries (armenians and others) to denationalize our monuments of culture from past up to present through the evolution of our society have been prevented and this cultural heritage is included in the list of UNESCO Cultural Heritage by protecting valuable moral riches. We believe that it will contribute to the study of the history of Azerbaijani culture in the broader sense of the educational elements, and will play an important role in promoting children in different professions in that direction.

At some points in our study, we tried to justify the fact that the formation of a very important factor, such as Azerbaijanism, was of a very strategic nature. Given that this factor is of vital importance to our nation, we must try to equate our views with a few attitudes by evaluating the usefulness of proper political upbringing. If we try to study the Azerbaijani upbringing in the context of political upbringing, we must see that Azerbaijanis should be understood not only as a single party, but also as a school full of scientific,

philosophical, aesthetic, ethical and cultural elements. That is to say, the Azerbaijanis' policy should not be thrown into the streets for separate parties to come to power alone. One of the most important of them is the formation of the ideology of Azerbaijanism, there should be specific strategies for the implementation of this policy, so that they can carry out this process using the possibilities of the upbringing and education system. In our opinion, the relevance of upbringing and education policies touches on certain issues and we have been able to analyze them as much as we can. But it does not mean that this issue does not need to be investigated by us or any other future investigator. If we think so, we would be totally mistaken. Because in this independence so far, numerous scientific studies have been carried out, persuasive results have been achieved, diversity of opinions and varieties of results necessarily require new researches. The strength and power of science is that it reveals the truth. Although we were briefly informed about this, we had an idea in the monograph "Upbringing Theory and Political Science"[8;]. We think that there is a need to return to this issue to better clarify the philosophical essence of upbringing. First of all, it should be noted that there are two sociological systems, both close and distant, in each interpretation or explanation of social phenomena (The founders of this system are K. Marx and Emilie Durkheim.). However, if we want to carry out a philosophical analysis of upbringing science, first let us convey our knowledge on science both in general and in particular. There are various opinions about science. However, although diversity seems to be in shape, the diversity of content is not so significant. Because, science is objective, positive and international, its difference in its goals and objectives is slightly striking. This may be the range of methods and tools used to achieve those goals and objectives. It is also an appropriate approach. There are also those who claim "philosophy is an ideology rather than science". It may be agreeable partly under certain conditions. If philosophy is in the beginning of all sciences, then how can I say that? It should be noted that the diversity of sciences cannot isolate philosophy, and on the contrary, the essence of philosophy must first be in the core of each direction of science. As you examine real-life events, you will be convinced that this approach is right. Let us try to explain this fact by referring to one idea of the French philosopher Roscoe (Roscoe is the well-known French philosopher and the essence of his philosophical views is not only the philosophy of purposes of sides fought during the war, but also philosophy of other relations.), who can justify the philosophical essence of real life events. In his opinion, "It is very useful for a warrior to know how many soldiers, possessions and belongings the enemies have, but there is something even more useful for them to know the philosophy of the enemy army". Indeed, Roscoe's conviction makes human think. Actually, if the two armies and nations, people, tribes fight each other, the philosophy of both parties can lead to defeat or victory.

The upbringing shapes the formation of such a philosophy. If upbringing is not related to scientific philosophy, it is impossible to achieve the goal. It is more appropriate to consider this idea as an example of Azerbaijan's involvement in the violent conflict with aggressive Armenia. Let's look at the philosophy of this unrecognized war in the context of Azerbaijan and Armenia. If we pay attention to the philosophy of the strategy of Armenian side, we see that the main purpose here is to occupy our territory, to kill the people, to expose them to forced migration from the historic parent-home country, to make them be refugees and internally displaced persons, to create the second Armenian state in the territory of another sovereign state violating the norms of international law. This is the basis of the philosophy of system on upbringing and education of the Armenians. Ideologically, anti-Turkism has been the main factor in their process of upbringing since the centuries. As a first step in the process of educating of the Armenians, the children are generally grown up with the feelings of blood feud, hatred and revenge against the Turks and Azerbaijanis, which is derived from their philosophy. Thus, Armenian philosophy is full of the ideas of provocation by enriching the international philosophy with harmful elements and nationalizing as monoethnic people. Throughout the millennium, the Azerbaijani state has always pursued human philosophy and did not look into the territory of any state and did not show any interest in its material and spiritual wealth, always respect the rules of coexistence of the peoples and protected their rights. The basis of Azerbaijan's philosophy of upbringing is the philosophy of faith and justice. However, the basis of the philosophy of the upbringing strategy of the Armenians is the occupation of the legitimate territories of other countries, the killing of the people, plundering of their property. Certainly, in order to consider itself a proud, dignified, humanist country with philosophy of humanity, his upbringing policy strategy must be based on international philosophical foundations. If such a strategy is not applied, then eventually, the nation can be disappeared from the history.

IV. COCNCCLUSIONS

So, as a result of our scientific research work on the topic of "Social, Political, and Philosophical Essence of Upbringing and Education," we came to this conclusion: Upbringing and education carry broad social importance and they are indispensable for society: Upbringing and Education as a process depend on one another. However, there are some differences in their function; -Upbringing is a process of complex teaching and instilling components such as growing up, nurturing, transforming individuals into personalities, integrating into society, shaping them as a social being, and so on; - Education also serves to formulate the scientific outlook of learners as a teaching process of individual subjects, which also has moral, ethical motives. If not, we would be able to grow educated robots who are deprived of human feelings; - Following the general upbringing process, it is clear that education plays a very important role as a component of upbringing; - As in philosophy,

dialectical and historical materialism has necessary and strategically essence in the system of all sciences, the factors relating to the nature, society and the laws of the most general development of thought are of unparalleled importance in the upbringing. – Philosophy proves that development occurs on the basis of internal and external contradictions of events and phenomena, and if there is no such contradiction, it means there is no development. Therefore, this assignment becomes an integral part of the upbringing and educational process. Contradictions, teacher and learner, nature and human, interpersonal relationships in the process of education and upbringing, are also factors that contribute to development; - The task of upbringing and education is to instill the contradictions and other provisions of philosophy, not to transfer mechanically to the educational process; - one of the main factors influencing the development of learnings, especially their social character, is the social environment and their relationships between them; - The role of the environment in human upbringing is undeniable; - If the people with perfect upbringing and education falls into a bad environment, their pre-formed positive education qualities can decline; - - In general, it is important to study sociology well and to benefit from its relevant provisions in order to achieve success in upbringing and education; - Political factors play an important role in the process of upbringing and education, - Politics has the nature of management, obtaining possible, it can be regarded as one of the important applied factors in the education and upbringing.

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