



## Research Article

### THEORY OF UPBRINGING AND POLITICAL SCIENCE

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#### ABSTRACT

In the article the conclusions of prominent philosophers, political scholars and upbringing theorists are analyzed comparatively. At the same time the author stresses out teaching moral peculiarities, political culture, social behavior rules during upbringing process also, and notes that components of the state's upbringing policy has variable character and that all these are the integral part of upbringing.

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#### INTRODUCTION

We should note that up to now a lot of researches have been conducted in different plains of education problems. Though these issues are partially reviewed in these researches, we consider that it is not enough for such a complex issue playing an irreplaceable role in the life, activity and social mentality of the human. Namely from this point, choice of this subject as the subject of research is of great importance in the world which is getting globalized, democratized, polarized, and where states are stratifying according to their human capital, intellect, economic potential, military force, and technical power of science. Above mentioned are closely connected with individual and social political mind, as well as, culture, scientific outlook of the people, and these are multi-branched ways of the theory of upbringing. Therefore, state policy conducted in the stages through which these ways pass, should be planned and accurate. In fact, this process should be performed by means of conceptions (substantiated from theoretical and practical point of view) and strategies (short-term and long-term). Namely this stated thought we note, because accepted strategies may not give excepted results. In this case, short-term strategies can be stopped more quickly than long-termed ones.

Human factor plays an important role in all these processes. Naturally, in this case, upbringing and scientific and world outlook of a man turns to be an important factor. In order to form a scientific outlook, it is important to go through a long way. From this point of view, in order to substantiate the role of the science and education in the upbringing, we tried firstly to determine coverage area of this concept and to identify all that is within it, as well as to conduct comparative analysis, thus researching the state and its upbringing theory as a problem. According to the researcher-scholars B.Ahmadov and A.Rzayev, "Science consists of the knowledge system of the humanity on nature, society gained throughout centuries and objective development laws of a reason and activity directed for discovery of new laws on the bases of this knowledge "[1; 352]. Although above stated is given in brief, a deep and complex meaning is clearly seen here. That is, willingly or unwillingly "Philosophy" appears as a tree with deep roots, as a primary source of all sciences. Then we will give information about it. In the researches which have been conducted up to now, it is concluded that the science is unique. We also share this thought. That is, although science is branched into several directions, in fact, this process puts forward to study objective reality generally as a main aim. In the modern world, division of the science into different branches is called differentiation and here unity (for these noted words, the term "integrity" is also used) appears as a dialectic unity from philosophical point of view.

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Appearance form in this meaning makes it possible to get a more precious result in search of objective reality in mutual connection form of development of sciences. This result lays ground for us to say that no science area can be enclosed within its boundaries and it mandatorily should connect with other sciences and benefit from one another, and complete one another, only in this case real positive result can be gained. The researches show that there is no science with which pedagogics (we will call this concept upbringing theory) does not connect. But, it is possible to say that upbringing theory is partially or mostly connected in this process.

Out of them philosophy, nature sciences (anatomy, physiology, hygiene, etc.), psychology, philology, history, logics, ethnography, ergonomics, economics, policy, sociology, law, ecology, culture study, etc. directions can be named. We should note that all sciences took their sources from philosophy and having identified its subject of research developed to different directions in dependence of it. This development naturally is based on objective evaluation laws. That is, if in this process a revolutionary way of changes is chosen, in most cases failure will be inevitable. Before analyzing the role of upbringing science in the system of sciences, its integration process as a constitutional part of political theories, let's try to have a look at its evaluation way.

Actually, in scientific literatures, this concept is used either as pedagogics, or as upbringing terms. But, in fact they bear the same meaning. In order to clarify it, there arises a need to address to the history. One of the connoisseurs of history of Azerbaijan upbringing theory Ahmad Seyidov writes that "To determine the reason why and in which stage of human society upbringing has appeared is the main aspect of the history of pedagogics." [2;5]. The prominent upbringing historian and theorist then stresses out the names of a number of bourgeois (this term was often used in Soviet period) theorists S.Leturna, R.Monro, A.Epinas, H.Spencer and others and considers that their heritage should be studied. That is, he also stresses out importance of the role of these scholars in study of the history of upbringing theory. Referring to Leturno and others, he notes that the above mentioned scholars "support biological principle in establishment of upbringing and claim existence of upbringing among animals also" [2;5]. While studying these theories, it is found out that they deny conscious character of upbringing, they consider it a spontaneous activity [2;5]. To my opinion, we can justify the thought of our scholars, too, as it would be a mistake to consider all upbringing theorists erroneous in the above mentioned periods.

It is known that as human, animals also have definite hereditary instincts. In human it has a conscious character. In animals it has unconscious form. But, as the supporter of this theory, I think that animals also partially have motives of upbringing, although unconsciously. Monro, one of the scholars who put forward the theories about establishment of upbringing, considers that upbringing appears as the unconscious imitation of children the acts of adults. So, Monro tries to identify upbringing which is a social event only to a psychological event. I suppose that in establishment of upbringing the role of psychological factors is undeniable. Because, human's conscious activity is closely connected with psychological motives. Yet it does not mean that appearance of upbringing depends only on psychological factors ( we will investigate it in further researches).

Unlike the above mentioned upbringing theorists F.Engels in his "Nature's dialectics" [3;114] states that labor is the main factor in formation of a human. In this context, we can refer to one thought extracted from this source. "Labor is the first condition of the human life, and it is so important that we should say: human is the result of a labor" [3;114].

We cannot agree with this thought unconditionally. It is also true that labor has a great contribution in formation of a man and his upbringing and it is an undeniable fact. But in this process, together with labor, intellectual, spiritual, juridical, aesthetic, etc. upbringing components should not be forgotten. In order a man to be formed as a personality, it is important to apply all these components together with the labor in a complex form. Implementation of the above mentioned found its reflection in upbringing theory of the USSR period (Here F.Engels's upbringing theory is meant). That is, in that theory such a thought is stressed out that "Social function of the nature is an important factor developing labor activity of humans" [4;5].

As we speak about K.Marks, F.Engles and Soviet period of upbringing theory, I think that, in order to evaluate upbringing theories it is not correct to talk about them in fragmental form. That is, upbringing theory has passed a long evaluation and formation way until the Soviet period. Although, much discussions were conducted on upbringing theory, principles and objective laws of pedagogics in Soviet period, no common result was obtained by the researchers leaving this issue open. In the journals and in other information sources published in that time period, it was written that some researchers "although tried, but still we do not know expression of the laws accepted in pedagogics" [5;17]. Really, study of scientific literature on upbringing theory shows that although names of some concepts are mentioned in these sources, their full content and essence are not clarified in details. Even B.P.Batnas wrote in "Sovetskaya pedagogika" that "Pedagogics is not capable to explain all laws of pedagogics in its current development stage" [6;79]. Stating this thought he insists on the claim that upbringing theory needs fundamental researches. So, it is evident that existence of problems in pedagogics was typical for that period.

The prominent Azerbaijan pedagogue M.Muradkhanov also tried to show ways out of it referring to his own works. We think it is necessary to mention here one of his thesis about it. For example, he noted that we "should turn our faces to school, should learn important issues in the activity of school" [7; 69]. "That is, I think it is not correct for the scholars to work on laws and problems of pedagogics in spite of working on arrangement of lessons in accordance with modern requirements, research of problems in order to empower the impact of moral upbringing" [7; 69]. Thus, he puts forward his own personal thought. To my opinion, although there are complex points in the above mentioned statements (one of these points is a recommendation to scholars to work more on education, than on research of law and principles of pedagogics), they indicate existence of problems needing solution. V.I.Pomogayban, one of the researchers of upbringing problem, puts forward several thesis related with education, stressing out importance of such as issues as intensification and solution of antagonism between what a pupil knows and does not know, relation between sensual and logical cognition, etc.

But although the thesis he puts forward are rational, they were criticized by a number of upbringing connoisseurs (G.I.Shukina and others). To my opinion, such contradictory thoughts lays ground to say that beginning from the ancient period, i.e. from the time of existence of upbringing motives and elements, up to Soviet period, existing classic upbringing theories have not been studied comprehensively or studied, but a number of novelties have been added for the sake of novelty, and they proved themselves to be erroneous. Keeping it all in focus, we will try to take it into consideration while making researches on "Upbringing theory is an integral part of political theories", in order not to go to the wrong direction. Namely from this aspect, we want to research all the theories put forward by separate thinkers since the ancient times within our possibilities.

We consider it important, at first, to have a look at upbringing and school issues in different formations and societies. It should be noted that in ancient sources it is written that upbringing and schools were established in a slavery society in Ancient East. That is, after replacement of primitive society with slavery society, philosophy schools bearing both primary and highly religious character began to appear in a number of great eastern states, as well as in China. Besides philosophy, astronomy was also taught in these schools directed towards different directions. At the same time, in these schools complex hieroglyphs ( these were writing symbols, those who knew these symbols could render and read certain knowledge) were taught to governing layers (children of the people of the governing layer) of the society. According to the conclusion of the researchers, philosophy, school structure, upbringing theories, high culture, hieroglyph writing of Ancient China had a certain influence to the states in the region. Namely at the result of these impact in that time period there appeared such type of schools in India and those education and upbringing centers lived and functioned for centuries.

In ancient Egypt there were such kind of schools with national custom and traditions, and necessary knowledge on different sciences was taught here, paying a special attention to upbringing issues. One of the peculiarities of Egyptian upbringing system was the fact that in that process, the children of a certain layer of the society were advised to learn main knowledge and skills related with labor and behavior norms from their parents. That is, these issues were beyond the functions of schools. In ancient Greece upbringing process was conducted in a different way. Because, here the state had a complex structure. At the result, there appeared Sparta and Athens upbringing systems. In Sparta upbringing system the main aim was to train the children as strong and durable fighters. That is, in this system moral and political upbringing were conducted here by means of special interviews and the results were continuously examined. Upbringing process was conducted from 7 up to 18 ages.

As we noted earlier, in Greece upbringing system was different from those in other countries. But this system itself also has two different forms: Sparta and Athens which have also different variations. In Athens upbringing theory the main aim was to develop philosophy, mathematics, history, art, sculpture, physical grammar, moral, intellectual and outlook. Here, after enrollment to the gymnasium, the students were taught philosophy, policy, literature, work in state administration, management, etc. with religious programs.

Establishment and development of namely such an upbringing system naturally indicates perfectness of upbringing theory for that time. At the beginning, we have mentioned names of some philosophers. But we consider that it is necessary to give a bit wider information about these thinkers, i.e. upbringing theorists. Plato (Arastun) was one of the upbringing theorists in ancient Greece and to his conclusion, the world is divided into two. One of them consists of temporary events (this world), another is the world of eternal ideas (i.e. the other world). According to Plato, there are a lot of ideas, and the highest of them is the God. And in accordance with the core essence of this theory, human soul has been separated from the world of ideas and united to the body after, as the result, its integral parts have been formed. Here, he is insistent on the thought that reason which is the core of the soul belongs to the first part, whereas will and sensual elements refer to the other feelings. So, on the basis of this claim of his, he states that there are main three moral peculiarities in benevolence conception; they are wisdom, courage and moderation. There are many rational thought in Plato's upbringing theory.

For example, according to him, upbringing should be organized by the state. The students of 3-6 ages should be engaged in games in sport areas under the supervision of the trainers. According to his upbringing theory, the children of 7-12 ages should learn music and songs. The children of 16-18 ages should necessarily be taught to algebra, geometry and astronomy which were of special importance in Palestra schools. In 18-20 ages he recommended to continue study with epehebia, i.e. military and civil practical trainings.

In our researches we noted that there are rational thoughts and motives in Plato's upbringing theory. But we have not shown that there took place a deformation in those thoughts due to the influence of that time. For example, his thought that upbringing should be organized by the state and serve to the philosopher holding a high position and should be directed towards the direction they want to, indicates deformation of these thoughts under the influence of the existing government. Willingly or unwillingly stratification and classification, the traces of division of the people into high and low classes, etc. are reflected Plato's upbringing theory. Naturally, later in further social formations and structures, upbringing theorists found out that the stratification in the society is the negative tendency and they set up more acceptable variants and conceptions establishing theories of great importance for the humanity.

We should note that classification of students into groups according to their ages in accordance with Plato's upbringing theory is being applied in a number of countries, including Azerbaijan. For example, in pre-school institutions there are groups for children of 3-6 ages, pre-school preparation groups, etc. But here the main difference is that the students studying in those training institutions are not classified due to the wealth and social status of their parents. It is a civil approach form of a democratic society. Namely this approach is the same in primary and secondary schools, colleges, institutes and universities in accordance with other age groups. In order to substantiate the conclusions we can come regarding the problem we are trying to investigate, it should be useful to pay attention to Aristotle, a prominent thinker distinguished with his universal thinking.

He laid ground of a number of sciences. Aristotle considered himself Plato's student and reminded with honor and pride that he learnt much from his teacher. It is known that local thought were stated in Plato's upbringing theory about Soul, body, feeling, morality, and other issues. But Aristotle had a bit different look. Actually, in his upbringing theory he differentiated soul and body from each other, but considered them as a substance and a form forming single whole and put forward the idea that the soul consists of three types. These are the soul existing in nutrition, animal soul having sensual wishes and at last, cognitive soul related with thinking and knowledge. Aristotle considered it important all citizens having equal rights not depending on their social status, but he isolated slaves from this system.

This concept of his, to my opinion, is more progressive than Plato's upbringing theory. Because, according to his conclusion, upbringing plays a great role in consolidation of the state and conduction of this process is one of the necessary conditions referring to the state functions. Studying Aristotle's upbringing theory lets us to say that the students taught during pedagogical process is divided into three groups including those under 7 age and here together with the other components a lot of attention is given to moral upbringing. Namely in this process, he stressed out importance of these issues in moral upbringing conception, he noted shortcoming, exuberance, moderation (the medium rate) of human wish and appreciated moderation.

In fact, when we investigate that period, it is found out that there were a lot of negative cases as stratification, etc. in the above mentioned society. But here the effort of creating general motives for conveying these factors in a figurative and effective form is clearly seen (such kind of thoughts are also met in conclusions of other upbringing and political theories). As our aim is to research integrity of upbringing and political theories, we consider it important to look at the problem on the planes of the state and some factors necessary for the state's upbringing policy. Both the sources referring to the ancient periods of the history up and those referring to contemporary period prove that the state is the most valuable means providing protection of rights of the people and making them to obey to co-living rules. Taking it into consideration, every nation while determining its destiny, gives management of nation's government to the state. And it is known that when the state abuses the authorities it has been given, naturally, the nation takes them back. Because, nation serves as a column in formation and development of the state and the nation. The labor and hard ways that the nation goes through for obtaining government, willingly or unwillingly creates a necessity to protect it. As wise men say, when the principle "Not nation should be for the state, but the state should be for the nation" is violated, the government is taken back. Because, the nation better knows the value and justice of the government. Actually, the state means a destiny, welfare and happiness.

The term state - "dovlat" in Arabian language means "winner in the battle". From the ancient sources, it is known that the word "dovlat" ("state") has different meanings. One of them means management of the state by one person as he wants. But now when we say a state, we think of such a form: "An independent country+ independent nation and a government managing them with laws".

The persons having position namely in this government type, are called the head of the state and the state figure. When the nation gives the government to the state administration, their honesty and justice principles are taken as a necessary factor. As Yunis Amra stresses out in his poem: Not looking at seventy two nations with one eye, If is indifferent to the nation, he is rebel to the truth [8; 12].

Yunis Amra in his works expresses his wishes about a fair society and the state taking care of the nation and prays for it. According to him, when the rulers are fair the nation accepts them as a God [8; 12]. Naturally, here no need is left to prove irreplaceable role of upbringing. Mahmud Gashgarli [8; 20] also has interesting thoughts about it which have proved themselves in practice. He approves wisdom, experience, patience and perfect upbringing of King of "Su"s in the struggle of Turkish nations against Macedonian Alexander in the 4th millennium B.C. Thus, to my opinion, Gashgarli Mahmud confirms necessity of state upbringing. Referring to the saga of "Oghuz Khagan" he notes that one of the reasons of Turk nations' formation of powerful states is that their kings gathered wise, clever and farsighted people with practice in state organization and management and always consulted with them before taking any strategic step. And really, moral qualities of the state figures have irreplaceable role in the implementation of the obligations of their positions. They have to provide validity of laws, protect people's rights, keep to justice and be strict against law violations. Naturally, in order to possess such humane qualities, there is a need for upbringing components. Specially, juridical upbringing turns to the means of the state figures, in order he could carry out his functions fairly. In other words, as it is said in the folk saying:

Government is in combination with wisdom, Vizier and judge should be fair. Islamic scholar Ahmad Ibu-Hanbal shares this thoughts and considers it very important that the head of the state and the people working in state administration should be honest, fair, and have perfect upbringing. He even says to such kind of wise state figures "if I knew that Allah will accept my only ne wish, I would make it for the judge (the leader). Because, it is proven in practice that good upbringing of the king lays ground for him to be fair. Naturally, the nation respects and esteems such state figures. And at the result, all society takes him as a sample and it leads to upbringing of it. While studying works of the well-known Turkish poet Yahya Kamal, we can clearly see necessity of the factors we are trying to investigate. For example, he says "The army needs a governor loving and taking care of his nation and the laws maintaining it [9;]. So, the problem of state upbringing willingly or unwillingly turns into an important political factor making establishment of conception of management system inevitable. I think that the references mentioned above allow to conclude that the state upbringing policy is one of the important fundamental principles of state organization.

It is important to pay attention to some means of implementation of state upbringing policy. The first of them is Constitution (The Main Law). Depending on different state structures, although having some differences, existing constitutions put forward obligations confirmed in the law before each state figure beginning from the head of the state until small officers, as well as all the citizens of the country.

Implementation of namely these obligations leads to formation of state upbringing policy, and comprehension of laws and avoiding their violation by both sides. For example, we think it important to pay attention to some points of "Constitution of Azerbaijan Republic" [10;]. Firstly, we should note that the definition of "The only source of the state government of Azerbaijan Republic is Azerbaijan nation" gives great authorities to the nation and at the same time, puts certain obligations before the citizens as responsibility and unconditionally comply with the laws. One of those obligations is to protect independence and sovereignty of the state. The Main Law also limits antidemocratic activities creating criminal responsibility. For example, in the 5th article it is written that "no part, social group, organization of Azerbaijan, as well as no individual can embezzle governmental authorities". So, if any effort or action is made for such cases, participants, i.e. a person or persons are subject to law. And this process is conducted in accordance with the Criminal Codex of Azerbaijan Republic. We should not that criminal law of Azerbaijan Republic consists of namely this criminal codex (article 1.1.1). In article 1.2. it is written that "This issue is based on the Constitution of AR, and universally accepted the norms and principles of international law. [11;]. As it seems, codes which are considered one of the main means of the state's upbringing policy are substantiated on the Constitution and have universal value. Although the Main Law puts such obligations before the citizens, but it also provides protection of their rights. For example, when we pay attention to the assignment of some articles confirming the citizens' rights, it becomes obvious that one of the goals of the state upbringing policy is provision of their rest and health rights. For example, in the article 37 it says that "Everyone has the right of resting" or the article 41 about protection of health says that "Everyone has the right to protect his health and get a medical aid".

As it seems, both articles puts obligations before the statesmen which is impossible to execute, and it makes necessary formation of the state upbringing policy and compliance to it. According to this process, influence of visible laws is always ahead, and on the other hand, according to the assignment of separate articles they are limitations that are put forward in order to protect the laws from violation and these are factors directly influencing on human mind. When namely such kind of situations emerges, people avoid violations of law. And namely in such points this factor turning into the civil obligation sometimes bears mandatory character. That is, certain groups of people understand these limitations as force means in the hands of the executive structures of the state. Even they attempt to violate them and sometimes do it. But, in such moments punishment becomes inevitable. In such cases, made by accident or purposefully, there arises a need for other means of state upbringing policy, and thus it is regulated. Criminal Codes, Code of Criminal Procedure, Civil, Labor, Family, Taxation, Land, etc. issues play an important role on determination of penalties and punishments. That is, these implicated measures are confirmed by the decisions made by the courts considered symbols of justice. Therefore, justice courts having independent government status are known by the world states as independent organizations. Or in other words, the courts functioning on Constitution and other directions are considered authorized independent organizations in making decision not depending on the type of the state. After the decision of punishment, the defendants go through their

punishment periods, and during this period they are directed to correction and upbringing processes. It is seen from practice that majority of them comprehend that violence of law is unacceptable and turn to normal life. But, alas, some part of the arrested do not correct and repeating law violations again return to imprisonment life. Naturally, in order to avoid such cases, the organizations and authorized persons implicating the state upbringing policy should perform preventive measures using theoretical and practical means of science. Namely for this, the state upbringing policy should have scientifically substantiated strategy and conception and accurate implementation of it. We should confess that in majority of the world states have visible and invisible peculiarities. That is, approaches to this issue are different. The reality shows that in most countries this process is based not on protection of the citizens' rights, but on the policy of the state and its interests. It is called not dual, but many-branched approach. As the result, in such type of countries, there emerge contradictions, stratifications speed up, political upbringing and political culture gets blunt, conscious thinking ability is replaced with mass consciousness. Leaders using this situation overturn the government not in a civil way, but by means of revolution. That is, activity of the newly-established state is accompanied by the chaos, arbitrariness and other negative factors which lead revolutionary changes. Referring to our thoughts, we can say that when a state does not have a perfect and fair upbringing policy, such a horrible and unmanageable situation emerges at the result of which the state using both nation and mass consciousness suffers losses. In order to avoid all these, as a problem of a strategically importance the state upbringing policy should always be on focus.

While analyzing state's upbringing policy we stressed out regulation of the solution of the process by the legislation. Paying attention to its obligations, we tried to substantiate self-knowledge of the people from the point of violation of laws stating that neither statesman, nor citizens have such authorities. But we think that the best way to avoid such negative cases is to bring up the people from their early ages. If this way is selected and this upbringing process is conducted on scientific bases, we consider that it is possible to form a civil society and a state with civil structure. Prominent researcher of Azerbaijan folk pedagogics Aliheydar Hashimov states: "The consciousness, social activity and personal discipline of each member of the society should be on such a high level that co-living rules turn into the habits and personal requirements of the people." [12; 5]. From these references we can conclude that the main essence of the state's upbringing policy is a perfect education, lesson, training and other irreplaceable means. Namely this factor is born from the content of the state's upbringing policy. That is, the conscious discipline and upbringing of citizens of each country, including children and youth needs attention, in order to bring up civil people who are honorable and dignified founders of a democratic state. Such a desire exists in all countries. But the methods and means of their implementation vary. In Azerbaijan also these issues should be substantiated on science and universal practice, new methods should be sought, short-and long-termed strategies should be prepared and implemented, after approbation the results should be generalized and at last, final executive decision should be given. As we noted, this factor is related with the quality of the nature of the state's upbringing policy.

Reality of the events taking place in the society indicates that violation of legislation [12], insufficiency of conscious discipline of upbringing [12; 5], not enough good usage of the established good conditions [12; 5] leads the society to the way of chaos." So, the power of influence of upbringing to both social and personal life of people is immense. The practice shows that discipline issues are closely connected with upbringing issues, especially idea and moral upbringing elements. As the wise men say the discipline is the mirror of upbringing. In the modern and globalizing world where the power balance often change, and there are a lot of information it is a difficult to bring up a new person. In order to bring up individuals, upbringing should not be limited only with teaching positive qualities, but also should make the people to comprehend negative points of their character and to help them to overcome these points. The above noted and political events taking place in the world on another hand lead to undesirable results and it harms the society. Because, in our society besides millions of cultured and disciplined citizens with high moral qualities, there are also the ones who violate social behavior rules and laws. Therefore, this factor should be taken into consideration in state's upbringing policy.

We have stated thoughts referring to different means of state's upbringing policy, i.e. we tried to explain the essence of punishment measures, the role they play in correction issues, stressed out the importance of sample. But I think that the state's upbringing policy has a strategic importance for the children, youth and other age groups of all people. Majority of upbringing theorists supports this thought. Pedagogical practice of those scholars and mine also indicate that the students in the childhood period are more tended to naughtiness and perversity and try to behave in the way they want. It should be confessed that in such situations sometimes it is very difficult to manage without punishing measures.

Therefore, it is not reasonable to reject slight punishment measures within certain frames which have influence on development of pupils' mind. We said the slight punishment measures, because this upbringing means is the method combined from knowledge and practice of the teacher. Majority of these methods have been reflected in books, manuals and methodic recommendations. The above noted upbringing connoisseurs make majority in every country. I think that the practice of these upbringing connoisseurs should be used in every state adapting it to the structure of the state's upbringing policy, as well as in its preparation and implication. We should keep in mind that while choosing the above mentioned method upbringing connoisseurs substantiate it on the basis of their experience and scientific research works.

They also think that during the upbringing process the students also learn to respect his personality and to behave accurately. Referring to our researches conducted on this direction we can say that: Some issues as avoiding crimes directed against the state and the people as preventive means should be taken into consideration in the work programs of the state's upbringing policy strategy with children and adults; Special attention should be paid to perfection of moral knowledge, to formation of samples and principles in childhood (In pre-school and school ages are meant) and other ages;

To persuade that human's life activity is not based only on feelings, but also on managing to form it on the power of the mind, to reach the unity of thinking and practice; Unity principle should be taken into consideration on requirements (if a discrimination is made during training and upbringing process, the means lose their impact); To use the method of collective influence (social upbringing is also included here); To find the answer to the question what peculiarities one should have to protect his motherland and to have this peculiarities; To form moral peculiarities during upbringing process, to master political culture and social behavior, etc. It is seen from the researches that although the components of the state's upbringing policy, generally it is the part of upbringing.

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