

Ethnopsychological Basis of Behavior and Attitude of Turkish Youth

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Abstract

The Turkic peoples, one of the oldest nations in the world, have made invaluable contributions to human civilization with their historically rich system of national, spiritual and moral values, and have always maintained their identity with their unshakable commitment to sublime and pure ideals. The successful harmony of the progressive traditions of the East with the values of the West in our spiritual culture also has an impact on the formation of national self-consciousness in the younger generation, bringing together different worldviews and cultures in our national thinking.

Therefore, every Turkish youth must be aware of their psychological past in order to understand themselves correctly, and thus apply to the ethno genesis and ethno psychological past of their people in order to know what moral and psychological qualities they have and how their people are progressing. From this point of view, the epos "Book of Dede Korkud" is our source of reference in the formation of national self-consciousness in Turkic-speaking peoples and the correct formation of national spirit in the young generation in modern times.

The results of research on the formation of national self-awareness in the younger generation have practical importance in relation and attitude to young people in the family and society.

Keywords: ethnos, personality, youth, family, national self-consciousness, people, national culture

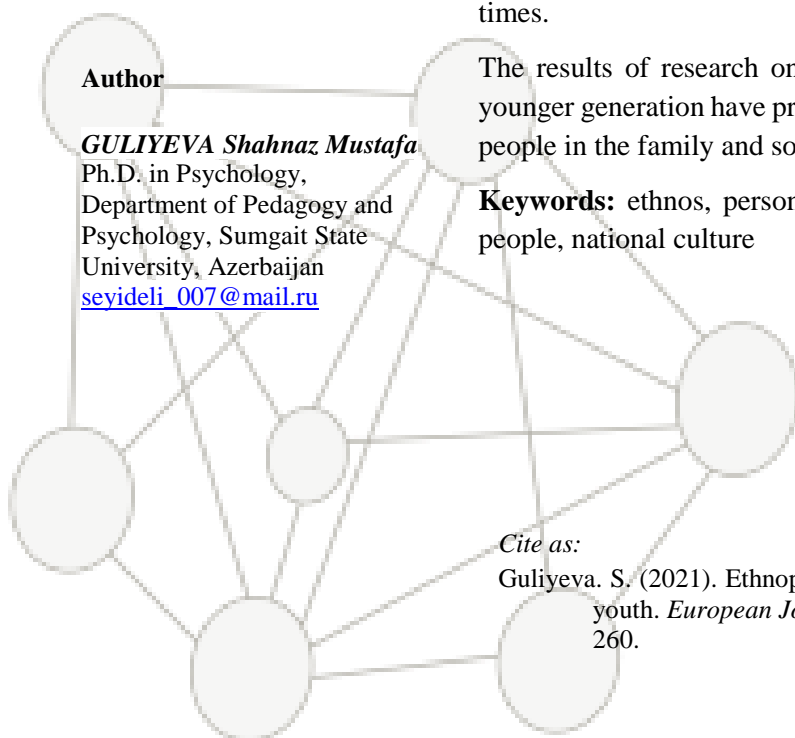
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Öz

1988 yılının başlarından itibaren Ermeniler, Azerbaycanlılara karşı açık bir mücadeleye başladılar. Ermeniler M.Gorbaçovun liderliğindeki Sovyet Rusya'nın desteğiyle yıllardır besledikleri nefreti gerçekleştirmeyi ve Azerbaycan köylerine saldırımayı başardılar. Düzenli olarak Azerbaycan köylerine baskın olundu ve evleri ateşe verildi. Batı Azerbaycan'ın çeşitli bölgelerinde binlerce yurttaşımız katledildi, yüzlerce çocuk esir alındı, mal varlıklarına el konuldu, birçok insan yalınayak, başı açık, karlı bir günde o topraklardan kaçmayı üstün tuttu.

O dönemde Türk-İslam dünyasının merkezi olan Azerbaycan Türklerinin yazma ve okuma kültürünü geliştiren, kadim tarihi ve zengin kültürü olan binlerce okul da işgal edilmiş, yıkılmış ve yakılmıştır.

Makalede, birinci binyılda güçlü devletler Manna, Atropatena ve Arnavutluk'ta alfabenin ortaya çıkışını, bu ülkelerin komşularıyla yakın ilişkilerinde yazı kültürünün rolünü, Albanya alfabesinin ortaya çıkışı, Zerdüşt dini ve eski Azerbaycan topraklarında okul ve medreselerin yaranması, son olarak ise Sovyetler Birliği'nin kurduğu laik okullar ve bu olulların Ermeni işgali sırasında yıkılmaları tartışılıyor.

Anahtar Kelimeler: eğitim, okul, Zangazur, işgali, Ermeni

INTRODUCTION

Actuality of the topic

In modern times, multifaceted - cultural, political, economic, etc. between nations and states. The relationship is constantly growing. This creates the need to study the national characteristics, customs, moral norms, way of thinking and thinking of each nation. Because one of the main issues in the regulation of interethnic relations is the study and respect of ethno culture belonging to different peoples. Along with the similarities in the cultures of different peoples, there are also peculiarities that manifest themselves in the ethnic characteristics of peoples and form their system of behavior and relations. The younger generation also begins to grow up under the influence of a unique ethno cultural environment and is formed as a person from the day they are born.

The issues of protection of national traditions, inculcation of national and spiritual values, formation of national consciousness, national feelings and national character among the socio-psychological and socio-pedagogical problems of Turkish youth at a time of rapid integration into European countries in modern times are actual and take an important place in the article. Because our national values reflect the identity of the Turkish people. From this point of view, the protection of our national values and their transmission to future generations is more relevant from

an ethnopsychological point of view in modern times. Therefore, every Turkish youth must be aware of their psychological past in order to understand themselves properly, and thus learn by applying the ethnogenesis and ethnopsychological past of their people in order to know what moral and psychological qualities they have and how their people are progressing. From this point of view, the epos "Book of Dede Korkud" is our reference source in the formation of national self-consciousness in the Turkic-speaking peoples and in the correct formation of the national spirit in the young generation in modern times.

Margaret Mead notes that the past of the older generation is the future of the younger generation. Therefore, the system of behavior and attitudes of the older generation plays a key role in the correct formation of behavior and attitudes of the younger generation. Because the younger generation, growing up in the process of imitation and identification, develops their personalities by assimilating the experience of the older generation in the ethnocultural environment created for them. Every new generation faces with traditions, especially the feelings that regulate their family relations and grow up under these conditions, they every Turkish youth considers to follow the old traditions as thier first duty from their childhood. The roots of the ethnopsychological sense of behavior and relations of the young generation growing up in the Turkic peoples are connected with the masterpiece of our history, "Book of Dede Korkud". In this epic, special attention was paid to ethnic characteristics, stereotypes and attitudes, feelings, behaviors and traditions related to the behavior and attitudes of the ancestors of the Turkic peoples, and the study of ethnic and psychological features related to the formation of Oghuz youth as individuals. One of the most important lessons of "Book of Dede Korkud" is that our great ancestors had companionship, friendship, family strength, deep mutual respect and esteem among family members, which is one of the national and spiritual feelings instilled in young people in Turkish families today (Bayramov A.S.2000. p.262). One of the most important ethnopsychological significance of the saga is its relevance in terms of the development of Turkish youth on their historical roots, the preservation of the most positive values in the spiritual and psychological heritage and their development and transmission to future generations in accordance with modern ideology. Undoubtedly, the processes and changes taking place in society today, the renewal, the tension created by it, whether positive or negative, have a profound effect on the psyche of young people, the formation of personality, mutual relations. In this regard, the family plays a key role in the formation of young people as individuals, in the formation of their national spirit as a small social group, and this process requires special attention and responsibility from parents. Turkish families had their own national customs and traditions in the formation of the personality, behavior and attitudes of young people, and some of these traditions are still expected today.

The article analyzes the ethnopsychological significance of the epos "Book of Dede Korkud" not only for our present but also for our future development in terms of educating the growing Turkish youth's national consciousness and national dignity, national identity, national self-consciousness, national ideology and patriotism. One of the important ethnopsychological issues in the article is the formation of national self-consciousness in the younger generation in the modern era of rapid integration into European countries and the protection of national and moral values in their behavior and attitudes(Aliyev, 2008. p. 206)

It should be noted that in modern times, in order to properly form self-awareness in each ethnos, interest in their ancestors, their ancestry is growing. In this way, each nation is able to direct its

future development by learning who it is, how it has progressed, and how it has changed throughout history. Among the ethnic psychological features, the first thing that attracts attention is the level of ethnic self-awareness and ethnic consciousness.

Because a young person who does not understand himself properly cannot direct his future development properly. Ethnic self-awareness is inextricably linked with the perceptions and opinions of members of an ethnic group about the behavior and attitudes of their ethnic communities, the system of relations, character, moral qualities, achievements and shortcomings.

In general, we can say that the basis of the formation of ethnic psychological features is the confrontation of "we" and "we» that is, the understanding of similarities and differences between them on the basis of contrasting their ethnos with other ethnizes. If there is such a confrontation between ethnic groups, then there is self-awareness. Ethnic self-awareness is reflected in the language, traditions, legends and mythology of the ethnos or nation, in music and dance, in the features of clothing, in the cuisine, and in the attitude to oneself and the world in general. In this regard, the epos "Kitabi Dada-Gorgud" in the formation of behavior and attitudes of Turkish youth to the ethnic characteristics of their ancestors, stereotypes and attitudes, feelings, behavior, etc. giving historical information about ethnic features and their historical significance. The main psychological mechanism of ethnic self-awareness among Turkish youth is ethnic identity. That is, in accordance with the content of our article, in modern times, every Turkish youth must correctly understand and understand their national identity by identifying themselves with others in the regulation of behavior and relations. In this process, social identity is formed in every Turkish youth because of the process of comparing their group with other social associations. Social identity is a source for ethnic identity in Turkish youth. There are two main components of ethnic identity:

- 1. Cognitive.** The cognitive component includes the individual's perception of himself as a member of the group because of knowledge and ideas about his ethnos, the characteristics of his group, the understanding of ethno-distinctive features. The cognitive component of ethnic identity is primarily based on ethnic awareness, i.e. having the necessary information about the ethnos.
- 2. Affective.** The affective component includes the individual's sense of belonging to the group he or she belongs to, his or her quality assessment, and his or her attitude toward becoming a member.

The affective (emotional) component of ethnic identity is evident in its profound emotional reactions to issues related to the fate of its people. The stronger the sense of emotional identity, the stronger the sense of psychological unity among the members of the ethnos. The problems we have mentioned in the formation of the behavior and attitudes of Turkish youth are of special importance in the formation of self-awareness, as they are relevant in the article.

Purpose

The purpose of forming national consciousness and national thinking in relation to young people is to ensure that the young generation acquires certain knowledge about the ethnopsychological past of the Turkish people, to take an active part in its life and self-realization. Gaining knowledge about the psychological past of its people is important in shaping the behavior of the younger generation in mutual relations, actively influencing the further development of national self-development, national self-improvement. At the same time, a young Turkish man who understands himself, feels his national identity in his soul and blood, and respects his nation, is in the spirit of national self-awareness, which expresses his identity as a Turk. But the purpose of forming national consciousness and national thinking in relation to the younger generation is not only to adhere to the past, but also to preserve the beauties of the people and to propagate and inspire the generation and the world in accordance with the ideology of the time.

Therefore, the purpose of the article is to be acquainted with the ethno psychological significance of the epos "Kitabi Dada-Gorgud", which is a reference source of ethnic customs and traditions, ethnic characteristics, stereotypes and attitudes, feelings and behavior that determine the system of behavior and attitudes of Turkish youth. Because the Turkish youth, who are not aware of the psychological development of their people, may have moved away from the honor and zeal, struggle and heroism, dignity and honor, love of country and family, as well as good deeds, which are characteristic of their great ancestors. This will cause a nation to become detached from its moral and psychological roots and to become morally depressed. In this regard, the purpose of the article is to acquaint the Turkish youth with the positive ethnic characteristics of the people, as well as the shortcomings in the formation of behavior and attitudes.

Relevance of the research

The epos "Book of Dede Korkud"[*Kitabi-Dada Gorgud*], one of the valuable monuments of thought and thinking of the Turkic-speaking peoples, both in the most ancient times and in the early Middle Ages, played an important historical role in enriching our socio-political and legal thought. The ethnic character reflected in the Book of Dede Korkud generally serves as a mirror of the "mental image" of the Oghuz Turks. The saga plays a key role in the acquisition of psychological knowledge about our national identity, which is of great importance in the self-consciousness of the Turkic peoples and in the formation of national-ethnic consciousness. If we pay attention to the saga from this point of view, we can see that the ethno-psychological features of the Oghuz Turks are a special manifestation of the character in hospitality, generosity, loyalty, endurance and so on. emerges more fully. The head of the Oghuz people, Bayindir Khan, organized a big party once a year and distributed his wealth to the poor. Today, Turkish youth have humanity, kindness, friendship, hospitality, helping those in need, and so on. The reference source for the formation of character traits is connected with the epos "Book of Dede Korkud". When we pay attention to the saga, we see that the rich, colorful spiritual and psychological features of our ancestors, the Oghuz, are more vividly reflected in the general character traits. The Oghuzs are brave, courageous, fearless, diligent, stubborn and determined to achieve their goals, as we see in Salur Qazan's desire to settle accounts with the enemy who plundered his house and property, and his pride in using the help of the Karaja (Garaja) shepherd. In modern times, Turkish youth are

formed in the spirit of fearlessness, courage and militancy in the spirit of the Motherland and its people. In general, feelings such as tolerance, pride, modesty and honesty are characteristic ethnic and psychological features of the Turkic peoples. "The patriotic spirit of the Oghuz Turks play a key role in shaping the heroic struggle of Turkish youth for their sovereignty, morality, socio-political thinking and worldview in the field of protection of the sanctity and stability of existing rules and norms of behavior in society in the Book of Dede Korkut epos." We see that all the heroes, from the commander-in-chief to the youngest, are ready to sacrifice their lives to protect their homeland. In the saga, Oghuz-Turkish mothers educate their sons, who defend the homeland, and say: *"Let the son not fly off the mountain, let the son not flow into the water, let the son not be captured by the perverse enemy."*

The Oghuz Turks were severely punished for returning and fleeing without defending their comrades. Thinking that his son had fled the battlefield, Gazan Khan said: *"I will divide him into six divisions and throw him at the crossroads so that no one will leave his comrade in battle."* In order to instill in the younger generation a sense of love for the motherland, to introduce and love the motherland, the saga is consistently given knowledge and information. Family attitudes and behaviors in the Turkic peoples refer to the sacred values, among which the honor and dignity of the Mother is paramount, and our ancestors, the Oghuz, equated the Mother's right with the right of God. If we pay attention to the saga, we see that mutual respect and love between family members, high appreciation of loyalty and kindness is one of the important ethno-psychological factors. is our source of reference. Among the psychological qualities instilled in the Turkish generation in the formation of the behavior and attitudes of the young generation, honesty and zeal are considered to be one of the most highly valued psychological qualities. Honor and zeal, highly valued by the Turkic peoples, were highly valued by the Oghuz Turks as a moral and psychological quality, and they always reflected in their behavior and attitudes that they were ready to die for it. In the saga, honor and zeal are characterized as a common ethnopsychological quality for the Oghuz Turks, and they are the first among the psychological qualities instilled in the formation of the personality of the young generation that is still growing today.

Customs and traditions play a key role in regulating the behavior and attitudes of each nation. Customs and traditions, as an integral part of the mental image of the people, are passed down from generation to generation and play a key role in the management of behavior. Therefore, traditions are considered the national values of each ethnos. Ethnic traditions are organically connected with the feelings of one or another ethnos, people. These traditions, as components of the human psyche, are strengthened and passed down from generation to generation. The family values given in the epos "Kitabi-Dada Gorgud" are a vivid example of this. Thus, the saga says that when an Oghuz warrior gets married, he sends an envoy to get the girl's consent in the presence of his parents and close relatives. The boy's father laid the foundation for him to become a full member of society, a new owner, by giving his newly married son a separate house and wealth. From the first day of their marriage, the Oghuz woman has been a helper and moral support to her husband, and their relationship is based on respect and esteem. Loyalty to one's wife until the end of one's life, maintaining one's wife's honor and zeal is the formula of life for an Oghuz woman. Thus, Burla Khatun, who was captured by the enemy, agreed to eat her son's roast so that the enemy would not recognize him, so that the honor of her husband Salur Qazan khan would not be violated and his honor and dignity would not be tarnished. Based on this example, we can say that

in modern times, honesty and zeal are the first qualities instilled in Turkish girls. Today, it is a source of reference for the formation of mutual behavior and attitudes of young people in married life, while preserving the marriage traditions of our ancestors in Turkish families. Because the traditions of each nation are historically formed, the form of activity and behavior passed down from generation to generation, and the rules, imagination and spiritual values that correspond to them.

In this sense, traditions are formed because of rules of activity and work that have repeatedly proved their social usefulness and positive aspects. In this sense, traditions play an important role in regulating the life of the younger generation and is the basis. Thus, ethnic custom refers to the same inherited pattern of behavior and attitudes that is repeated in a particular ethnic group or social group and becomes commonplace for each of its members. Highly appreciating the invaluable role of customs and traditions in the life of each nation, the eldest son of the Azerbaijani people Heydar Aliev noted that national customs and traditions show the richness of the national culture of each nation, its ancient historical roots. Tradition is the main regulator of relations between people in a particular ethnic group or nation. This manifests itself in relatively stable and little-changing relationships in the life of an ethnos or people. Its role is largely determined by the system of public relations it includes. When social relations, history, and social conditions change, certain changes take place in traditions. As historical circumstances change, traditions may be either progressive, reactionary, or outdated, depending on the nature of their impact on social processes.

Tradition is determined by the education system of each nation or ethnic group. Ignorance of ethnic and national heritage leads to the violation of inheritance in the social and cultural development of the people, the loss of the achievements of the people in the process of their historical development. According to the content of the article, we can say that, as in all nations, the creator of progressive traditions related to the morals, ethical norms and views of the Turkish youth is the people to whom they belong. Each new generation is confronted with these ready-made traditions, especially the feelings that regulate their family and coexistence relations, at an early age, and is brought up in the spirit of these requirements. Everyone feels obliged to follow the traditions he has learned since childhood. After consciously assimilating the norms and rules established in national traditions, they have been passed down from generation to generation, becoming a habit that has become a moral duty to the ethnos or people to which the individual belongs. At a certain stage of historical development, due to the formation of the people and the nation because of a single territory, language and culture, the traditions have acquired a nationwide, nationwide character. It should be noted that loyalty and fidelity in the Turkish family is not limited to the individual, it is reflected in his actions, behavior and attitudes. In this sense, the personal interests of any person cannot condition loyalty and fidelity in the Turkish family. In other words, the protection of the honor and dignity of the people and the village has a wide range of internal motives and occupies a central place in the system of motives. Today, he is the first among the moral and psychological qualities of the Turkish youth in family life, in being a healthy head of the family. Among the Oghuz traditions, mourning traditions are also distinguished, some of which have survived to the present day and play a key role in regulating the behavior and attitudes of young people. Injuries, which are still reflected in mourning ceremonies today. The depth of the feeling of tragedy, emotional

attachment, and the heavy sense of mourning it causes have an impact on the behavior and attitudes of Turkish youth.

While being acquainted with the saga, the presence of religious feelings, ethnic beliefs and views in the period and relations of the Oghuz is one of the main ethno psychological issues. Religious sentiments are especially evident during and before war. At the same time, when the messenger left during the marriage, they wanted a daughter "*by the command of God, by the opinion of the Prophet,*" and today they are preserved in every Turkish family. National traditions formed in a certain period of historical development of each nation are long-lived. This process sometimes happens consciously and sometimes spontaneously. Unlike legal, legalized rules and norms, moral norms enshrined in state acts and laws, coexistence and disciplinary rules, historical traditions, especially in the behavior and behavior of people, live mainly in ethnic national consciousness. Therefore, these traditions retain their historical heritage for a long time for objective and subjective reasons. In other words, any ethnos, people or nation is chosen from other nations and peoples with its own national features, including national feelings and traditions. When we pay attention to "Kitabi-Dada Gorgud", we see that the Oghuz people have a stronger sense of dreaming and dreaming. The Oghuz's try to determine the events that will take place by interpreting the dream, and in modern times, the belief in sleep has an impact on the regulation of behavior and attitudes of Turkish youth. The facts mentioned with reference to the epos "Kitabi-Dada Gorgud" are rich in factual material that is very useful for the self-awareness of Turkish youth, the ethnic and psychological past of their people and the regulation of their behavior and attitudes. Such materials allow Turkish youth not only to understand themselves, but also to get to know other ethnic groups, to correctly determine the system of treatment and relations with them. When we pay attention to the saga, we see that the Oghuz Turks attach special importance to the beauty of the younger generation. Especially in the upbringing of the younger generation, courage and generosity are instilled, and lying, cowardice, slander and betrayal are hated and unacceptable qualities, and the consciousness and thinking of Turkish youth is formed in this direction today

CONCLUSION

As can be seen, the main goal of the process of historical maturity and evolution of each nation is determined not only by the traditions of statehood, but also by the rich national and spiritual heritage, pure and supreme values. These traditions and values are intertwined and emerge as a shining embodiment of the ideological and thought system, self-consciousness and worldview of the peoples. The Turkic peoples, one of the oldest nations in the world, have made invaluable contributions to human civilization with their historically rich system of national, spiritual and moral values, and have always maintained their identity with their unshakable commitment to sublime and pure ideals. The successful harmony of the progressive traditions of the East with the values of the West in our spiritual culture also has an impact on the formation of national self-consciousness in the younger generation, bringing together different worldviews and cultures in our national thinking. The need to carry out a difficult mission to influence the development of society as a whole in a positive spirit, to pass on its genetic memory, historical identity, national heritage and identity to future generations, while preserving the historically formed high moral standards of the people with pure and healthy intentions, imposes a great responsibility on

psychology. The formation of national consciousness and national self-awareness in the younger generation is the product of a long historical development process. Thus, all socio-political events - social upheavals, motives of national struggle - leave their mark on the development of national consciousness in the younger generation (Bashirov, 2008. p.218).

The vitality of the epos "Book of Dede Korkut" is that it clearly shows the dark and light aspects of personality education: humanism and cruelty, kindness and malice, simplicity and arrogance, truth and falsehood, peace and war, friendship and enmity. reflects and calls people to the highest spiritual, moral qualities.

The saga is also of special importance in identifying and eliminating our shortcomings and shortcomings, and in finding ways to eliminate our ethnic shortcomings in general. Based on the problem we have studied, we can conclude that no one doubts that culture is the basis of differences in behavior and attitudes of different peoples. The concept of culture is as ambiguous as it is very functional. One of its most important functions is a regulatory function that determines people's behavior to one degree or another. Every nation has a colorful and unique culture. This colorful and unique culture determines the identity of nations. The cultures of the peoples of the world have historically developed not in isolation from each other, but in the sphere of interaction, and have gained high moral values.

Conditionally, the cultures of the East and the West, characterized as the two poles of world culture, have been able to reach a modern civilized stage because of interdependence and influence. The culture of each nation depends on the area, region, environment, etc. in which it lives. Although related to the factors, its connection and closeness to the line of development of world culture is unquestionable. In this sense, the culture and literature of the Turkic peoples is not only a separate branch and stage of world culture and literature, but also a key component. Turks are one of the most ancient and powerful peoples of the world. There is no nation without history. However, the differences between nations are determined by the ancient history and rich culture. Given the role of the Turks in the development of human civilization, the formation of the world socio-political model and literary and artistic thought, it is confirmed that these peoples have a different history and culture. There is no doubt that epics are an indicator of history and culture for every nation. Although the events in the saga are not true history in the full sense, they are important in terms of creating an idea of the creation of the world, the beginning of history, and the formation of humanity, society and individual peoples' views on life. Of the Turkic peoples. Is it one of the primary sources of information? Of course, the ethnic identity of each nation, the moral and ethical resources it has historically acquired have been preserved in folklore to a level not found in any other national-social institution.

We want to note that along with national values, international values also play a key role in shaping the behavior and attitudes of Turkish youth. Because a large number of fraternal peoples living in the territory of all Turkic-speaking states form a small cultural model of world culture in that state. The culture of each nation as an object is an expression of philosophical thought of people, and from this point of view, it reflects the generalized expressions of a complex nature. Culture is conceptual; it embodies the self-consciousness of people and nations.

Multinationalism and the multiculturalism it creates play a key role in the Turkish youth's understanding of the world, and in the inclusion of multicultural values in their behavior and

attitudes. Multiculturalism provides international cultural processes. This in itself creates an international socialization of Turkish youth. In modern times, when states are in the majority, international cultural relations are also developing. The existing relations (electronic relations) are important in terms of building interethnic relations by facilitating the rapid exchange of cultures belonging to peoples. As Turkish youth grow up with multicultural thinking, they are especially interested in building interethnic cultural ties. Multiculturalism is a cultural level consisting of many peoples living in one place (one society, one state).

Because the main carriers of culture are individuals and peoples. Multiculturalism, on the other hand, is a cultural plane made up of many peoples living within a single world. Multiculturalism prevents the emergence of monotonous states and societies and prevents the formation of poor cultural regions. From this point of view, it plays the role of factors preventing wars in the regions. Multiculturalism plays the role of a rich system that ensures the rapid introduction of national culture through mixed cultures. Thanks to the formation of multiculturalism, Turkish youth have cultural ties with other nations, which in itself leads to the creation of creative and constructive integrity. Multiculturalism promotes the unity of Turkish youth with other nations and their representatives and organizes the transfer of cultural values. This contributes to the rapid spread of national culture across places. Multiculturalism ensures the international security of the people and the state. As the whole world knows, national and religious tolerance prevails in Turkic-speaking countries. No one shall be subjected to discrimination or harassment because of religion or belief, race, sex, ethnicity, political or social affiliation. As a secular state, Turkic and Turkic-speaking countries with a modern, democratic society have ensured maximum ethnic and religious freedoms, and every Turkish child born in this world is brought up in this spirit (Aliyev, 2008. p.236).

The importance of multiculturalism also lies in the fact that small nations have the opportunity to benefit from the cultural elements of large nations in the context of cultural integration. This in itself enriches the spirit of small nations. Multiculturalism generalizes the traditions and customs of many peoples. Due to this, the processes of creativity and expansion of creativity take place. It should be noted that respect for the cultural values of other peoples, along with the national culture, is one of the main qualities valued in the behavior and attitudes of every young generation growing up in a Turkish family.

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