

## РОЛЬ ЖУРНАЛУ «ШЕРГГАДІНІ» («СХІДНА ЖІНКА») У МОРАЛЬНОМУ ВИХОВАННІ ДІТЕЙ МОЛОДШОГО РОКУ

### THE ROLE OF "SHERGGADINI" ("EASTERN WOMAN") JOURNAL IN THE MORAL UPBRINGING OF YOUNG CHILDREN

*The journal "Şərqqadını" ("Sherg gadini": trans. "Eastern Woman"), which was published in the 20s of the 20<sup>th</sup> century, presented articles with different types of content on the upbringing of young children in order to enlighten mothers. The articles written on the physical, moral, mental, family and will upbringing of children are still relevant today. This article deals with the pedagogical articles on moral upbringing that were published in the journal and the upbringing influence of the journal is shown. Since the child receives early upbringing in the family, the journal considered it important for mothers to acquire this culturally enlightening knowledge. Mothers were given easy practical knowledge about moral upbringing of young children and ways to behave in difficult situations that they would encounter were shown in the journal.*

*At the time when Soviet power was newly established, "Soviet ideologues" understood well that the fate of the future society depends more on the upbringing of mothers to their children. Because a child receives the early upbringing from the family. In the upbringing of their children, mothers are mainly based on their worldviews and the experience of their own upbringing. The formation and further improvement of real moral qualities in young children was one of the main goals of the education system. The problem was that it was necessary to make a radical change in this practice. The main mechanism for this change was the publication of a journal that could appeal to a wider audience. So, a journal, which was aimed at enlightening women with its eternal-artistic, social-political, and pedagogical articles and called "Şərq qadını", began to appear in 1923.*

*"Şərq qadını" journal presented topics in different directions of upbringing in order to enlighten mothers. Topics related to the moral upbringing of young children prevailed in the journal, and it was noted that well-brought-up influence should affect not only children's behavior, but also their thoughts and feelings.*

*Turkish pedagogue Khalil Fikret was the author of most of the articles on the topic of upbringing in the journal, and according to his opinion, early age is the period when good and bad habits begin to take root in a strong way. Matters that seem insignificant to adults always have a vital importance for a child. Handing children over to educators whose upbringing is imperfect is an unforgivable fault and wrongdoing from the point of view of health and upbringing of children.*

**Key words:** Eastern woman, journal, publication, upbringing, mother, child, morality.

*Журнал "Şərqqadını" ("Sherg gadini": переклад «Східна жінка»), який виходив у 20-х роках 20 століття, представляв статті різного змісту про виховання маленьких дітей з метою просвіти матерів. Статті, написані про фізичне, моральне, психічне, сімейно-вольове виховання дітей, актуальні й сьогодні. У статті розглядаються педагогічні статті з питань морального виховання, опубліковані в журналі, і показано виховний вплив журналу. Оскільки дитина отримує раннє виховання в сім'ї, журнал вважав важливим для матерів отримати ці культурно-просвітницькі знання. У журналі матерям було надано легкі практичні знання про моральне виховання дітей раннього віку та показано, як поводитися у складних ситуаціях, з якими вони трапляються.*

*У той час, коли радянська влада тільки що встановлювалася, «радянські ідеологи» добре розуміли, що доля майбутнього суспільства більше залежить від виховання матері своїх дітей. Тому що раннє виховання дитина отримує в сім'ї. У вихованні дітей матері в основному спираються на свої світоглядні позиції та досвід власного виховання. Формування і подальше вдосконалення справжніх моральних якостей у дітей раннього віку було однією з головних цілей системи виховання. Проблема полягала в тому, що необхідно було кардинально змінити цю практику. Основним механізмом цієї зміни було видання журналу, який міг би зацікавити ширшу аудиторію. Отже, у 1923 році почав виходити журнал, спрямований на просвітництво жінок своїми вічними мистецькими, громадсько-політичними та педагогічними статтями під назвою "Sherg gadini". Журнал "Sherg gadini" представив теми в різних напрямках виховання з метою просвіти матерів. У журналі переважали теми, пов'язані з моральним вихованням дітей молодшого віку, зазначалося, що добре вихований вплив має впливати не лише на поведінку дітей, а й на їхні думки та почуття.*

*Автором більшості статей на тему виховання в журналі є турецький педагог Халіл Фікрет, і, на його думку, ранній вік це період, коли хороші і погані звички починають міцно вкорінюватися. Справи, які дорослим здаються несуттєвими, завжди мають життєво важливе значення для дитини. Передача дітей вихователям, виховання яких є недосконалим, є непростимою провиною і провиною з точки зору здоров'я і виховання дітей.*  
**Ключові слова:** Східна жінка, журнал, видання, виховання, мати, дитина, мораль.

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Morality is at the forefront among the rules of behavior that human has to comply with in society. Morality is a system of belief and thought, a moral value. Society is based on morality, i.e. it becomes impossible for people to live together without observing moral norms. The existence of morality is a law of nature. Where there is water there is life, so, where there are people there is morality. Teaching

moral values to the growing generation is also important in this regard. The formation of a healthy society depends on the health of individuals. Societies that want to guarantee their future have always tried to raise a moral generation.

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upbringing of mothers to their children. Because a child receives the early upbringing from the family. In the upbringing of their children, mothers are mainly based on their worldviews and the experience of their own upbringing. The formation and further improvement of real moral qualities in young children was one of the main goals of the education system [15, p. 16]. The problem was that it was necessary to make a radical change in this practice. The main mechanism for this change was the publication of a journal that could appeal to a wider audience. So, a journal, which was aimed at enlightening women with its eternal-artistic, social-political, and pedagogical articles and called "Şərqqadını", began to appear in 1923.

The journal insisted that depriving women of science and education and human rights causes great damage to the upbringing of children, because the fate of the future society depends on the upbringing given by the mother to her child.

"Şərqqadını" journal presented topics in different directions of upbringing in order to enlighten mothers. Topics related to the moral upbringing of young children prevailed in the journal, and it was noted that well-brought-up influence should affect not only children's behavior, but also their thoughts and feelings.

Besides training and upbringing in the Azerbaijani literary environment, there is also an important trace of the Ottoman culture in the formation of the pedagogical thinking environment. So, importance was given to education, enlightenment and upbringing immediately after the establishment of the Azerbaijan Democratic Republic, the first democratic republic in the East. 50 Turkish teachers from the Ottoman Empire were invited by the government to the country in order to carry out this work more delicately [14, p. 250; 13, p. 171; 10, p. 21; 11, p. 73].

Turkish pedagogue Khalil Fikret was the author of most of the articles on the topic of upbringing in the journal, and according to his opinion, early age is the period when good and bad habits begin to take root in a strong way. Matters that seem insignificant to adults always have a vital importance for a child. Handing children over to educators whose upbringing is imperfect is an unforgivable fault and wrongdoing from the point of view of health and upbringing of children [1, p. 34].

Stating that children's lack of courage and cowardice started from this time, the author wrote that children sometimes fall and hurt each other while playing and running. The parent should not break the silence in such cases and act as if nothing happened. Cowardly and nervous words like "What happened to you?", "Where did you hurt?", "Oh, no" are not useful, but they are harmful. The child should not be pampered too much in this case. The rule "A burden of one's own choice is not felt" should be applied to children from this period. "Otherwise, children become irresolute and capricious, and will always remain down and be defeated in the face of life's difficulties" [2, p. 36].

It is necessary to be calm, to solve the problem calmly in such situations. It is necessary to try to show the problem smaller, to say words that will raise the morale of the child at this time, for example, if a child is hurt, the parent should make the child happy with words like "it's okay, I thought something happened, it will pass soon". If the parent does the opposite, the child will cry even if he does not cry. "...The experience of doctors has shown that if the child's mother or father, who shows anger, disturbs the child's morale, the disease will last longer than usual" [3, p. 78].

The journal, which dealt with the moral and will upbringing of children, advised mothers that it is necessary to focus on the upbringing of some senses in moral upbringing. These are common senses: "Trying to control the child with a series of unpleasant impressions and senses" [3, p. 78]. The first point for this is that nannies, mothers and fathers should be models for children. As mentioned in another article on eye upbringing, it is important to show the child unpleasant and ugly animals so later on the child will not get angry when he sees some things that he does not like.

A journal preferred the idea that children are brought up more by behavior than by words and wrote that parents often don't think that children are imitators. Children repeat constantly what they see in the behavior and faces of their mother, father, nanny and even people with whom they are often in contact. The face is the mirror of the soul. If children see angry, nervous, unhappy people in front of them, they will become angry, nervous, gloomy over time. "It is proven by experience that a soul that is not merry quickly becomes sick. Delight is a kind of spiritual force. Even when a person is sick, if he does not lose his delight, the disease disappears quickly" [3, p. 78].

Therefore, the person should always be cheerful towards children, laugh and play with them a lot. Laughter is the father of health.

The journal preferred the idea of instilling obedience in children. Khalil Fikret emphasized that obedience is the main part of upbringing. "It is important to acquire obedience in early childhood period. The basis of the upbringing is obedience. If there is no obedience, we will be late to discipline" [3, p. 79]. (The period of childhood is considered from one to seven years of age and is divided into the early and second childhood periods. The early childhood period begins from the end of the first year and lasts to the end of the second, third and in some weak children, the fourth year. The second childhood period covers the period from the end of the first period to the age of 7.)

Khalil Fikret explained the different opinions about this and showed that some people attach no importance to obedience, because they think that obedience will crush the child's self-esteem. If the individual wants to develop freely, he must not pass through the fence of slavery. "Obedience makes a human mean and low-spirited" [3, p. 79]. But, he went against all

this and noted that obedience is necessary from an individual and social point of view. Trying to prove his point, he wrote: "People living in a social life are obliged to obey many things. Obedience to the laws of the state and the formulas of public morality is important for humans" [3, p. 79]. After that, he showed that there would be a stage where obedience wouldn't be done blindly, but would pass gradually into the form of awareness. The author stated that Jean-Jacques Rousseau also opposed obedience. "According to Jean-Jacques Rousseau, obedience shouldn't be in the vocabulary of child upbringing" [3, p. 79].

The journal showed the reasons and ways to eliminate lying in children during the early childhood period. Khalil Fikret noted that it is necessary to prevent negative traits such as lying, selfishness and harm in children during their early childhood period.

Children lie for various reasons. Sometimes the child mixes imagination with what he will talk about, it is necessary to distinguish the truth and the imagination in this case. For example, if a child has a dream, he will tell us about it as a real event. Because ego-centric thinking (not accepting any other point of view than his own) prevails in this period. They cannot distinguish between living and non-living things. They perceive what they see in a dream as if it happened in reality. We have to pay attention to it and help him find what aspects are dreams. Then the child confuses the events he saw and experienced today with the events he saw and experienced before. For this, we have to listen to what the child is saying, identify and correct the child's confusion by, so that the child can express his purpose and opinion in a beautiful, clear language. Although these two points are not real types of lying, this habit can become a real lie because it causes the story to be told in a different way in the future. So, the young man would talk about the events of his life as he wish and would make up many lies. At this time, if it is understood that the story he told is not true, everyone will judge him as liar.

Real lies are made out of cowardice and profit, to get attention. The cause of such lying in children is that sometimes the upbringing is very strict and violent. "When a child breaks a glass: if we say it in the form of "I will beat whoever broke it", it is natural that a child who does not want to be beaten will instinctively remain silent or say: "I swear I don't know who broke it" and the child will be happy if he is saved from being beaten once by telling a lie" [4, p. 29].

In this case, child can use lying as a good defense means. There is a danger that lying will take root in the soul of a child and become a bad habit. Khalil Fikret answered the question "What to do in this case?" like this. "It is important not to be too severe and strict in the upbringing of the child, and to make the upbringing as mild as possible. We should always think that the child will discipline his life by gaining experience, and the child will break, tear his clothes and lose anything

in this inexperienced life...i.e. he will do many things that we don't like" [4, p. 29].

The author emphasized for parents to understand their children better, if the children did not make any mistakes, then there would be no need for upbringing. We should think that we have grown up making mistakes just like them. Even today many of us make moral mistakes. Forbidding everything to children is also one of the reasons that lead to lying. We should think not the most, but the least in the matter of forbidding, i.e. we should think about the minimum aspect, not the maximum.

It was noted in the journal that one of the issues to be paid attention to at this age is that children should not be arrogant. Arrogant means to consider yourself superior to everyone, to look down on everyone. Jealousy, envy, cunning, injustice, etc. can be shown as a friend of arrogance.

Parents should try to make their child grow up in a modest spirit. The author answered the question "How should they do it?" as following: First of all, they should not talk about their child in the presence of others like "my son is like this, my son is like that, that child is bad, etc." The child considers his mother and father's words to be true and begins to dislike other children, paying more attention to himself" [2, p. 30]. Arrogant, a child who does not like other people will not be satisfied with his own life when he grows up.

"Şərqqadını" journal noted that "there is nothing as bad and distressing as "caprice" in people's lives". The best way to prevent a child from growing capricious is to "not give the child everything he wants" from an early age. The biggest mistake of mothers and fathers is this point. Sometimes parents try to fulfill every wish and desire of children instantly. "A capricious child will want everything, will not balance his income with his consumption and will be affected by it. In order to increase his earnings, he will start using illegal means, such as lying, hypocrisy, even stealing, abusing his position" [4, p. 31]. Such a person will live dissatisfied with his life saying more and more until the end of his life. The author wrote rightly that I think the greatest wealth of life is to try to combine income and needs in a suitable way and not to set eyes on others in such a way that the heart will never be satisfied with the life he lives. Khalil Fikret wrote a story about the Greek philosopher Socrates: "The famous philosopher Socrates always enjoyed, laughed and rejoiced after going to the market. In response to those asking why: I see that there are many unimaginable things outside, there are many things in every shop, and everyone rushes here and there like a bee to get them, and everyone tries to spend all their existence for these things. And I rejoice in thinking how happy and lucky I am to have absolutely no need of all these things" [4, p. 32]. Therefore, if parents do not bring up their children to be greedy for everything, they will save them from many immoralities and instill

human feelings in them. So, we should not pay attention to the child's caprice, we should accustom them to a simple, right and clean life.

Khalil Fikret gave an example of natural punishment, writing that children learn their life experience from a young age. He wrote that when a child falls or hits his head on the table, he feels pain, the memory of which makes the child more careful for the future and becomes a life experience for the child. Because if these situations are repeated many times, the child starts to control himself better. "If he/she brings his hand to the flame of a candle or pours hot water on his skin, this burning will not be forgotten easily. The lessons to be learned from many similar situations are so deep and numerous that the child tries not to go against the inviolable laws of life in the future" [5, p. 50].

We can say that it is nature that teaches us these lessons. "It is known that the true measure of behavior for all people is the happiness and disaster resulting from them" [5, p. 50]. If stealing brought happiness to the thief and his family, we would not classify it as a negative trait. If positive traits and behavior had a bad effect on people's lives, we would classify them as bad behavior. "In this case, the measure of right and wrong is profit and loss [5, p. 51].

If a child does such mischief, his punishment should be given by nature. One of the characteristics of such natural punishments is that they are simply the necessary result of the behavior they haunt. The author stated that it is useless to beat and abuse a small mischievous child, if he fell on the doorstep and meted out the natural punishment. It should also be noted that the natural punishments that haunt the child's misbehavior are silent and permanent, according to the behavior. If a child punctures his hand with a needle, it will hurt him, if he punctures again, it will cause the same pain again. In this way, "the child learns that the laws of nature are decisive and unchangeable, and that it is unnecessary and useless to fight against them in such matters, and that the best fight is to avoid bad behavior"[5, p. 51].

This is the case not only for small children, but also for adults. In any case, artificial punishments, i.e. punishments applied for the purpose of upbringing of people, have never been effective in improving morals and have multiplied many crimes.

The author gave the following examples of what results are obtained from natural reactions compared to artificial reactions.

Let's look at a situation that is found in every home with young children. The child plays with his toys and leaves them scattered on the floor. Or scatters the flowers on the table. Or a little girl leaves cloth, from which she will make clothes for her doll, on the floor. At this time, mothers and nannies often clean up the toys. Gathering everything, mother or nanny gets angry at a child: "Aren't you ashamed, what are you doing?" Children are just punished with one or

two words. The author advised to use the principle of "make the child clean up what he has done" which is a natural punishment in such a case. "If upbringing is a preparation for life's work, every child should get used to it when he is very little" [5, p. 51]. A child who refuses to clean up the things he has scattered and burdens others, i.e. his mother, should have his toys taken away from him. The next time when the child asks for the toy box, the mother should say: "last time you left your toys scattered, I had to pick them up. If you don't put your toys away after playing with them, I won't give you any more toys". This attitude should always be the same so that the child understands that it is a principle. It is not right to deal with only the fun and pleasant part of a job and throw your hard work on someone else.

The author wrote in another example that the mother and father reproach a little girl who is not ready on time every day when she goes for an outing, and they have to wait for her. This method will never work. In fact, it is necessary to teach the child this way of life. "Being unprepared in the world means avoiding the benefits to be gained" [5, p. 52]. If the child is not ready on time, the natural consequence is that he/she will be deprived of an outing. If the little girl is deprived of a fun, outing, she will try to prepare quickly for the next time.

The author noted in another example that sometimes, if children lose any of their toys due to carelessness and irresponsibility, in such a situation, the mother and father should say that "these toys are bought with money, and people have to work hard to earn money. But if you assure me you'll take better care of your toys in the future, then maybe I'll buy a new one". Children do not learn life lessons from their wrongdoing by artificial punishments. "Experiences gained by natural punishments remain firmly in the child's mind and replace the lessons learned from life. Then the child will not rebel against natural punishments. That's why, these punishments are replaced by the most just punishments" [5, p. 52].

If a child drowns, his natural punishment is to clean up himself. While cleaning the mud, the child does not even think that he has been subjected to an unjust punishment. When children are punished naturally, they become interested in the relationship between the punishment and the reasons for the punishment and are forced to think about it. If such methods of upbringing do not have an effect on the child, for example, his clothes will quickly deteriorate. And, a parent, guided by the natural punishment method, does not buy new clothes for the child. Because the child does not have clean clothes, he cannot go to parties and events, he will be ashamed. The child will take care of his clothes better, thinking that he is the cause of all this. The author gave another example that seemed very ordinary, but would have an important impact on the child's future. If a child wears dirty

clothes at home, and wears his best clothes when a guest comes home, then the child will begin to live not for himself, but for others. He begins to love arrogance. It is necessary to accustom the child to not always new, but always clean clothes. That is, new clothes are less important for life, but cleanliness is always necessary.

Imposing artificial punishments will create unnecessary nervousness on both sides. For example, if a girl breaks her brother's toy carelessly or on purpose, what should do parents? The girl who breaks the toy is beaten, and the other gets a new toy. In fact, when a father buys a gift for both children, the father should buy nothing for the child who broke the toy, and two for the other child. When the child is told the reason for this, the child will be temporarily angry, but will admit that this punishment is not unfair and will try not to act rudely towards her brother again. Khalil Fikrat summarized the following about the benefits of this method:

1. The child experiences the good and bad consequences of his behavior and gets the knowledge and experience to distinguish the right behavior from the wrong behavior. This experience was gained by the child himself.

2. The child himself understands that the punishments got for his behavior are fair.

3. There is no unnecessary enmity between the one who is punished and the one who punishes.

The author's examples of natural punishment are interesting. A candle is burning in front of the child. The child wants to burn the paper in the candle. A mother who does not think well is afraid of an accident and tells: Don't do that again! I will break your hands! but a mother with a bit of sense reasons like this: "If I am an obstacle to the child's game, it means that I will also be an obstacle to the child's experience. By telling the child "don't" I can save the child from burning for this once, but then? If the child does not get this experience now, if he wants to do this behavior when there is no one with him, the danger will be even greater. The child burns himself and sets the house on fire. In this case, the best thing is to let the child play freely and be ready.

According to the author, if the child burns his hand in this situation, what will he gain:

1. He will gain a good experience for his safety.

2. He will have better understood that his mother's punishments are for his safety. This will lead to loving his mother more and paying attention to her words.

The author gave an example and wrote that if a child steals, what is the natural punishment for it? "This has two consequences: either straight to the point or vice versa, i.e. direct. The straight to the point is to fulfill the order of justice, i.e. to pay damages" [6, p. 41]. When he said to pay for the damage, the author meant that depriving the child of money, not to buy what he wants, and to buy what he stole with that money.

"The direct punishment is the serious regret of the parent" [6, p. 42]. As mentioned above, this regret should continue until the child becomes more sensible, they should not play with the child, they should turn away from him, and he should be left alone. Until he realizes his mistake and apologizes for what he did. "The point here is that the child should be a sincere friend of his parent. In any case, they should not beat or be rude with children. Brutality begets brutality, and politeness begets politeness" [6, p. 42].

Quoting the famous pedagogue John Locke, the author wrote: "Severe punishment is very harmful in upbringing. Children who have been punished a lot rarely grow into perfect people" [6, p. 42].

In addition, he mentioned a fact written by one of Pentonville prison officials: "The young sinners who are beaten with a whip often end up in prison again" [6, p. 42]. In this case, it is always helpful to act gently and politely instead of severely and violently in schools and home upbringing.

The author summarized what he had said about the upbringing of young children and gave it in the form of short formulas as following.

"Do not expect more of morality from the child. In the first years of life, every civilized human crosses the paths of the wild sands of his ancestors...Do not expect high behavior from children. Just as a human's mind does not rise quickly, so do his morals and character" [7, p. 44].

Khalil Fikret talked about the principle of unity of word and behavior, saying that the worst mistake in upbringing is neglect. In other words, acting differently every time leads to indiscipline and lack of will in child upbringing. "Crime increases in societies where justice is not strictly enforced. A little undisciplined execution of punishments increases defects and misbehavior terribly. A mother who constantly frightens her children and rarely frightens them: who gives orders and then regrets, who is sometimes violent towards a fault and sometimes kind towards it because of her pleasure, prepares a decisive disaster for herself and for her children. She shrinks herself in the mind of her children. She shows them an example of not curbing her emotions" [8, p. 45].

The author denied violence in upbringing again and wrote: "It bears repeating: avoid pressure wherever possible. If it is necessary to do so, apply it seriously" [8, p. 45].

Khalil Fikret highlighted the influence of the environment in the upbringing of children and mentioned the following ideas in the "Family Upbringing" column, under the title "Common Errors of Upbringing during the Second Childhood Period" in issue No. 6 of 1926. During the second childhood, the child spends part of his time with friends and is influenced by them. The child spends part of his time with friends and falls under their influence during the second childhood period. "It means that not only the family brings up the

child, but also his own environment. For this, the child should be in a child-friendly environment as much as possible" [9, p. 30].

The author wrote that a child should not be selfish. Selfish children should be taught how to help others and make sacrifices. A child should know his rights and fight for them. Also, parent should do their best to accustom the child to discipline, to teach him to keep his word, to make him love cleanliness during this period. "Apparently, such virtues will be needed until the end of his life. If such virtues are not achieved during this period, it will be later in the future" [9, p. 30].

Some children do good behavior to receive a gift or a reward from their mother. Children should be rewarded occasionally to get them used to doing good behavior. But then the parent should gradually break this habit. A child should not be a good person because of gifts.

One of the issues that Khalil Fikret gave importance to during the second childhood period is that it is necessary to form the qualities of not desiring the belongings and rights of others in the child during this period. Children often take away other children's toys during this period and do not share their toys with others. At this time, parent should give one of the toys of that child to another or should take one of the toys from his hand. So, the child will appreciate other people's belongings and will not be unfair to other people in such a case.

As a continuation of "Motherhood and Child Protection", the article "How to educate children?" by the author "Pedagogue S.M.J." deals with the role of the environment in the moral upbringing of children. The author noted that most mothers complain bitterly about their children while talking to neighbors and acquaintances. One of the mothers says: "...I don't understand who my son looks like. His father is a calm and gentle man, and I don't tell nonsense, and my son doesn't look like us. I have no peace or rest because of my son..." [12, p. 21]. Sometimes fathers and mothers are surprised that their children do not look like any of them. They do not know that children are not born with certain habits and character, but later adapt to the environment. The child learns everything from his environment. "For example, if a Turkish child falls into a Chinese family, he will not know the Turkish language, and his sitting, manner and all customs and behavior will be similar to the customs and behavior of that Chinese family" [12, p. 21].

**Conclusion.** "Şərqqadını" journal provided mothers with easy practical knowledge on the moral upbringing of young children and guided them on what to do in difficult situations. One of the main useful features of these articles is that they were written in a style not blaming mothers for their mistakes. Instead of feeling guilty, mothers who read these articles develop a sense of responsibility and, as a result, make positive changes in their behavior.

Although a century has passed, the informative and upbringing articles in this journal are still relevant today. There are still problems related to the upbringing, health and education of young children. The advice of the "Şərqqadını" is still important and necessary today. These pedagogical articles have not been studied so far, it is important to research and study them from this point of view.

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