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MAQNİT SAHƏSİNİN BİOLOJİ OBYEKTlərƏ TƏSİRİ

Açar sözlər: *Maqnit induksiyası, maqnitoterapiya, maqnit enerjisi, elektron qurğusu, elektomaqnit ölçmə, maqnitizm, mənfi maqnit sahəsi, təbii mənfi maqnit sahəsi*

Key words: *Magnetic induction, magnetotherapy, magnetic energy, electronic device, electromagnetic measurement, magnetism, negative magnetic field, natural negative magnetic field*

Maqnitizmin istifadəsi elm və texnikanın bir çox sahələrində aparıcı rol oynayır. Onunla energetika, nəqliyyat, hesablama texnikası, fizika, plazma, və s. kimi sahələrin inkişafı bağlıdır. Maqnit kəşfiyyatı, hidrodinamika, defektoskopiya, maqnit linzaları, informasiyanın maqnit yazılışı, suyun maqnit emalı-bütün bunlar maqnit sahəsinin sənayedə tətbiqinin yalnız bir hissəsidir.

Maqnitoterapiyanın müalicəvi olduğu barədə təsəvvürlər hələ 16-cı əsrin əvvəllərinə təsadüf edir. Həkim-filosof Sviss və əlkimyaçı Paraçels epilepsiya, qanaxma kimi xəstəlikləri məhz bu üsulla müalicə edirdilər. Lakin maqnit terapiyası

18-ci əsrin ortalarında Parisdə həkim Masmer-Avstraliyskiy (hipnozun əsasını qoymuş həkim, “hipnoz etmək” ifadəsi məhz onun adı ilə bağlıdır) tərəfindən “Maqnitlə müalicə” salonunun açılması ilə məşurlaşdı. Elmi cəmiyyətlərin davam edən ittihamlarına baxmayaraq, maqnit terapiyası müalicə növü kimi kübar cəmiyyətində populyarlaşdı. 1799-cu ildə Eliza Perkins (həkim və heyvan ticarəti kimi iki müxtəlif sənətlə məşğul olub) insanda və atlarda bir sıra xəstəliklərin müalicəsi üçün metallik traktorlardan (traktor-paz şəkilli kiçik maqnitdir) istifadə etməyə başladı. Lakin 1799-cu ildə bu traktorlar doktor Perkinsin sarılıq xəstəliyindən vəfatının qarşısını ala bilmədi və bu da maqnit terapiyası əleyhdarları tərəfindən “reklam” kimi istifadə olundu. 1810-cu ildə Çikaqo maqnit kompaniyası tərəfindən xüsusi geyimlər - şlyapa və paltarlar satışa buraxıldı, (bu geyimlərdə 700-dən çox maqnit istifadə olunurdu). Kompaniyanın rəhbəri, doktor Tetçer, hesab edirdi ki, maqnit sahəsi bütün xəstəliklərin müalicəsi üçün yararlıdır. 20-cı əsrin əvvəllərində (elektrik cərəyanı kəşf olunandan sonra) doktor Albert Abrams elektromaqnit dalğalarının müalicəvi olduğunu kəşf etdi. İkinci dünya müharibəsi zamanı elektromaqnit sahəsinin təkrarsız effekti yaralı Amerika əsgərlərinin ağrıların azaldılmasında, yaraların sağalmasının sürətlənməsində tətbiq edildi. Gün ərzində günəş pozitiv (+) maqnit enerjisi buraxır, lakin gecə təbii mənfi maqnit sahəsi toxumalar tərəfindən oksigenin qəbulunu artıraraq dərin yuxunu təmin edir, bioloji sağalmaya kömək edir, ağrını azaldır. Gün ərzində günəşin müsbət maqnit enerjisi ümumilikdə mənfi təsir də edə bilər. Maqnit məhsulları orqanizmin terapevtik mənfi maqnit sahəsini bərpa etmək və ya olan maqnit sahəsini gücləndirmək məqsədi ilə tətbiq olunurlar (1).

Müasir zamanda elektron qurğularının əksər idarəetmə sistemi mikrokontrollerlər üzərində qurulur. Tibbi elektromikada tətbiq etmək məqsədilə tədqiq edilən tezliyi tənzimlənən elektron qurğusu PIC-mikrokontrolleri üzərində qurularaq, proqram təminatı ilə təchiz edilmişdir. Qurğunun tezliyinin geniş hədd daxilində fiksə olunmuş qiymətlərlə dəyişdirilməsi sadə diskret sxemlər vasitəsilə yerinə yetirildikdə texniki baxımdan çətinliklər yaranır (çevircəyin dəstəyini çevirməklə). Mikrokontroller vasitəsilə həm tezliyin, həm də digər parametrlərin dəyişdirilməsi yalnız rejim düyməsinin sıxılması ilə proqramla tezliyin tənzimi dəqiq yerinə yetirilməsi aktual məsələlərdən sayılır.

Maqnitoterapiya aparatının istifadəsi zamanı bioloji effekt əsas götürülür. Sahənin bioloji təsiri minlərlə təcrübədə qeydə alınmışdır. Müasir maqnitoterapiyanın inkişafı maqnitobiologiyadan asılıdır. Müalicə məqsədi ilə maqnit sahəsi damar, sinir sistemi xəstəlikləri, oynaq və onurğa zədələnməsi və onların fəsadları, o cümlədən ginekologiya, urologiya, oftalmologiya, dermatologiya kimi sahələrdə istifadə olunur. Maqnit sahəsi iltihabı prosesləri aradan qaldırır, ağrıkəsicə və s. xüsusiyyətlərə malikdir, digər fizioterapiya aparatları ilə müqayisədə xəstəyə və tibb personalına heç bir mənfi təsir göstərmir. Maqnitoterapiya xəstələrə heç bir ağrı vermir. (2).

Periferik sinir sistemində maqnit sahəsi təsir etdikdə periferik reseptorların həssaslığı azalır ki, bu da ağrının azalmasına səbəb olur və eyni zamanda mərkəzi sinir sistemi ilk impulsları alır. 30 mTl maqnit induksiyasına və 50 Hz tezliyə malik maqnit sahəsi ilə iyirmi dəqiqə ərzində endokrin sistemə təsir etdikdə, endokrin sistemin bütün

şöbələrində aktivliyin yüksəlməsi müşahidə olunur. Qalxanvarı vəzinin funksiyaları maqnit sahəsinin təsiri altında stimullaşır, əksər tibbi pəreparatlar isə əksinə qıcıqlandırıcı təsir göstərir. (3).

Maqnit sahəsinin təsiri orqanizmdə maddələr mübadiləsinə güclü təsir göstərir. Orqanizmin müxtəlif sistemlərinə ayrı-ayrılıqda təsir etdikdə qanda ağ qan hüceyrələrinin (leykosit) sayı artır, eyni zamanda bu hüceyrələrin strukturunda dəyişiklik baş verir, beyində, ürəkdə, qanda, qara ciyərdə, əzələlərdə Fe elementinin azalması müşahidə olunur ki, bununda nəticəsində, yeni qan hüceyrələri yaranır. Maqnit sahəsinin təsiri altında Mg elementinin bioloji fəallığı artır, nəticədə ürəkdə, qanda, qara ciyərdə, əzələlərdə potoloji proseslərin azalması müşahidə olunur.

Maqnit sahəsinin canlı obyektə həmişə az və ya çox dərəcədə təsiri elektromaqnit induksiya ilə müşayət olunur. Elektromaqnit induksiyanı sahənin təsir mexanizmini öyrənəndə, induktorla işləyən zaman elektrotəhlükəsizliyin təminatı zamanı, elektromaqnit ölçmələrinin təşkilində nəzərə almaq lazımdır.

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RESEARCH OF CREATIVITY IN AZERBAIJANI PSYCHOLOGY

Key words: *creative psychology, national-literary heritage, Sufism, psychoanalysis, unconscious*

The essence of creativity, psychological features, factors that stimulate the creative process, as a whole, our literary and artistic heritage have been the subject of discussion of Azerbaijani psychologists.

Our prominent psychologists A.A.Alizade, A.S. Bayramov, A.T.Bakhshaliyev, R.I.Aliyev, I.M.Novruzlu, S.I.Seyidov, K.R.Aliyeva, R.A.Javadov, R.H.Gadirova, R.V.Jabbarov, G.A.Hasanova and others. Young researchers, who were not satisfied with their scientific research, were also involved in studying various areas of creativity.

Prominent psychologist A.S.Bayramov, the founder of ethnopsychology in Azerbaijan, put forward his views and ideas on ethnopsychology when ethnopsychology was "banned." In his book "Ethnic-Psychological Issues" written in 1996, MA Sabir psychologically analyzed the ethnic-psychological features reflected in his work and the artistic types created by the great satirist. Psychological analysis of interethnic relations and ethnic features are

also given in the works "Psychological Thoughts," "Reflection of ethnic psychological features in the epics" Kitabi-Dada Gorgud. "

Abdul Alizadeh, a scientist who established his school in Azerbaijani psychology, has a special place in studying classical psychological thought in Azerbaijan. A. Alizade's appeal to the creativity of our Azerbaijani scientists and classical artists is very important in studying the creative aspects and using their valuable heritage in the education of the younger generation.

Examples of this are the views of the great Azerbaijani scientist Nasreddin Tusi on his contribution to the world of conceptual ideas, his monographs "Psychological views of Nizami" and "Issues of age and pedagogical psychology in" Khamsa. "

I.M.Novruzlu approached the psychology of depth from the point of view of artistic creativity, wrote a doctoral dissertation on "Psychology of depth and artistic creativity", for the first time Azerbaijan (A.A.Bakikhanov, M.F.Akhundov, J.Mammadguluzade, M.A.Sabir, H.Javid) Russian (F.M. Dostoevsky, L.N.Tolstoy, I.S.Turgenev, M.A.Bulgakov) filter the artistic creativity of luminaries through psychoanalysis.

The problem of analysis of the psyche of unconsciousness in the process of artistic creation was studied by G.A.Hasanova at the level of her dissertation on "Psychological analysis of unconsciousness in the works of F.M.Dostoevsky."First, the researcher studied some parameters of the psyche of unconsciousness with specific features based on examples of F.M.Dostoevsky's work.

K.R.Aliyeva in her doctoral dissertation on "Creativity as a factor of personality development" (2002), "Psychological problems of formation of the creative potential of personality" (2009) - creativity as a factor of personality development as a whole, formation of creative personality potential and its structural components, their interaction Scientific ideas about the relationship have been deepened and systematized.

Professor S.I.Seyidov, in his book "Phenomenology of creativity (history, paradoxes, personalities)," gives us detailed information about the creative process, the historical path of the creative process as a whole, bringing together the different positions shown at different times.

In the "Sufism and Psychoanalysis" section of the book, Prof. S.I.Seyidov considers it not accidental that he directly transitioned from medieval Sufism to psychoanalysis, which emerged in the late 19th and early 20th centuries. It was due to his finding similarities between several fundamental tenets of Sufism and psychoanalysis. According to Seyidov, the principle of Sufism that the most important of the divine qualities of man is love later became one of the issues that attracted the attention of all Western psychology and psychologists. Attempts have been made to apply this principle to the creation of various doctrines, sometimes very successfully, sometimes without even fully understanding its meaning to this day. It was the case with Sigmund Freud, the founder of Western psychoanalysis, and his followers.

In the study of creative psychology, the methodological manual of A.H.Valiyeva, R.A.Javadov "Some issues of creative psychology" can be specially noted. Thus, the subject of creative psychology, research methods, its formation, the first initiatives in the study of this field, the psychological components of creativity are reflected in detail in the textbook.

The essence of artistic creation and its secrets always has puzzled scientists and philosophers, and these issues have never been resolved, whether to consider it as a process of creativity fully conscious and utterly subject to the will of the author or to call it a process completely unconscious, impulsive and intuitive.

In general, there are two positions on artistic creation: the emphasis on the impossibility of a scientific explanation of artistic creation, its incompatibility with scientific thinking, the mere abstraction of the work on the human spirit and its emotions, and the figurative nature of literature as a form of social consciousness exists as a form of thinking.

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THE PROBLEM OF STUDENTS ' SELF-REALIZATION IN MODERN EDUCATION

Key words: *acmeology, criteria, mechanism, self-realization, student youth, training*

The dynamic development of higher education depends on the extent to which it will be able to create conditions for the full-fledged formation of a young person's personality, and above all, to activate his internal potential as a subject of the educational process.

It is known that the age logic in the student years requires an intense mental and emotional load, due to the onset of the peak of the development of higher mental functions, intellectual abilities, general working capacity, etc. Therefore, the leading task of university education is to provide an excessive level of load of students, requiring constant progressive efforts on their part throughout the entire period of study. Therefore, a modern university should create an environment of intensive intellectual and personal growth, give a young person a chance of full-fledged development not only professionally, but also mentally and personally

In modern society and culture, there is an urgent need to increase the socio-cultural role of higher education and

the education system as a whole as the most important sphere of socialization and full-fledged self-realization of student youth. The relevance of the research is explained by the increased interest in the problems of the student environment. The increasing attention to the phenomenon of self-realization is explained, in our opinion, by an increasingly growing understanding of its determining role in the life of the individual.

The relevance of this problem is indicated by the development of the scientific direction-acmeology, the object of study of which is a person in the dynamics of self-actualization of his creative potential, self-development, self-improvement, self-determination in various spheres of self-realization in life, including in education, independent professional activity, the system of professional development. It is this understanding of the role of self-realization that allows us to identify its essence, to build a system of psychological categories that reveal its content, its psychological determinants.

We approach self-realization as an integral attribute of personal self-development. The development of a principled approach, a conceptual scheme-the introduction of definitions, criteria for personal self-realization, the identification of mechanisms and levels of personal self-realization, the corresponding determinants and barriers, the strategies used allows us to lay the foundations of the psychology of personal self-realization.

The effectiveness of university training is largely determined by the extent to which it opens up an opportunity for the creative development of students, for the development of their personal potential as a subject of the educational process. At all times, the importance of

higher education as a socio-cultural institution has been manifested in its ability to form an environment of intensive intellectual and civic growth of young people, in the opportunity to give a chance to their versatile development not only professionally, but also in ideological, social, and moral terms. In this regard, productive university training should create the ground for self-realization of the individual in the educational sphere, promote the growth of the essential forces of students as active participants in educational and professional activities and a fruitful social life.

What is the essence of the process of self-realization of young people in the conditions of university education? In order to answer this question, it is necessary to clearly represent the initial picture of personality development in the cultural space in the time continuum of age. It is obvious that the development of personality in the conditions of higher school, in contrast to the previous stages of socialization, is primarily represented as a process of self-development. This is due to the fact that the leading life intention at this age stage is the existential desire for self-determination.

This main life reference point and meaning sets the phenomenology of individual experience, the content and dynamics of personal development, when a young person decides who he wants to become in culture, but does not yet fully know what he should be for himself. He must create and form himself as a person, and the university should become his main help in this.

The desire for self-determination as the leading internal task of the individual, in turn, is resolved through the mechanism of self-realization. In reality, a young person cannot decide without showing himself, without expressing his Self, without knowing himself from different sides. It should take place as much as possible in large areas and spheres of life, and, having received feedback for yourself, choose your life destiny. It is known that self-realization as a kind of general motivation of life reaches the peak of its relevance precisely in the period of youth, when a young person, due to his psychophysical and mental characteristics, has the greatest energy and efficiency. This search for one's integrity distinguishes youth from later stages of life.

In general, self-realization is the main psychological task for students, which is solved by them directly within the walls of the university. The experience of full-fledged self-realization in higher education becomes a reliable "platform" for building the life path of an individual in the future. In this regard, the most important task of the university is to provide conditions for the successful self-realization of the student's personality.

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FOREIGN TRADE RELATIONS OF BARDA IN ANCIENT AND MEDIEVAL PERIODS (BASED ON ARCHEOLOGICAL GLASSWARE)

Açar sözlər: şəhər, şüşə, ticarət, muncuq, ticarət əlaqəsi

Key words: city, glass, trade, beads, trade contact

One of the trade center (early medieval) city Barda was the ancient capital of Northern Azerbaijan, is located in the center of the Karabakh, on the banks of the river Tartar. International trade routes to the West were divided into two main groups, passing through Dabil and Tiflis in ancient and medieval periods. Trade routes to the direction of Barda-Dabil connected Azerbaijani cities with Asia Minor. The location of Barda in the center of the caravan routes of Iran, Central Asia, South Azerbaijan, Georgia, Arab countries, Byzantium and the North Caucasus opened all opportunities for the development of trade. Merchants from foreign countries mostly brought silk, wool, cotton, linen, dyes, Barda carpets, glassware and so on. Archaeological research and obtained archeological materials create great opportunities in the study of the trade history of Barda.

During the research, many types of glass dishes belong to ancient and medieval were found in the territory of the city. In 1976, three glass perfume bottles were found

during construction in the city (1, p.81). Two of the dishes are greenish and one is brown. Some archaeologists considered these vessels to be medicine, a bottle for storing rare solutions, and some considered them to be beverage bottles. Similar bottles are found in other cities of Azerbaijan (2, 149, 151) in the Khiva province of Uzbekistan. Such blue, greenish and brown glasses were also found in the archeological excavations of the city of Takhti-Suleyman (excavations of South Azerbaijan in 1960) (3, p.18). In Azerbaijan, where there are generally rich medicinal plants, special solutions were prepared in the ancient and medieval periods, and small containers of this type were used for transportation to foreign countries. It should also be noted that in ancient times it was more convenient to transport small glass containers, which were very weak. Scientists date these small vessels found in Barda to the 3rd-4th centuries. Various types of glass jugs, goblets, bowls and cups are found in the city of Barda (10th century author Al Muqaddas) (4, p. 4), which is called Baghdad of these places (5, 145).

In 1986, a ninth-century bowl was found in the city, and the same vessel decorated with parallel patterns, prints and carvings was also found in the Urbinisi excavations in Georgia. Similar glass samples found in Barda can be found not only in Georgia, but also in Novgorod and the Volga region. The most important ornaments found are round, oval, flat, lemon-shaped beads, which are also found in the ancient cemeteries on the left bank of the Volga River in the Nizhnaya Strelka and Dubovsky areas (6, p. 162). Examination of glass samples found in Ufa (1957) revealed that these glasses were made in Caucasian Albania. These findings are the oldest examples of

material culture, reflecting the relationship between the ancient cities of Azerbaijan and the peoples of the Volga region.

Archaeological excavations in Barda have uncovered glass ornaments, especially bracelets, pendants, rings, earrings and pendants.

During archeological excavations in the city in 1985-1986, glass beads dating back to the IX-XII centuries were found. Among the beads found, a bead made of dark gray bright glass attracts attention. Such shaped beads were widespread in the early Middle Ages in the ancient cities of the Central Caucasus, South Ossetia and the Volga region. The location of Barda on the ancient trade route led to the acquisition of imported beads. Because Barda did not have close trade relations only with the cities of the Caucasus. Barda had close ties with Russian cities and the Volga region.

Two flat, ribbon-shaped beads were found in archeological excavations in Barda. They are made of blue and translucent glass. The same beads are found in Kiev monuments and date back to the X-XI centuries. He believed that these beads were brought from Russian cities. The location of Barda on the ancient trade routes led to the acquisition of imported ornaments. Similar glass beads found in Barda can be found in the city of Billiards. This city was the capital of the Bulgarians in the XII century. Taking into account all this, it should be noted that not only the city of Barda, but also the ancient medieval cities of Azerbaijan as a whole had trade relations with Russian cities. In these relations, trade

through the Caspian Sea and the Volga River has become more favorable.

Barda connected not only the eastern countries with the Volga-Caspian trade route, but also with the Tbilisi-Black Sea trade routes. Al-Kurki market was the most visited place in Barda in the Middle Ages by foreign merchants. In general, when examining glass samples, we see that small volumes of medicines and perfumes and ornaments predominate in foreign trade. Note that it was easier and more convenient to transport fragile, fragile small bottles. At the same time, the mass production of elegant small vessels dates back to Roman times. This type of pottery is mostly found in Anatolian excavations and is exhibited in the Chorum Museum.

During the research, it was found out that the glass samples found in Barda are similar to the ancient glass products displayed in Aleppo, Syria, in the Museum of Ancient Art, and in the Museum of History of the Ministry of Culture in Ankara, Turkey.

In general, the research revealed that not only glass samples are imported and exported from Azerbaijan, but also many items for glass production were transported. This was mainly done through the Barda-Tbilisi road. In Azerbaijan, agate deposits in the village of Todan around Ganja and cobalt deposits in Dashkesan were used in the manufacture and painting of various glassware. It is even claimed that these raw materials (cobalt oxide) were brought to Egypt and Rome from Azerbaijan from ancient times (on the basis of convenient geographical trade routes) (8, p.278).

In 2014, during archeological excavations in the area of Shatirli village of Barda region, a perfume bottle and

beads were found in a pit grave. Inside the glass beads, the element of eye beads stands out. These types of eye beads were mainly used in divinity. These shaped beads and pendants are more common within the Eastern Mediterranean (Phoenician monuments) (7, p.235).

Along with foreign glass samples found in Barda, local glass samples are also found. During the study of the found glassware (typological chemical analysis, style, shape, etc.) it is known that in ancient and medieval Barda, local craftsmen made elegant, delicate, transparent glassware for both local and foreign needs. By studying these glasses, we follow the development of glass production in Barda, the high table culture of the population, as well as international trade relations based on glass products.

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**CAUSES OF FEAR IN JUNIOR
SCHOOL AGE CHILDREN AND
THE EFFECT OF FAMILY RELATIONSHIP**

Açar sözlər: uşaq şəxsiyyəti, qorxular, ailədaxili münasibətlər, kiçik məktəbli yaşı, tərbiyyə

Key words: child's personality, fears, family relationships, junior school age, education

Today, the role of the family in the upbringing of young schoolchildren is relevant. Problems, especially the upbringing of children at this age, are of particular importance and attract attention. According to experts from many parts of the world, primary school age is the period of the fastest physical and mental development, the initial formation of the physical and mental qualities necessary for a person's later life, the period of qualities and characteristics that make him a person. Difficulties in the learning process, the causes of failures in education make us think that the decisive role in a child's upbringing is not only played by the school (teachers, psychologists, social educators). Of course, this process belongs directly to the family. Therefore, the family plays an essential role in upbringing, laying the foundation for the child's socialization. A significant factor in a child's emotional balance and mental health is the

stability of the family environment. The “quality” of family relationships and academic ability are paramount in the process of upbringing. That is why the child of a family that cannot get an education faces severe problems in the process of socialization. The leading role in shaping the behavior of young students belongs to adults. In close relations with mother, father, brother, sister, grandfather, grandmother, and other relatives, the child's personality structure is formed from the first days of life. The child enters the world of his relatives and learns their norms of behavior [1].

Therefore, parents play a prominent and responsible role in a child's life, singing the first examples of behavior. The child imitates and tries to be like a mother and father. When parents realize that the formation of a child's personality depends mainly on their behavior, they behave to help the child develop these qualities and the human values they want to instill in him. Such an educational process can be considered quite conscious because constant control over children's behavior, their attitude to other people, attention to the organization of family life contributes to the comprehensive and harmonious development of children and allows them to be brought up in the most favorable conditions.

In the upbringing process, the relationship between the representatives of different generations and within the same generation plays an essential role in the family. The family affects its members as a small social group. At the same time, each member of this small group influences the family's life with his personal qualities and behavior. Individual members of this small group can also contribute to forming the moral values of their members, influencing the goals and attitudes of the whole family [2].

The choice of parenting methods is entirely up to the parents. The more the methods are chosen correctly, the better the child will be brought up, and the more correct the results will be. It gives us reason to say that the child's first caregivers are the parents, and they significantly influence the children. Even J.J. Russo also argued that each successive teacher had less of an impact on the child than the previous teacher. The primary educational institution is the family. The child protects what he gained in the family in childhood for the rest of his life. The importance of the family as an educational institution is because the child is there for a significant part of his life, and none of the educational institutions can be compared to the family in terms of the duration of its impact on the individual. It is the family that lays the foundations of a child's personality, and by the time they go to school, more than half of them are beginning to form a personality [3].

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