

Formation of humanistic relations of primary school students.

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Abstract

The world community of the 21st century strives to build its relations on the basis of the fundamental principles of humanism and democracy. The purpose of the article is to theoretically substantiate the problem of the formation of humanistic relations of primary school students, to contribute to the solution of this problem. The leading methods for the study of this problem are analysis, pedagogical observation, and the study of documentation, which make it possible to identify the level of formation of humanistic relations of younger schoolchildren. The study conducted a questionnaire, a test, and a conversation among students and teachers which took the form of an unstructured interview. As a result of the experimental work, the level of formation of humanistic relations of younger schoolchildren, comparative data on the development of humanistic relations of younger schoolchildren were revealed. The materials of the article can be useful for teachers in the education of humanistic relations of younger schoolchildren.

Keywords: attitude, humanism, humanistic attitude, education, morality, freedom, empathy, value.

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1. Introduction

Improving the process of education, and especially its moral component, is an important task of pedagogy at the present stage. From the first days of school, children are surrounded by their peers, and therefore it is important to organize their lives in such a way that mutual contacts lead to the satisfaction of their aspirations, so that goodwill towards each other grows. In the future, the experience of children's interaction with peers is significantly expanded (Kairov, 2018). Game, productive activity is being improved, increasingly taking on a collective character. In everyday life, younger schoolchildren often come into contact with each other for various reasons.

So, how the relationship between the individual and the team will develop depends not only on the qualities of the individual himself, but also on the team. Experience confirms that relations develop most favorably where the collective has already reached a high level of development, where it represents a force based on traditions, public opinion, and the authority of self-government. That is why today experts are increasingly talking about the need for the formation of humanistic relationships of younger schoolchildren, contributing to the manifestation of goodwill, responsiveness, empathy, restraint, responsibility to the group in relationships, which begins to form even at preschool age.

The main problem of the research is that today, despite the fact that the problem of the formation of humanistic relations of younger schoolchildren continues to be relevant, research in this area is few and does not yet cover all aspects of this problem. Let us consider from different sources the essence of the concepts of "humanism" and "humanity". Humanism is a historically changing system of views that recognizes the value of a person as a person, his right to freedom, happiness, development and manifestation of his abilities, considering the human good as a criterion for evaluating social institutions, and the principles of equality, justice, humanity, the desired norm of relations between people (Pidkasisty & Potnov, 2001).

Humanism is a philosophical and ethical-sociological principle of treating a person as the highest value, it has a specific historical content, depends on the nature of social relations, the level of social development, is part of the ideology and worldview of the individual and society (Pedagogy, 2001).

Humanism is thinking and caring about how a person would be humane, and not inhuman, "inhumane", that is, fallen away from his essence (Abramova, 2001). Humane human, humane, human; characteristic of a person, truly enlightened; humane, merciful, merciful (The kid goes to school, 1991). Humanity (Latin *humanus* - human) or humanity — love, attention to a person, respect for a human person; kind attitude to all living things (Humanity, 2000). A system of personal attitudes towards a person, a group, a living being, conditioned by moral norms and values, represented in consciousness by experiences of compassion and joy and implemented in communication and activity in acts of assistance, assistance (Humanity, 2014).

Humanity is a system of personal attitudes to social objects (a person, a group, a living being) conditioned by moral norms and values, which is represented in consciousness by experiences of

compassion and joy, is realized in communication and activity in the aspects of assistance, complicity, assistance (Artyukhova, 2016).

In modern psychological theories, humanity remains the main characteristic of humanism, but the aspiration to the future, to the free realization of one's creative potentials, faith in oneself and the possibility of achieving the "ideal SELF", the right to self-actualization, which leads to a fully functioning personality, comes first (Bozhovich & Konnikova, 2018). Humanistic relations are relations based on humane feelings (Kairov, 2018). The humanistic orientation of pedagogy means a real recognition of the value, uniqueness, integrity of the individual, his right to free development and manifestation of his characteristics (Lapina, 2003).

The humanistic orientation implies that a person's experience of the world in himself and himself in the world is an objective reality that takes a variety of forms, since the uniqueness of a person's personality in all its manifestations is recognized (Shiyarov, 2003). The main task of humane pedagogy is to assist a person in determining and correcting attitudes towards himself, the world around him, and other people (Bure, Vorob'eva & Davidovich, 2006). Humanistic ideas related to the understanding of man as a part of nature and the self-worth of his personality formed the basis of the leading ideological orientation of progressive social movements (Zubov, 2002).

The main idea the idea of a humanistic approach to the child has passed through the hearts of all the classics of pedagogy. This is the story. It proves the eternity of the truths of humane attitude to the child and the importance of the pupil's amateur activity: it is not necessary to lead him, but to create conditions for him to walk alongside, outstripping, frolicking, catching up with us and taking our hand if he gets tired or feels the need for our support, in a word, he would behave as befits a child traveling with adults (Klimanova, 2009).

Thus, the task of a modern school to liberate and develop the humanistic capabilities of students. This is its fundamental difference from the basic ideas and principles of traditional education. In primary school age, communication with peers becomes increasingly important for the development of a child. In the communication of a child with peers, not only cognitive subject activity is carried out more readily, but also the most important skills of interpersonal communication and moral behavior are formed. The desire for peers, the thirst for communication with them make a group of peers extremely valuable and attractive for a student. They value their participation in the group very much, therefore, sanctions from the group applied to those who violated its laws become so effective. The measures of influence are very strong, sometimes even cruel - ridicule, bullying, beatings, expulsion from the "collective".

Primary school age is not just a period of childhood and one of the many stages of human development. This is an extremely significant period of human life, its next start and at the same time the peak. This age is the most sensitive period for the education of humanity, it is associated with the loss of children's "spontaneity". The child becomes able to arbitrarily control his own behavior, subordinate it to conscious control, overcome impulsivity. In this age period there is an intensive assimilation of ethical rules, norms and principles by the child, the formation of moral habits of behavior and moral feelings of the individual. Moral feelings are one of the essential internal mechanisms underlying moral choice and self-regulation of behavior, determine the level of maturity of a person, his moral culture (Leonova, 2010).

According to Shalva Amonashvili, there are several provisions that can serve as a system of principles of a humane pedagogical process aimed at the development and upbringing of personality in a child. These principles will in no way allow a teacher who has made them his pedagogical credo to become authoritarian and imperative for his students; they direct him to constantly take care of creating a humane, humanized environment around them and help them in appropriating universal culture. These are the principles proposed by Shalva Amonashvili: to arrange the surrounding world and the pedagogical process so that in them:

1. The child learned and assimilated the truly human. (Otherwise, truthful, fair, scientific, moral, kind, useful).

2. He knew himself as a human being, i.e., as created for people, for himself, for Nature, for good human deeds, for caring, for creation, creativity and work, for enriching, decorating, humanizing life...

3. Showed his true individuality (uniqueness and uniqueness).

4. He found a public space for the development of his true Nature. "Public space" that is, humanized conditions and human, encouraging assistance for the timely and comprehensive development of inclinations; "true Nature" the infinity of possibilities, inclinations, abilities, talents, in general, the whole gift from Nature.

5. So that his interests coincide with universal human interests. The bearers of universal interests for the child are the adults around him, especially teachers.

6. To prevent sources that can provoke a child to antisocial manifestations. Such sources can be: rudeness in the relationships of people among whom the child lives; rudeness towards the child, infringement of his personality and dignity, opposition to his vital interests, natural tendencies; authoritarianism and coercion, injustice towards him, material insufficiency.

These six principles, of course, do not exhaust the whole gamut of the pedagogical process, but they to some extent correspond to the idea of a personal and humane approach to the child in the pedagogical process. Is it possible to implement all the principles in the pedagogical process at once? This is how it should be. The principles determine the direction and spirit of the pedagogical process, the way of activity. As the teacher masters pedagogical skills and art, he can forget about the existence of these principles, creating from them the general spirit of his communication with children, his professional life (Martyanova, 2012).

Thus, the interdisciplinary nature of the pedagogical process of the formation of humanity requires the integration of pedagogical forces of all social institutions of society: schools, families, the public, children's organizations and extracurricular institutions, which each individually has rich opportunities to work in a given direction. The leading role in this interaction belongs to the primary school, which creates the necessary conditions for the formation of humanity: sufficient physical readiness to demonstrate a humane attitude to nature, other people, a pronounced readiness for a positive perception and understanding of the socio-political, socio-economic life of the surrounding society. It is the primary school that has an excellent opportunity to organize diverse socially useful activities of younger schoolchildren through a variety of forms and methods that have the greatest impact on the development of cognitive, emotional and behavioral criteria.

There are no special methods, organizational forms of education of humanistic relations. The humanist educator uses all the means of classical pedagogy already known to us. But they have been transformed, transformed in accordance with the new goals and objectives of education. The main thing that changes in the methods and forms of the educational process is the orientation. Take at least such general methods of education as persuasion or habituation. How differently teachers of different orientations use them. The authoritarians, who tend to cruel management, direct the conviction straightforwardly, caring only about the clarity and categoricity of its presentation. In humanistic pedagogy, the same belief will be expressed more mildly depending on the characteristics of the pupils and the situation. The same must be said about organizational forms of education. Educational work is one of the common forms. But whether it will turn into a formal event of a supporter of strict management or become an exciting activity for the children themselves with the participation of a teacher depends on the orientation, organization.

The essence of human-personal pedagogy is determined not only by the goals and objectives achieved as a result of a long educational process, but also by the means by which they should be achieved. The essence of the means to achieve goals is revealed in communication, which brings daily joy to children, confirms their personality in them, gives them free choice, ignites for cooperation.

According to Shalva Amonshvili, truly humane pedagogy is one that is able to involve children in the process of creating themselves. A teacher should have a sensitive heart. Only it will tell him how to talk to the child at the moment of truth. Being humane to children means for a teacher to find in every child a "spark of Gold" (Derman-Sparks & Edwards, 2019).

Humanism, being a distinctive feature of culture, its spiritual basis, means recognition of the dignity and freedom of the individual, its socio-cultural achievements. This concept is widely used in the education system, but the content of this concept, which has been modified over the centuries, is not specified.

In the modern conditions of the development of our society, humanism with a spiritual and moral component most fully meets the tasks of modern society. Thus, the humanistic principle of teaching presupposes: creation of favorable conditions for the life and education of all children, respect for their dignity, recognition of the importance and value of each student, regardless of the level of his knowledge and material security; organization of education and upbringing based on models of humanistic relations related to the assimilation of moral norms and responsibilities towards others and the world as a whole (mutual understanding, peacefulness, respect, responsibility and kindness); suggests to develop a system of interpersonal communication based on the assimilation of norms and rules of humanity; to form a culture of verbal communication; the realization of freedom of expression and ensuring independent choice.

Independent choice, which has no criteria for the right choice, will turn into "self-willed will" if neither the family nor the school introduce children to the "golden rule of morality" (Ghardashkhani, 2018).

Interpersonal relationships are formed in social groups, reflecting the interrelationships of the participants of these groups in the concrete historical situation of the development of society. No matter how different the small groups that make up large groups are from each other, they always carry in their joint activities and in interpersonal relationships the stereotypes of behavior, norms, communication features, "language" inherent in large groups. Small age groups represent a social

microenvironment mediating the relationship of the child's personality with society as a whole. And no matter how great the role of a small group in the process of forming a child's personality, this group itself does not create historically specific social norms, values, attitudes, needs.

Special attention to the socio-psychological processes taking place in the children's group does not mean forgetting the fact that the world of human relationships is one, adults and children are in close interaction in it, influencing each other. So, we have defined the essence of the main concepts and now we will consider how to form the humanistic relations of younger schoolchildren.

1. Materials and methods

1.1. Data collection

The experiment was conducted on the basis of a school, junior schoolchildren and primary school teachers took part in it. The purpose of the experiment: in this part of our research, we were faced with the task of studying the possibilities of forming humanistic relationships of younger schoolchildren.

Tasks of the experiment:

1. Diagnostics of interpersonal relationships of children
2. Development and testing of a program for the formation of humanistic relations of younger schoolchildren.
3. Analysis of its effectiveness.

2.2. Data collection process

sociometry; questionnaire; study of documentation; conversation; pedagogical observation; test; comparative analysis, experiment, practical work, evaluation of its results, generalization and mathematical processing of results.

Sociometry of J. Moreno was used to study interpersonal relationships of children. The advantage of sociometry is that it allows you to identify the so-called emotional expansiveness of each member of the group, to make a cross-section of the diversity of interpersonal relationships in the group structure. However, when the group size increases to 12-16 people, there are so many of these connections that it becomes very difficult to analyze them without the use of computer technology.

The survey was conducted among students. The purpose of the questionnaire is to find out the style of attitude of students, to identify such students who do not communicate with anyone.

The study of the documentation was carried out in order to identify whether there are students in the class who do not know how to communicate with their peers.

A conversation was held with primary school teachers. Pedagogical observation was carried out in the classroom in order to see the attitude of students in the educational process.

During the training, we tried to give different problem situations and determine by the actions of students how much they are able to build humanistic attitudes.

Next, we developed and conducted a test of proficiency in the norms of politeness for elementary school students. The test "Do you know the norms of politeness?"

2. Results

Thus, the results of everything that was organized to determine the levels of formation of humanistic relations of younger schoolchildren showed the following:

-primary school teachers believe that humane education takes place; however, it is not systematic and purposeful;

-teaching humanism, according to primary school teachers, is not important in the learning process;

-at the same time, all teachers believe that younger students who study at this school need targeted training in humanism;

- students do not understand the essence of the concept of "humanistic attitude";

- students do not always know how to enter into a humanistic attitude;

-there are students in the class who do not communicate with anyone and who do not want to communicate with any of the students;

- students do not have the skills to get out of some undesirable situations.

Comparison of the experimental data at the ascertaining stage showed that most of the students had a low level of formation of humanistic relations. To change these data, a special system of lessons and events was developed, where the humane content of the educational material was revealed, mutual assistance of students was combined with mutual verification, game construction of lessons was used; educational forms of games, trainings, holidays, ethical conversations were used. All this, taken together, created a powerful motivating force for the formation of humane interpersonal relationships of younger schoolchildren.

The work was carried out in blocks:

1. Analytical and diagnostic activities. It can include a variety of techniques (the technique of an unfinished sentence, sociometry, drawing on the theme "My class", etc.)

2. The formation of moral experience. Provides analysis of specific life situations, as well as conversations.

3. Familiarity with universal human qualities. This block includes excursions, the disclosure of humane concepts in reading lessons on the works of great writers.

4. Disclosure of the humane content embedded in the educational process (meeting with veterans, etc.).

5. Organization of practical application of humanity in educational work. Creating a baby book "How to help your friend?", creating an album for a first-grader "Rules of conduct at school", etc.

6. Working with parents. This block includes the inclusion of parents in the organization and conduct of events, parent meetings, round tables and consultations.

We explain why we decided to organize such types of work. According to many authors, humanistic relations within the collective depend on the level of moral education of the child, by which we mean the degree of education of the moral qualities of younger schoolchildren.

The formation of humanity in younger schoolchildren is carried out in various types of activities, in various variants of interpersonal relationships. The child should be included in empathy, complicity. Signs of indifference, callousness cannot be overlooked and analyzed by the teacher. An example of a teacher's humane attitude to students has a special educational power, it can replace lengthy discussions, conversations and stories about the humanity of other people. This, however, does not deny the possibility and necessity of moral and ethical education. The study of biographies of scientists, their creative activities, life principles, moral actions arouses great interest among students, stimulates their behavior and activity. The analysis during the lessons of the problems of good and evil, genuine and abstract humanism, social justice and injustice introduces students to the complex world of human relationships, teaches them to understand and appreciate the ideas of humanism, their universal character (Ghardashkhani, 2018).

An important condition for the formation of humanity is the organization of collective educational socially useful activities, especially of its types, where students are placed in a situation of direct concern for others, assistance and support, protection of the younger, the weak. Such situations may arise directly in the process of joint activities, or may be specifically provided by the teacher. The priority of humane education based on the unification of the activities of schools, families, cultural and public organizations, mosques, communities is quite an essential condition for the formation of humanity among younger schoolchildren, their values and ideals.

We tried to generalize the results obtained using the Bloom taxonomy system and divided them into such indicators as knowledge and understanding (students have information about humanistic relationships); use and analysis (students have the ability to build humanistic relationships), synthesis and evaluation (students come out of different situations, solve them, have skills for humanistic relationships).

If we summarize the entire experimental stage together with the results, we will get the following data. Thus, the formation of humanistic relations of younger schoolchildren most effectively occurs when an integral system of special educational activities and lessons is included in the educational process, revealing the humane content embedded in the educational material, using the synthesis of mutual assistance and mutual verification, implementing moral enlightenment in unity with the experience of practical application of humanity. The continuity of educational and educational work is the main pedagogical conditions that ensure the formation of humanistic relations of younger schoolchildren.

The results of the experiment confirmed the assumption that the introduction of the above types of work contributes to achieving the highest result and increasing the level of formation of humanistic relations of younger schoolchildren.

3. Conclusions

Humanistic relationships are relationships based on humane feelings. The humanistic orientation of pedagogy means a real recognition of the value, uniqueness, integrity of the individual, his right to free development and manifestation of his characteristics. The main problem of the study was that there are no special methods, organizational forms of education of humanistic relations, but there is a need for students to form communicative competence and basic national values as qualities inherent in the national ideal.

The nature of humane relations in any communities is quite complex. They manifest both the purely individual qualities of a personality - its emotional and volitional properties, intellectual capabilities, and the norms and values of society acquired by the individual. In the system of humane interpersonal relations, a person realizes himself by giving to society what is perceived in him.

Having done experimental work on the formation of humanistic relations of younger schoolchildren, which included a formative experiment through the organization and conduct of games for cohesion and trust in class hours, analysis of case situations with a moral orientation, collective creative affairs and other methods described above, we came to the following conclusions that this form of work is effective – children were happy to engage in interaction, learned to solve tasks in cooperation and developed reflexive skills by evaluating the actions of the heroes of situations.

Currently, the humanistic school is turning to the personality of the child. He becomes the subject of his development. Such a school respects the personal dignity of each student, his individual life goals, requests and interests, creates favorable conditions for his self-determination, self-realization and self-movement in development. The content of the program for the education of humane feelings and relationships involves introducing children to truly human values, culture, science, and art. The true essence of educational work is not at all in conversations with children, not in direct influence on children, but in the organization of their lives. And no matter what the teacher, educator, no matter how well he knew his job, but if he failed to organize the activities and communication of children based on humane feelings, he will not achieve much success. Thus, we have considered the possibility of forming humanistic relations of younger schoolchildren.

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