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A. S. MAKARENKO ABOUT THE ROLE OF TRADITIONS IN CHILDREN'S COLLECTIVISM

In the article, the concept of education of the outstanding Ukrainian educator A. S. Makarenko and the role and application of traditions in the children's collectivism, which is an important branch of it, were considered. The problem of tradition as the main factor of correct upbringing and a strong children's collectivism was analyzed on a large scale – all spheres of life and activity of the collectivism – daily regime, children's work and play activities, behavior and relations, mass events, discipline, organization, and development of the collectivism in close unity. As the main content of the article, A.S. Makarenko's work system reflects the creation, renewal, forms and means, methods of application, strengthening and preservation of traditions. The article presents the system of optimal traditions and its successful results, which was successfully applied by a prominent educator based on dialectical logic, according to specific conditions. As a result of the conducted analyses, the relevance of the valuable pedagogical heritage of the talented Master of Education A. S. Makarenko in terms of solving multifaceted issues related to the formation of the children's collectivism and the organization of traditions in the modern era was noted. The world-renowned pedagogue dedicated his whole life to forming a new person, creating "tomorrow's pedagogy". He developed and implemented the original system of theoretical and practical issues of new human education. Valuable work experience and ideas of the outstanding educator have gained deep sympathy all over the world and retain their relevance and importance in our modern era. At one time, some educators, who did not understand the innovations of the great educator and ignored them, had the wrong idea that Makarenko's pedagogical system, including the organization of the children's collectivism, the tradition of militarization, could only be applied to delinquent children, as if it was not suitable for normal children. This misconception comes from not knowing A.S. Makarenko's pedagogical heritage well. Although at first there were "difficult children" in the colony, where unsupervised and "law-breaking" children were involved, in a very short time, everything became normal, the education system of the great educator justified itself, more than three thousand "law-breaking" children grew up to be good citizens. This was a great service of an outstanding educator to the society, the people, and the state.

The valuable theoretical and practical heritage of the master of education has always been deeply studied by advanced educators and education workers, and is still being studied and used today. The follower of A. S. Makarenko's precious pedagogical heritage, the well-known Ukrainian pedagogue V. A. Sukhomlinsky, highly appreciating the services of the world-famous teacher in his pedagogical successes and development, said that "Today, everything that is alive and creative in our school is the fruit of A. S. Makarenko".

Key words: *A. S. Makarenko, pedagogy, pedagogical heritage, collectivism, upbringing, tradition.*

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A. S. MAKARENKO PRO ROL' TRADICIJ U DITJACOMU KOLEKTIVIZMI

У статті розглянуто концепцію виховання видатного українського просвітителя А. С. Макаренка, розглянуто роль і застосування традицій у дитячому колективізмі, який є важливою галуззю навчання. Проблема тра-

диції як основного чинника правильного виховання та міцного дитячого колективізму розглядалася широко. Це всі сфери життя та діяльності колективу – режим дня, трудова та ігрова діяльність дітей, поведінка та стосунки, масові заходи, дисципліна, організація і розвиток колективізму в тісній єдності. У статті проаналізовано творчість А. С. Макаренка, відображено створення, відновлення, форми і засоби, методи застосування, змінення і збереження традицій. Представлено систему оптимальних традицій та її успішні результати, які вдало застосовував видатний педагог на основі діалектичної логіки й відповідно до конкретних умов. У результаті проведеного аналізу підтверджено актуальність цінної педагогічної спадщини талановитого майстра педагогіки А. С. Макаренка в плані вирішення багатоаспектних питань, пов'язаних із формуванням дитячого колективізму та організацією традицій у сучасну епоху. Усе своє життя всесвітньо відомий педагог присвятив формуванню нової людини, створенню «педагогіки завтрашнього дня». Він розробив і реалізував оригінальну систему теоретичних і практичних питань нової освіти людини. Цінний досвід роботи та ідеї видатного педагога здобули глибоку симпатію в усьому світі й зберігають свою актуальність і значення дотепер. Свого часу деякі педагоги, які не розуміли нововведень великого педагога й ігнорували їх, неправильно стверджували, що педагогічна система Макаренка, зокрема організація дитячого колективізму, може бути застосована лише до дітей-правопорушників, а для нормальних дітей нібито не підходить. Це помилкове уявлення походить від незнання педагогічної спадщини А. С. Макаренка. Хоча спочатку в колонії були «важкі діти», куди залучали бездоглядних і «порушників», але за дуже короткий час все нормалізувалося, система виховання великого педагога себе виправдала, більше трьох тисяч дітей-правопорушників стали хорошими громадянами. Це була велика заслуга видатного просвітителя перед суспільством, народом і державою.

Цінна теоретична і практична спадщина майстра освіти завжди глибоко вивчалася передовими педагогами та працівниками освіти, вивчається та використовується й сьогодні. Послідовник А. С. Макаренка, відомий український педагог В. А. Сухомлинський, високо оцінюючи заслуги всесвітньо відомого освітянина в його педагогічних успіхах і розвитку, зазначив: «Сьогодні все живе і творче в нашій школі – це плід праці А. С. Макаренка».

Ключові слова: А. С. Макаренко, педагогіка, педагогічна спадщина, колективізм, виховання, традиції.

Introduction. The great Ukrainian pedagogue A.S. Makarenko was a profound theoretician and an innovative practical pedagogue who took an honorable place in the history of world pedagogy. It is no coincidence that UNESCO, which celebrated the 100th anniversary of his birth worldwide, praised A. S. Makarenko among the most outstanding scientists who defined the pedagogical thinking style of the 20th century – J. Dewey, G. Kershensteiner, M. Montessori. His works were included in the world pedagogical fund and enriched the science of pedagogy.

In the pedagogical heritage of A. S. Makarenko, the organization of the children's collectivism, the creation of traditions, takes a central place. The great pedagogue considers the collectivism as "the main form of educational work" and pointed out that it has "unparalleled power": "If there is a real children's collectivism organization, then real miracles can be created". Indeed, he was able to create such miracles during his intense and effective pedagogical activity: with the help of a healthy children's collectivism, he educated more than 3 thousand homeless, law-breaking children and raised them into good citizens.

A. S. Makarenko highly valued the role of flexible work style and traditions in the work of collectivism education, he considered traditions as an important indicator of a well-organized collectivism. He said: "...nothing strengthens the collectivism like tradition. Creating and protecting these traditions is the most important task of education. A school without traditions cannot be a good school" (Makarenko, 1983: 163).

The rich legacy of the outstanding educator on the role and application of traditions in the children's

collectivism is a great contribution to the theory and practice of pedagogy. As always, it is greatly needed in training practice today. However, it is not enough to use this precious heritage in school; it is not fully applicable in the case of a system. In order to take advantage of the rich pedagogical heritage of A. S. Makarenko, it is necessary to study it in depth. The need to develop the topic is related to this.

The extent of the problem. The world-renowned theoretician and innovative practitioner – pedagogue A. S. Makarenko left a very valuable pedagogical and artistic legacy. Both research scientists and practical workers have always shown great interest in its rich heritage and tried to benefit from it. Valuable ideas of the outstanding educator are widely studied and studied.

The issue of children's collectivism and its upbringing, which is the central link of A. S. Makarenko's theoretical pedagogical heritage, has always been in the center of attention of researchers. Many foreign and domestic researchers have dealt with various theoretical and experimental areas of this problem: V. A. Sukhomlinski, T. V. Khillig, N. D. Yarmachenko, M. Muradkhanov (Muradkhanov, 1968), N. Kazimov (Kazimov, 1988), Y. Talibov (Talibov, 1988) and others.

Some of the studies are related to a specific field of A. S. Makarenko's theoretical and practical activity: B. F. Morgun (Morgun, 2002), G. N. Filanov (Filanov, 1994), A. Agayev (Agayev, 1988), H. Ahmadov (Ahmadov, 1988), S. Zeynalov (Zeynalov, 1988) and others.

The problem of traditions in A. S. Makarenko's children's collectivism has not yet been fully studied,

nor has it been studied in a special systematic way. As a result, an exhaustive concept of the theoretical and practical heritage of the outstanding master of education in the field of creation and development of traditions in the collectivism has not been developed.

Some studies on collectivism theory do not touch on this issue at all, while others (Bruce Baker, 1968; Muradkhanov, 1968; Talibov, 1988) highlight separate areas of the problem.

The analysis of research on the topic shows that the problem of traditions in A.S. Makarenko's children's collectivism has not yet been studied in a sufficiently complete and systematic way. However, the study and analysis of the valuable legacy of a prominent educator in this field is of great interest from the point of view of educational theory and practice.

As it can be seen, the great theoretical and practical importance and necessity of the considered problem, as well as its incomplete study, determine the development of the presented topic.

Aim and tasks. The purpose of the article is to study and analyze the theoretical heritage and practical activity of A. S. Makarenko on the creation and development of traditions in the children's collectivism, and to define the system of traditions.

Methods. During the research, the methodology of comparative analysis between the sources related to the topic, the analytical research method in general was used. Generalization, historical-comparative and systematic approach, analysis, synthesis, induction and deduction methods were used depending on the tasks set in the research.

Main part. What is tradition, what is its educational significance?

A clear answer to these questions can be found in A. S. Makarenko's rich pedagogical heritage and valuable practical activity. The great pedagogue characterized the traditions as "unwritten laws" as unshakable, solid rules accepted by all and respected by all members of the collectivism. These rules and laws are repeated over the years and become firm customs. Such traditions serve to continue and keep alive the positive experience created earlier – the experience of older generations. A.S. Makarenko said: "Nothing can unite the collectivism as firmly as tradition" (Makarenko, 1983: 235). In this sense, he called traditions "social glue".

A. S. Makarenko saw the importance of traditions and their easing of educational work, facilitating the teacher's work. Prominent researcher of Makarenko, Professor M. Muradkhanov, explained it in such a way that a child who is newly admitted to the institution is influenced by the traditions that the children before him respect and fulfill without talking, and he has

to accept them without objection. Also, before the teacher, the children stand guard over the rules and invite their friends who break the rules to discipline themselves. Thus, strong traditions become an educational factor in the children's collectivism and create an opportunity to show a "parallel influence" on the individual (Muradkhanov, 1965: 234). In addition, certain rules, which have become customary due to the influence of traditions, are accepted by everyone without question, which makes their organization much easier.

One of the importance of traditions is that they give emotional height, cheerfulness and beauty to the collectivism. This is closely related to the ceremonial organization of traditions, accompanying certain ceremonies and attractive external form.

Due to all this, A. S. Makarenko gave a wide place to traditions in his educational activity. Whether in the colony or the commune, many different traditions were used. They can be conditionally divided into five groups:

1. Regime traditions.
2. Communication traditions.
3. Traditions related to children's behavior and attitudes.
4. Traditions related to mass events.
5. Traditions related to incentives and punishment.

Let's dwell on the content and implementation issues of individual traditions.

When we say regime traditions, we understand the rules that have become a firm custom as a result of daily repetition. There were many such traditions. For example, checking the cleaning work every morning, giving a report by the duty commander about the situation in the collectivism every evening, carrying out the tasks of the health commission member and the duty commander without negotiation, expecting accuracy in every job as a moral norm, calling a general meeting every day and there are the events that happen in the collectivism everyday discussion etc.

All these traditions arose as a collectivism need and gradually took the form of law.

Let's review the tradition of inspecting cleaning works every day. The duty member of the sanitary commission, wearing a red cross badge on his arm, strictly supervised the cleaning work in the dormitory, at the workplace, during lunch every day. He had great rights, in Makarenko's words, "right to rule": he could suggest to each of his team members, for example, to get up from the table and wash his hands during the meal. The child had to obey.

The commander on duty was responsible for all the work of the team during the day. He had the right to order and command all the children. No one could

challenge his command; him “on the head, comrade commander!” he said without saying a word. Without such an answer, the order was considered unfulfilled. The commander on duty had to give a report on the day’s work in the evening.

A general meeting was held every evening in the colony and commune. Everyday events are discussed here: the child who had misbehaved had to appear and answer questions. One minute was given for each speech. Then the general meeting made a decision about the child.

In the colony and commune, there was a tradition of punctuality to time, work, words, and opinions. You should not be late for a meeting, event, work, or class. When one of the Communards was 5 minutes late to the meeting, the chairman would say: you are 5 minutes late, so you should get five orders (this meant working five hours extra). Such accuracy was expected in other fields as well. A. S. Makarenko appreciated the tradition of accuracy and wrote: “Accuracy is a great thing. When I see that the Communard is accurate, I think that a good person will come out of him. Collectivism respect shows itself in punctuality, and without it, a person cannot be moral” (Makarenko, 1983: 104).

Militarization traditions were also widespread in the colony and commune. A. S. Makarenko attached special importance to such traditions, because they brought external beauty and cheerfulness to the collectivism and had a disciplining effect on the children. These traditions were firmly embedded in the life of the colony and commune. Apart from this, traditions of guarding and respecting the flag were also practiced.

Respect for the flag was considered the most important quality that characterizes the colonist and the commune. Strict rules were laid down for keeping, moving and removing the flag, and protecting it during processions. According to tradition, the Communards stood guard by the flag day and night, even when the children were marching, the flag was not without a guard. The honor of the flag was a powerful educational tool: in the events accompanied by the flag, children behaved politely and discreetly as a sign of respect for it. Makarenko wrote in this regard: “Respect for the flag is not only a symbol of love for the country, but also of hard work in the collectivism – the flag is a rich educational tool” (Makarenko, 1983: 237).

One of the military traditions was the children’s shooting with rifles (without bullets). Once a month, the teams took turns guarding; the members of the guard team were changed every two hours. A. S. Makarenko noted that guard work plays an important role in the education of children’s fearlessness, will, discipline,

and the feeling of protecting the collectivism honor: “I analyzed this incident and came to the following conclusion: this tradition is necessary, first of all, because at night when 600 people sleep 13-Even if a 14-year-old boy is standing near the open door with a rifle and protecting his commune, it will force him to believe in himself” (Makarenko, 1983: 45).

In general, A. S. Makarenko attached great importance to the signs of accuracy and beauty, especially to game elements, in the traditions of martial arts: “Thus, for sixteen years, not only in these cases, but also in many other cases, it is a well-known martial art that I was very “angry” with time. game commander to say hi etc. “I played” the game (Makarenko, 1983: 223). The teacher’s game with the child gave collectivism joy.

A. S. Makarenko considered militarization as one of the types of games in the children’s education center (Muradkhanov, 1965: 237). For example, a commander instead of a brigadier for a squad leader, a report to give an account, a salute instead of a salute, a trumpet instead of a bell, and other military uniforms, Makarenko valued the elements of the game on the one hand, and the signs of accuracy, honesty, and beauty on the other hand. He showed that militarization also allows saving time, accustoming children to discipline, introducing elements of play and quickness into their lives, saving time and actions.

Makarenko attached great importance to military uniforms in terms of children’s beautiful and neat clothes. He said that “beautiful clothes are a very good tool for uniting a team... A well-dressed team is 50% at your disposal” (Muradkhanov, 1965: 240).

Among the traditions applied in the colony and commune, the traditions related to children’s behavior and attitudes occupied an important place. These traditions include the friendship of older children with younger ones, making concessions to a friend, attention to girls, cultural behavior, and neatness, not leaning against walls, not holding a jug, etc. such traditions were included.

The friendship of older and younger children played an important role in maintaining the common work style and harmony in the collectivism. In “Pedagogical poem” and in the article “Education in the family and school”, A. S. Makarenko discusses such friendship and its positive results. In the last article, it is shown that every senior student had an absolute “curu” in another class, in another group, in another workshop (“curu” is a special term for homeless children – *I. M.*). They were older and younger brothers; the older brother did not ignore the younger brother. If a small child made a mistake, his “curu” had to answer in front of the general meeting.

Makarenko highly valued this relationship between adults and children: "such friendship creates a very strange relationship in the team, it gives them a beauty and sincerity that is only in the family" (Makarenko, 1948: 91). He showed that it is possible and useful to organize this work at school.

Among the children, there was one more tradition of caring and attention to the girls: giving way to the girls, making room for them, holding their coats, removing their head coverings, freeing them from hard work, etc. In the colony, intimate relations between boys and girls – the tradition of "not creating love novels with girls" was strictly expected.

In the colony and the commune, cultural behavior, tidiness, and cleanliness traditions also prevailed. Even though they pointed out each other's faults and faults in the general meeting, the children always treated each other with respect and politeness, and defended each other in front of others. There was such a firm rule in the collectivism: both teachers and children should behave discreetly, always dress cleanly, keep shoes, clothes, hands, and nails clean and tidy.

Other traditions related to cleanliness and polite behavior were strictly observed by everyone: not to lean against the wall and table, not to lie on the sofa, not to spit on the floor, not to throw away the cigarette butt, not to pour its ashes on the floor, not to walk around the room with a hat and coat, etc.

A large group of traditions firmly embedded in the life of the colony and the commune is organized by the traditions related to mass events. Among these traditions, the following can be mentioned: celebrating historical holidays, holding harvest festivals every year, all children going on trips to other cities together in the summer, not complaining about difficulties (no nagging), ceremonially giving the name of colonist to those admitted to the commune after a certain trial period, establishing close contact with graduates etc.

The collectivism acceptance of a newly arrived child had its own tradition – the tradition of acceptance into the group: the past "biography" of the child was burned in front of everyone, and a general meeting of the group was called in his honor. Here, the team commander introduced him to the team members in turn, and they explained the internal rules of the commune to him. A certain trial period was assigned to the child admitted to the group. During this period, he was preparing himself to become a colonist. When he was ready for this, he was given an honorary title – the name and badge of a colonist (communalist) at the general assembly. Along with this honorary name, the child also gained new rights. Colonists and Communards always guarded the honor of this name

like the apple of their eye (even when they went to study or work, and when they started a family).

Labor traditions were solemnly celebrated in the colony and commune. Every year, the first day of the grain harvest was celebrated as a joyful holiday in the colony. Serious preparations were made for this day: all preparations for the harvest were completed, roads were built, the lake was cleaned for swimming, delicious meals were prepared, and honored guests were invited. The "First Grain Tailor" holiday was celebrated interestingly.

The delivery of the collected product to the customer was organized in such a solemn manner: a flag, a march with an orchestra, labor reports, a rally, exciting speeches, handing over the product to the customer under the joyful and proud shouts of 500 people – all this is pride for the work done. instilled feelings.

Every summer, when all the children of the colony (commune) went on trips to distant places, they followed traditional ceremonies and events such as flag, trumpet, drum, orchestra, rapport, and general meeting. Collectivism works combined with external bright forms made children friendly and gave them a high mood.

In the colony and commune, certain traditions prevailed during the encouragement and punishment of children. A. S. Makarenko considered giving thanks in front of the line to be the highest form of encouragement. At this time, special ceremonies were expected: everyone – children and teachers lined up in festive clothes, a flag was brought to the sound of the orchestra, a child who received thanks appeared in front and the order was read. Thanks were written in the general notebook of the team and the commune and on the red board.

Teams were encouraged according to the results of the competition: every month, work, education, discipline, etc. The best sets were determined and numbered based on the indicators. The first-place team was given a temporary flag. The first 7 sets received weekly theater tickets (I set 7, II – 6, III – 5 etc. tickets). He himself distributed these tickets among the best children in the group.

Punishment also had its own traditions. Various types of punishments for children due to indiscipline: reprimand, reprimand with command in front of the line of children during the daily report, work outside of the shift, not letting them go to work, from the cinema, theater, graduation, etc. punishments such as deprivation, writing the child's name on a black board, imprisonment, and expulsion from the collectivism were applied.

These punishments (apart from imprisonment) were applied to children who had not yet received the name of colonist (communalist). Punishment, as a

rule, was imposed by the collectivism – because of the decision of the general meeting. Sometimes the order about reprimand was read during the feast. Often, as soon as this punishment was applied, the child was corrected in such a way that the reading of the order was withdrawn before the holiday.

The only punishment imposed on the colonist was “imprisonment” (the child sat quietly in Makarenko’s room with his belt unbuckled; he was only allowed to talk to the commander on duty and Makarenko). In cases where it was necessary to “imprison” the child for more than 10 days (theft, drunkenness, card game, several violations of discipline, etc.), the issue of his dismissal from the team was raised at the general meeting.

The children who received the name of Commune were given a lot of rights; a lot was demanded of them: they were not forgiven. Because of this, the Communards treated themselves with high demands. There was also a tradition related to punishment: accounting of punishment was carried out, that is, all the punishments received by each child were written on his personal sheet; and the defective actions of the child who had served his punishment were not talked about later.

The tradition of children to completely forget their past faults and crimes and not to hit them in the face started from the first day they entered the collectivism. A. S. Makarenko was interested in the children’s future, not their past. Since he considered respect for human personality to be one of the main principles of his educational system, Makarenko did not treat any of the visitors to the colony as a person with a criminal past; he was able to awaken the good aspects, true human feelings, and forces in each of them.

We reviewed the traditions applied in the colony and the commune. Together, these traditions form

the cheerful working style of the collectivism. A. S. Makarenko considers it very important to preserve the established traditions and showed that traditions are born late, but if they are not preserved, they can disappear very quickly. To preserve the traditions, Makarenko also determined its conditions: the tradition should be stable, it should not be changed or violated. If the rules are changed often, or if they are violated once or twice, then those rules cannot become a tradition and lose their force. Therefore, everyone should respect the established traditions and stand by them without making any concessions. The children’s collectivism should be educated in the spirit of preserving traditions. In this case, the traditions live for a long time and make the life of the collectivism easier and more beautiful.

The system of traditions developed and successfully implemented by A. S. Makarenko maintains its importance and vitality even today. Learning this valuable heritage, creatively applying it in accordance with modern requirements and keeping it alive in school conditions should become the native and honorable work of pedagogical collectivism.

The result. On the basis of the research conducted on the educational traditions of the children’s collectivism, it was determined that the creative ideas and positive experience of the outstanding master of education A. S. Makarenko on the subject under study are a valuable source for the modern era. Its precious heritage meets modern requirements. In-depth study, creative and systematic application of the rich heritage of the outstanding theoretician and innovative pedagogue in this direction is an important condition for the successful solution of the important tasks and demands of the modern era, educational reform.

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