

# Healthy Conservative Education of Youth Student as Spiritual and Moral Imperative of Postindustrial Society

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## Abstract.

In this article, the authors consider the conceptual and theoretical foundations of health education. There are revealed the determinants that influence on the effectiveness of the process of health-improving education, the principles and targets of health-building upbringing. The authors pay special attention to the characterisation of health education, as one of the socio-cultural contexts of an individual's health-building position. They describe the basic structural components of this personal education: valeologic setting, metacognitive abilities, affective attribution, health-building competence characterising the health-building position of an individual. In the context of their research, the authors describe the socio-cultural context as «chronotope» of the health-building potential of the subject, that is a broader psychological space reflecting the representation of sociocultural phenomena in their correlation with the proper factors of health formation. The content of the article reveals the essence of socio-personal and metahistorical approaches, which serve as the methodological basis for health-building upbringing. On the basis of a theoretical analysis of the literature, for the first time the authors present the refined content of the definition of «health-educating upbringing», show its relationship with the meaning of creation (creation) of pupils health as a qualitatively new characteristic with an emphasis on the development of the spiritual and moral qualities of a growing person. In the context of their research Authors prove that the interaction of parents and teachers in preserving and developing of schoolchildren's health in the conditions of a spiritual and moral crisis must go to a fundamentally new level of cooperation which means the pooling of the efforts of educators and parents in resisting the destruction of traditional Russian values.

**Key words:** value orientations of the young generation, health-building position of person, vector, health-building education, health-building upbringing, sociocultural context, social-personal approach, metahistorical approach, metahistory, spiritually-moral imperative, individual-personal aspect of education, social-personal aspect of education, comradeship.

## INTRODUCTION

Nowadays, Russia is undergoing a change of values, due to the development of the consumer society. Citizens solve the problems of good and evil, justice and dignity, their own cultural, national and religious identity.

One of sociocultural contexts of modern formation is the information global space of knowledge and the information which continuously changes, but the education system has appeared is not ready to compete with mass culture, media technologies and social networks in the sphere of education of the person. Thanks to television and the Internet, the boundaries of reality that a person can know were expanded as a result the changes in his perception of the way of life have appeared.

In the 21st century, education becomes the basis of spiritual and material reproduction of a person, transforming a postindustrial society into the knowledge society that ensures the fulfillment of the requirements of the law of advanced development of human quality, the quality of social intelligence and the quality of educational systems in society - the basic condition of sustainable development in the form of a managed socio-natural or noospheric evolution. In this context health-building upbringing represents itself as a spiritually-moral imperative of development of the formation in the XXI-st century as part of the imperative of survival rate of mankind and Russia in the XXI-st century.

The purpose of a policy of quality of education in the XXI-st century is the training and education of young people with a high educational level and professionalism, strong physical health and the high moral principles, capable to incur responsibility and to confirm ideas of the social justice, ready to defend economic, political both cultural interests and values of their country, making thrifty use of the nature, possessing peaceful consciousness and respect related to the values of other cultures. Thus, in the XXI-st century there is an imperative of a

spiritually-moral and intellectual elevation of the person as a part of action of the law of advancing development of the person's quality, quality of public's intelligence and quality of formation that is a base condition of a sustainable development in the form of operated socio natural evolutions. According to V.N. Sagatovskiy, the main aim of Common Cause and an embodiment of Russian idea in the XXI-st century consists in noosphere creation where people meaningly pass from ideology of a maximum (to a society more to take from nature, persons – from a society) to ideology of an optimum is a harmonious joint development, co-creation of the person, society and nature. In ideally noosphere extremes of the traditional society, not capable to incur responsibility for environment, and the industrial civilization forcing this environment for the sake of own vanity are overcome [22]. Without understanding this mission of formation in the XXI-st century is inconceivable. It means that health-building upbringing of a person is a core of postnonclassical formation.

It is necessary to notice accomplishment of health in modern American culture frequently contacts with a body cult that contradicts traditional for Russians holistic approach when individual health is considered as the difficult system representing set of body, sincere, spiritual components, and the spiritual component makes harmonizing impact on all system. In the majority the fundamental valuable orientations of rising generation defining their relation to health, sphere and level of claims, vital aspirations, plans and ways of their achievement are focused on foreign (pro-American) samples. It represents certain danger to formation of national consciousness of rising generation and its health. In this connection there is a question: how can we teach rising generation to create new thoughts concerning to the health and to make responsible acts and not only for own success, but for the benefit of Fatherland?

### THEORY AND METHODOLOGY

The analysis of existing theories and the concepts reflecting activity of the person concerning the health, such as: conviction model (Hochbaum, Rosentock, 1960), the theory of well-founded action (Ajzen, Fishbein, 1975), the theory of protective motivation (R. Rogers, 1997), kognitiv-social remedial model of health (Miller, Shoda, Hurley, 1996), common sense and self-control model (Leventhal, Brissette, 2003), conceptual model of self-management (D'Zurilla, 1996; Whitlock, 2002; Hill-Briggs, 2003; Glasgow, 2006), socially-ecological the theory (Glanzetal., 2002; Stokols, 2000) [25; 26; 27; 28], has allowed us to allocate the personal formations characterizing individual's health-building education position, which represents as the main criterion of health-building education of the person [8].

Health-building position of person is the complex characteristic of a person which includes: understanding of sense of a healthy way of life, the valuable relation to health and other people, aspiration to the health preservation, mastering and observance of rules of a healthy way of life. Features of formation health-building position of person can be presented in the form of the following logical-structural scheme: type of dominating motive → psychophysiological type of behaviour → valeological unit → the relation to health.

We propose to consider the following personal formations in the structure of health-building position of person:

- valeological unit, it's a psychological condition of predisposition of the subject to an active position concerning deduction and escalating of volume own health-building potential;

- metacognitive abilities, *it's an* abilities characterising person's specific features which allow the person to reflect, to estimate and consciously (unconsciously) to operate own cognitive system at an estimation of productivity or construction of prognostic health models;

- *affective attribution*, it's a personal formation providing emotionally-power maintenance health-building processes and *attribution of* arising psychoemotional conditions;

- health-building *competence*, it's a personal formation characterizing the level of formation, development and possession of practical skills of conservation, strengthening and development of health, their application (modelling) in various situations because of the health-building activity should be provided as practical instrumentation (technologies, receptions and methods), and methodical approaches to its use at modelling and construction of strategy corresponding to changing situations [9].

Every of the described personal formations is dynamical and also has a direction in its development, that is a vector. «*Vector*» is an element of psychological space of the person, possessing a direction and dichotomizing displays – increase or destruction. From our point of view that is the movement on the given vectors makes essence of process of realization person's potential in the area of health-building [10].

The specified vectors of health-building personal position are realised in space of sociocultural *context*, first of all, it has traditional ethnic ways of organisation of live defining the general representations and principles of the organisation of health-saving and health-building environment for a given society. All of them are projected through an education system. According to S.I. Giessen, carrying out a socially set activity the teacher as the complete person expands a range of interrelations with social life, traditions and cultural norms, and not only with national, but also with the diverse world of culture of mankind [2].

*The sociocultural* context includes both standard-valuable and technological components of the relation to the health, inherent in the given society, culture, ethnos during the concrete historical period. Thereby, this context, represents original «*chronotope*» health-building potential of the subject, that is wider psychological space reflecting representation of

sociocultural phenomena in their correlation with actually factors health-building [9].

We are convinced value of the national Aspect in preservation of individual health was underestimated for a long time in Russia. It concerns not only the organisation of a traditional food, features of hardening, kinds of single combats, clothing design, but also to the bases of spiritual health including solicitous attitude to natural and social world, displayed in mythmaking of folk (fairy tales, fables, sayings, proverbs, humorous catchphrases, chastooshkas) of our country. Really, ignoring the rich the Russian cultural heritages on development and creation of individual health, has led to prompt distribution of «western» technologies of health maintenance which little adapted for the Russian conditions (the American diets for weight normalisation, the Chinese, Japanese systems of improvement, etc.).

It is important to underline that today one of the characteristics of socio-cultural context is health-building education, aimed at forming of productive experience of health savings on which basis reconstruction and reconsideration by the person valeological installations and development of new life strategy and activity concerning the health are possible [9].

Concepts «health-building education», «health-building upbringing», «health-building activity» are widely used by the Russian researchers who develop the questions connected with health trained [6; 9].

Now in the conditions of a society humanisation a teacher in the educational organisations is responsible for restoration of the interrupted Russian cultural traditions in the field of creation of spiritually-moral health of the schoolchildren, since the universal traditions and norms expressed in any national culture are absorbed by the child in a nationally original form.

Unfortunately teachers, compilers of programs and standards, managers of different levels are not sufficiently realize that not only knowledge of health and abilities to conduct a healthy way of life in itself but valuable reference points and morals is the leading results health-building education, because education works not only for people (on preservation and creation of its individual health), but also for creation of a healthy moral society where people live.

We are convinced It is necessary to guided *the socially-personal approach* in pedagogics (V.I. Zagvjazinskiy) for education of healthy and happy person, ready to surrender, to service to high ideals of good and justice, able to live and work in collective, betrayed to fatherland, directed to work for the good of people, and to work for the sake of Fatherland progress). V.I. Zagvjazinskiy pays attention of the pedagogical public that along with *Individually-personal* aspect of education (the basic concepts: individuality, personality, individualization, personification, personal development and formation, abilities, motivation, ability to self-realization), it is necessary to consider *socially-personal* aspect of education (the basic concepts: socialization, a person, public good, social community, collective, social creativity, life trajectory, professional self-determination, human-human sphere, civic-mindedness, patriotism, social responsibility, meaning as a category of activity for others) [4].

Today Russian education system is focused only on the quality of teaching. But an essence of pedagogical activity it is ready scale and multifaceted. It determines the maintenance of health-building *upbringing*, its purpose is education of spiritually and morally healthy younger generation.

In this context D.P. Samorodov's researchers present certain interest. He proved a new direction in postnonclassical knowledge – indigology, it is represent as the independent branch of socially-humanitarian knowledge considering the spiritual factor of children's education as defining in development of the

person [21]. In our opinion, an important guideline in the teacher's activity is a strategy that is connected with not losing from the beginning the enormous heuristic and aesthetic resources of the children's world model, which emphasize indigology. From this it follows that in indigology the principle of natural appropriateness should be determining methodological principle. Here, this principle can be interpreted as the disclosure of the spiritual perfection of man in the channel of cosmic evolution. The term «spirituality» means not only erudition, morals, religiousness, but also participation of the person to alive and lifeless nature, subordination to triune of spiritual world, good and beauty where informative, moral and aesthetic is considered in unity and harmony. In this connection that is indigology can and should be considered as reference point of modern pedagogic to become a conceptually-theoretical basis of the organisation of *health-building upbringing* of youth studying. D.P. Samorodov notices that indigology as the independent area of socially-humanitarian knowledge should be considered through a prism of the metahistorical approach because the given approach meets all requirements of postnonclassical scientific representations about universe model [22]. The metahistory is a noumenal side of that universal process which one of the parties opens as history as S.N. Bulgakov underlined. According to D. Andreev the metahistory method is called so that assumes something existing pro or more precisely «over» historical development, as its primary basis. This method assumes perception appearing, distinguishing through layers of the physical validity and other foreign material or spiritual layers.

Meaning by metahistory higher in comparison with terrestrial knowledge is that we carry to imperishable elements displayed in spiritually-philosophical doctrines and cosmogonic mythology (as it is known this imperishable is a basis of cultural continuity). It is necessary to consider that such evolutionary knowledge concerning to metastories and first of all, can be realised in those regions where the energy field of culture is combined [24].

In an explanation of essence of model of universe the main postulates of the metahistorical approach are: 1) the Absolute statement, or the Higher – (not) personified – Reason, as a fundamental principle of all real; 2) ascertaining of multidimensionality of each of the extrahuman worlds (including – «Divine»), and also their parallelism, added with a recognition of their ability – means (not) motivated activity of their inhabitants – significantly influence on a material world occupied by people; 3) providential belief in optimistic historical prospect of «the lowest mankind», designed almost unlimitedly to improve in the field of individual and planetary energy, morality and intelligence; 4) refusal from «linearly-progressists» model of human history, its replacement of Idea of consecutive change of «radical races» (usually – seven), a world history based on the scheme, essentially deprived of any starting and final chronological restrictions; 5) a recognition of an attributive allotment of people's metastories with the base sense, consisting in the boundless sincerely -spiritual (self) perfection of mankind.

Thus, metahistory as an ideological paradigm is based on the thesis about the global interdependence of all elements of the universe («macrocosm») immanently intended for unrestricted disclosure of the potential of the «microcosm». Macro- and microcosmos are treated as essentially similar to each other. In general, it is permissible to assume that the formation of the concept of «metahistory» was a sort of intellectual antipode to the formulation of the so-called «anthropic principle», which proclaims the rigid dependence of the microcosm (a man as a complex system and cosmic being) on the physical parameters of the macrocosm (universe).

In our opinion, the presented conceptual ideas of the metahistorical approach are rather significant for understanding of

essence of the phenomenon « health-building upbringing » and disclosures of the mechanisms lying in its basis.

On the basis of the theoretical analysis of the literature we represent the specified maintenance of concepts «health-building upbringing». In our understanding «health-building upbringing » is a complex of the technologies aimed at the purposeful formation of students' attitudes toward sensible activity, conscious use of the experience of health-building activity in order to actualize the resource possibilities of one's health, mastering the child's conception of health as an axiological dominant in his own life-creation, forming an internal system of moral and volitional regulators of health-building behavior, humanistic criteria for their actions and behavior; the acquisition of personal meanings of everything that is happening, which forms the person's personal image and his health-building personal position [10]. In this context rather significant for us is Kanta's spiritually-moral imperative, which essence is «arrive so that your behaviour could become a general rule» [17]. This vital maxim should be inherent to the teacher who is carrying out process of health-building upbringing. The spiritually-moral imperative lies at the heart of the scientific approach to health-building upbringing: refusing from any actions which can undermine health of pupils. As a result the following principle «do not do much harm to health!» demands reconsideration of concept «Health».

In our opinion, health is a multidimensional integral personal manifestation that reflects the individual's level of culture in relation to the surrounding world in all the diversity of its manifestations that is determined by the degree of man's efforts in building up his life forces and ensures the formation of sustainable models of health-building behavior and activities directed on the harmonization of his relations with himself, nature, society and is considered as a determining condition in the formation of the subject in the educational process of readiness for health-building activity [11]. Thus, the «Homo sapiens» should become a «moderate» person. That is why the highest level of achievement in human morality in relation to the health will be the change of the principle «Do not harm to health!» to «Love your health!», the main criterion of a person's health-building upbringing is personal's health-building position, the level of formation of which allows you to determine the effectiveness of the process of health-building upbringing.

Qualitative indicators of the formation of the health-building position of students' personality are four levels characterized by the persistence of symptoms, regularity and intensity of manifestation - creative (IV), reproductive-creative (III), reproductive (II), adaptive (I) [9].

*For creative (IV) level health-building position of students' personality* are characteristic of full and clear comprehension of a healthy way of life as moral and spiritually-moral categories, motivational and value attitude to their health, the motives for self-improvement, self-realization, aspiration for reflection, psychological readiness and orientation towards health, urgency to realize the individual experience of health-building activity are actual.

For the reproductive and creative (III) level of the health-building position of students' personality incomplete awareness of a healthy lifestyle as a value orientation is characteristic, personal evaluation of one's health is poorly manifested, the motivational-value attitude to health is expressed, but not vividly and not in all cases, the desire for a reflexive awareness of one's own health-oriented activities, participation in value-oriented activities related to health often occurs under the influence of external influence, although there is a positive motivation of this activity.

*For the reproductive (II) level of the health-building position of students' personality* superficial ideas of a healthy lifestyle are typical, the attitude towards health is manifested on the emotional-

sensory level, the desire for a reflexive awareness of reality is irregular, participation in value-oriented activities related to health is carried out under the influence of external influence without the appearance of positive motivation.

For the adaptive (I) level of the health-building position of students' personality elementary fragmentary ideas about healthy lifestyles are inherent, the emotional-value attitude to health is not manifested, there is no desire for reflexive comprehension, the motives for formal fulfillment of the principles of a healthy lifestyle predominate, a passive-contemplative and pragmatic attitude to reality is observed.

It is necessary to be guided with the sense of creation of pupils' health as qualitatively new characteristic with accent on development of spiritually-moral qualities of the growing person in aspect of the presented levels of health-building personal position [7; 13; 14; 15; 16].

In this context it is important to review of conceptual ideas of V.A. Suhomlinskiy, Sh.A. Amonashvili, A.B. Orlova which were at the beginnings of a humanisation of educational and upbringing process, preferring in education to a nonviolent paradigm, recognising as an education kernel «knowledge of spiritually-ethical standards and rules», focusing attention on construction of a student's constructive relations with the world and by itself. V.A. Suhomlinskiy wrote: «First of all I see the mission of a teacher, every pupil should become a citizen, a true son of his Fatherland that he was ready to die for freedom, independence, greatness of the Fatherland that the Fatherland was a relic of its heart... But each of my pupil is only a child. The High mission of the teacher for me is to be a creator of children's happiness, the healer of children's souls so that grief and misery do not settle in the heart of man ... I gave my life to this» [23, p. 12]. The greatest teacher of the present considered that children it is necessary to learn to open the way of happiness for other people.

This task is realized by humane pedagogy, which «leads the child to the reverence of all that surrounds him - natural and man-made to the knowledge of his essence, to the faith of his spiritual power, his destiny, to the veneration of all people who are the way for him, and he is the way for them». In its context, it is not only how children are valued, how they succeed, but how the teacher himself is perfected, how his values and views are elevated, how they spiritualize: "for it is considered the norm: the teacher, if he himself is committed to higher, there and entail his students [1]. Sh.A. Amonashvili emphasizes that the destiny of human pedagogy is decided by the personality of a particular teacher. «Whatever the best theories have been created in humane pedagogy, no matter how beautiful they are, they do not do the theories themselves if the teacher does not make them a state of their spirit, a force that seeks creativity, conditions, which will awaken in him his original intuitive wisdom, the wisdom of the teacher's heart [1, p. 10]. This pedagogical process requires its spiritual and philosophical basis, understanding of the driving forces of nature in the child, its axiomatic principles: «Love is brought up by love», «Kindness is brought up by kindness», «Nobility is built up by generosity" and others».

Summarizing above, it can be argued that the following should be the main provisions of health-building upbringing: the belief in the mission of each maturing person in solving the complex issues of the prosperity of one's own country; stimulation of introspection, comprehension and acceptance of the spiritual and moral values of Russian culture, education of unconditional acceptance of surrounding people, warmth, responsiveness, ability to see, empathize, be merciful, tolerate and forgive; promotion of moral actions aimed at serving others and their Fatherland.

In our opinion, the biggest problem of health-building upbringing is connected with the ways of education of spiritual and moral values, since human values are most difficult for simple

broadcasts, transfer from their educators to pupils. The teacher can only create the conditions for introducing the student into the world of these values, to help the young generation to defined in them. This does not mean that he should be a dispassionate intermediary; on the contrary, its values and meanings must be incorporated into the dialogue [17]. The teacher can not impose them on the pupils, but is able to create that emotional-intellectual field of tension, in which the living and the acquisition of spiritual and moral values of health occur. In this meeting, according to M.S. Kagan "... spiritual and value, world outlook unity... of life attitudes and behavioral aspirations are born" [5, p. 5]. This condition is fully consistent with the idea of creating an energy field of culture, which is an important phenomenological category, considered in the metahistorical approach, as one of the methodological guidelines for health-building upbringing.

Our many years of experience showed that the effectiveness of health-building upbringing is related to the teacher's ability to educate and to preach.

In V.I. Dalia's dictionary «education» is interpreted as «the light of science and reason, warmed by pure morality; development of human mental and moral forces; scientific education, with a clear consciousness of his duty and the purpose of life», but «to enlighten someone it's to give light mental, scientific and moral, to teach truths and good; form the mind and heart» [3, p.541]; «Preaching is an instruction, a speech, a spiritual word», but «to preach what or about what is to say nationwide, to proclaim, to teach, to appeal to listeners by speaking, persuading and instructing» [3, p.540]. Consequently, enlightenment is what is said (the scientific and moral content of the message), and preaching is what they say (the message form in the form of persuasion and instruction).

It should be noted that as an important condition for the health-building upbringing is the interaction of teachers with students' parents. Teachers and parents need to consolidate their efforts in the upbringing of the spiritual and moral health of the younger generation, in resisting the destruction of traditional Russian values, in the fight against the imposition of consumer values and ways of life.

At S.I. Ozhegova dictionary under the definition «to resist to force, to struggle» [18, p.560] the word «defend» is written, therefore we offer new level of interaction of parents and teachers in aspect health-building upbringing. It's a cooperation. At S.I. Ozhegova's «a companion is a reliable and tested in weapon companion, and also in activity» [18, p.735].

The main principle that educators and parents should follow in the context of comradeship is the principle of the unity of value orientations in family values (family, parents, children, loyalty, obedience, responsibility, caring), in civic values (patriotism, love to the motherland, national culture, the historical past of Russia), in aesthetic values (beauty, harmony).

## CONCLUSIONS

Summarizing saying above, it seems possible to us to draw a number of fundamental conclusions:

1. The of the individual's health-building position includes the following personalities: valeological set, metacognitive abilities, affective attribution, health-conscious competence. This position is a complex characteristic of the personality, which includes as elements: understanding the meaning of a healthy lifestyle, a value attitude to your and other people health, desire to maintain health, the assimilation and observance of the rules of a healthy lifestyle.

Features of formation of the health-building position of students' personality can be presented in the form of the following logiko-block diagramme: type of dominating motive → psychophysiological type of behaviour → formed valeological unit → the relation to health.

2. The health-building education acts as a sociocultural context and it is aimed at forming a productive experience of health saving, reconstructing and re-thinking the person of valeological settings and developing new strategies for living and working with respect to both one's own and public health.

3. One of the important components of the health - building education is health –building upbringing, the basis of which is the following:

-the aim of the health –building upbringing is upbringing of the spiritually and morally healthy young generation;

-the basis of the health-building upbringing is a social-personal approach (V.I. Zagvyazinskiy); metahistorical approach (D.P. Samorodov), humane pedagogy (Sh.A. Amonashvili, A.B. Orlov, V.A. Sukhomlinsky);

- the effectiveness of health-building upbringing is related to the teacher's ability to educate and to preach;

-the interaction of parents and teachers in the preservation and development of schoolchildren's health in the context of a spiritual and moral crisis must go to the level of comradeship. It's the unification of teachers' and parents' efforts of students in resisting the destruction of traditional Russian values.

4. From a position of socially-personal and metahistorical approaches, health-building upbringing represents a complex of the technologies directed on purposeful formation at students' installations to the different activities for health, the conscious use of the experience of health-building activities with the aim of actualizing the resource potential of one's health, mastering the child's notions of health as an axiological dominant in his own life-creation, forming an internal system of moral and volitional regulators of health-building behavior, the ability to measure his actions and behavior by humanistic criteria ; the acquisition of personal meanings of everything that happens, which forms of a person's personal image and his personal position of health-building. As the main criterion of a person's health-raising upbringing is a health-building personal position, the level of its formation makes it possible to evaluate the effectiveness of the process of health-building upbringing.

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