

ISSN Print : 0976 – 6340

ISSN Online: 0976 – 6359

<http://www.iaeme.com/ijmet/index.asp>

***International Journal
of
Mechanical Engineering &
Technology (IJMET)***



IAEME Publication

Plot : 03, Flat- S 1,

Poomalai Santosh Pearls Apartment

Plot No. 10, Vaiko Salai 6th Street

Jai Shankar Nagar, Palavakkam, Chennai- 600 041

Tamilnadu, India



PEDAGOGICAL ASPECT IN THE WORKS OF FRIEDRICH NIETZSCHE: A CRITICAL POSITION ON PERSONAL SELF- DETERMINATION

L. H. Pavlyshyn

Ternopil Volodymyr Hnatyuk National Pedagogical University, Ternopil, Ukraine

T.A. Magsumov, Yu.N. Anisimova and R. R. Galiullin

Naberezhnye Chelny State Pedagogical University, Naberezhnye Chelny, Russia

I. N. Luzenina

Saratov Social and Economic Institute (branch) Plekhanov Russian University of Economics:
Moscow, Russia

G. N. Kameneva

Peoples' Friendship University of Russia (RUDN University), Moscow, Russia

ABSTRACT

Nietzsche debunks the moral values of the 19th century. His remarks were addressed to Christian morality and philosophy of idealism. He was interested in morality because of his belief that the “true world” of idealists perished. The psychological approach of Nietzsche to the essence of morality was due to the influence of his predecessors: Schopenhauer, Stendhal, Dostoevsky. However, Schopenhauer considered “love for neighbors” as an important factor of human existence. As for Schopenhauer, all earthly existence permeated with deception and people became ridiculous. According to Nietzsche, moral evaluations do not exist. Like Dostoevsky, he believed that morality rooted up in violence, evil, hatred.

Keywords: moral values, “love for neighbors”, Christianity, “will to power”, “philosophy of life”.

Cite this Article: L. H. Pavlyshyn, T.A. Magsumov, Yu.N. Anisimova, R. R. Galiullin, I. N. Luzenina and G. N. Kameneva, Pedagogical Aspect in the Works of Friedrich Nietzsche: A Critical Position on Personal Self-Determination, International Journal of Mechanical Engineering and Technology, 9(10), 2018, pp. 1001–1009.

<http://www.iaeme.com/IJMET/issues.asp?JType=IJMET&VType=9&IType=10>

1. INTRODUCTION

The name of F. Nietzsche, his philosophical ideas and views have been evoking ambiguous thoughts for many years. His works are often subjected to strong criticism. He was considered the preacher of the free spirit, "the last amoralist" and at the same time a fighter for a better future. Some considered him a genius, others – a sick thinker, whose ideas should not be taken seriously. However, despite this fact, his creative work is the subject of attention and research. Many scientists, for example, M. Heidegger, K. Jaspers, F. Juenger, S. Oduev, V. Soloviev, B. Bernardiner, I. Andreeva, E. Trubetskoy, N. Mikhailovsky, G. Struve, I. Slobodskoy and others studied the rich creative heritage of F. Nietzsche.

The fate of Nietzsche contained the drama of the epoch at the turn of the 19-20th centuries. He is an embodiment of the whole Western philosophical tradition and the first decadent. In *The Birth of Tragedy from the Spirit of Music*, Nietzsche speaks about the destructive action of science and human brain for life [1-6]. This work is a kind of key that can reveal the secret of all his oeuvre. In this work, the main problem of Nietzsche's philosophy is formed, namely, how to create such a culture that could help a person enrich the inner world and improve himself.

In his article "Nietzsche and Modern Germany", Nikolai Berdyaev tells that a researcher who quotes Nietzsche literally would never understand the philosopher, since one should learn how to guess the real meaning of Zarathustra and his words. Berdyaev rejects the view that Nietzsche's teaching may be in some way connected with politics. Berdyaev believed that German militarism rejected the cult of individualism that Nietzsche preached. The appeals of Nietzschean Zarathustra to war had nothing to do with the war itself. The prophet, who loved the creative individuality, was talking about the war for good thoughts. Nietzsche did not call for political struggle, but wanted a man to overcome his vices. Berdyaev believed that the words of Nietzsche "are the tempering of the will, the tempering of the spirit, the eternal symbolism of spiritual strength and power" [7]. According to Berdyaev, Nietzsche, as a religious person, having lost faith in the supreme good, began to look for said good even with greater enthusiasm. The result of these searches was personality as the divine principle. Therefore, it is not surprising that the highest ideal for Nietzsche was an overhuman, whom Berdyaev considered to be a religious-metaphysical idea. Berdyaev is sure that a human must be an overhuman, since it is the path from a human to the God.

Nietzsche hated traditional morality because this type of morality always tries to curb human, to conquer will and power. German culture tries to make a man submissive and destroy his essence. "In the history of the new time, Nietzsche was the first, perhaps, the only philosopher-enemy of Christianity as a religion" [8].

Unlike Nietzsche, Russian thinker Volodymyr Solovyov was a defender of Christianity. In many of his works, Solovyov critically speaks to the address of Nietzsche. Solovyov sought to combine the goodness, the truth and the beauty on the basis of Christianity. Therefore, his position was not coordinated with the negation of Nietzsche's traditional philosophy of morality and religion. Besides, Solovyov refused the elevation of strength and skeptical attitude towards the good, like Nietzsche did it.

Despite all contradictions, these two philosophers had similar views: their negative attitude towards empirical knowledge and practical scientific methods of cognition. Solovyov and Nietzsche came to the conclusion: it was necessary to create a new type of philosophy – "philosophy of life". According to Nietzsche, human's existence is based on inequality, "will to power". However, Solovyov was sure that human's existence was based on the principles of Christianity. Their negative attitude to modern civilization made them looking for social ideals in past eras: Nietzsche – in the pre-Christian ancient world and Solovyov – in early

Christianity. Criticism of philosophy and religion in Nietzsche is influenced by the ethical motives. He agrees with French philosophers in their protest against the submission.

2. RESULTS

V. Solovyov: Church Can Save Humanity and the Universe

According to V. Solovyov, freedom of human vital activity is an integral part of Christianity. His interest concerning Catholic religion shows his belief that organized human activity is stronger in Catholicism than in Orthodoxy. Solovyov was convinced that the existence of the Kingdom of God depends on us, on people. Solovyov didn't see Christianity as a religion of the personal salvation and always considered it as a religion of conversion of the world, social and space religion. Because Church saves not only individuals, but also the entire universe. He could not accept the fact that Christians in their own lives were governed by the commandments of God, but in the public life disregarded them. Solovyov was one of those who believed in the prophetic side of Christianity. He was sure that the world must freely come to God.

Solovyov was "a mystic and a rationalist, an orthodox and a catholic, a man of Church and a free gnostik, conservative and liberal" [7]. Christians should make all efforts and spread the truth of Christ in the world and not just in personal lives, but also in public, strive to achieve the Kingdom of God not only in the heaven, but here, on the Earth. We should live with faith in religious values that inspire the meaning of our life. For example, Leo Tolstoy developed such point of view. Intelligent life is a life of a true person. Teachings of Jesus is in the knowledge of life. The God comes down to the Earth and sets up His Kingdom here. And He does not need temples: the true temple is in human's soul.

We need to immerse in the time when Nietzsche lived and worked for understanding his negative position concerning Christianity and its moral principles. Thinker's life was wrestling with pessimism and his strength of spirit helped him to be strong. According to Nietzsche, Christianity tries to support all weak people who are not capable to live independently without assistance. They only disturb others, affect by their negative energy all healthy people and encroach their power and fullness of life. "The weak and the losers have to perish: and we need to help them do it. This is a sign of our love to them" [9]. Such appeals can frighten everyone, even the strongest. But Nietzsche's position was not so terrible because he only tried to help people to overcome themselves.

Nietzsche's contemporaries did not want to understand that "the love for neighbors" is the outgrowth of fear. According to him we are afraid of a strong neighbor and we are looking for his love. People don't want to see that healthy selfishness is not so terrible. It is natural. Altruism is passive and selfishness is full of activity, requires a fight. "Love for neighbors", pity, and compassion are contrary to the nature because the nature loves strength, determination and will. A human is able to take care of himself and confront a cruel life. It is a measure of moral [10].

Nietzsche's Position Concerning Christianity

Denying the Christian morality, Nietzsche did not want to ignore the morality at all. He only stood "beyond the good and the evil". However, in this case, he did not want to get rid of all moral categories. He was interested in the natural morality. This type of morality is based on biological laws, supports a life and denies all religious teachings. Nietzsche preached the worship of life and the joy of future. He was one who destroyed the notion of sin for the sake of life, Christian love – for the sake of personality. It is necessary to find something advanced and deeper than compassion. "Good people got their character from a constant fear..." [11]. Yes, compassion can bring comfort but only momentarily relieves pain in heart and soul. But life goes on, demanding not only the mental comfort, but also decisive action. Compassion

only inhibits creative human potential, causing unwanted feeling. Compassion is an unnecessary doubling of compassion. This feeling is not always sincere. Sometimes our so called “real sympathy” deals with false love, forced compassion and deceptive mercy

Nietzsche did not agree with Schopenhauer who was sure that compassion was the immediate sense of another's suffering like his own. Schopenhauer was convinced that we are able to worry about problems of another person, taking on our shoulder a part of neighbor's burden. Although Nietzsche agrees that sometimes compassion has positive consequences, this fact is not natural [12-18]. Only an accident plays a determinant role and this accident does not alter the harmful nature of compassion. There is such a category of people who are only able to sympathize and rarely can truly rejoice the victory and triumphs of their fellowmen. “Compassion is completely against the law of development. It supports everything that should perish, it becomes to protect all people who were disadvantaged and convicted by life” [9]. According to Nietzsche, it's necessary to change ourselves and everybody around us, become strong and be ready to overcome a danger. We must live with dignity, without fear of “eternal return”, without fear to return again on this Earth one day.

Strong Human as an Ideal of Future

Nietzsche, who admired the Greeks, reminded that they did not know “compassion”. Those people were guided by other life principles, they were fighting. They did not spare each other. The Greeks gave rise to heroes without thinking about the price would they pay for it. Their lives were self-devotion. But it had a specific hue. It wasn't a sacrifice for each other. According to them, one hero must donate his life in the name of the whole nation. Morality played a major role in the greatness of their country and distinguished those people for centuries. According to Nietzsche, Christian morality was “unhappiness, spoiled by “sin”, physiologically unwell feeling poisoned by conscience ...” [9].

Nietzsche believed that traditional morality was interested in weak humans. Such morality limits person's life and makes us hostages of moral prejudices. However, we have to determine the content and purpose of our lives. Energy and a flowering of individuality provide the value and uniqueness of life but not laws and duties. Ideal is a person who got rid of the burden of any obligation. Unruly and good people move society forward. They do not regret everything old, destroy it in order to give a way to the new. “Nietzsche has his own system of morality” [19]. He is a teacher of moral autonomy. This morality contains the following principles: “the will to power” as a life instinct, self-love as the internal force and a perfection of a human. Nietzsche has a kind of inner belief about the appropriateness of the goal. “Strict morphology of all moralities was formed as the challenge of future. Nietzsche made the first step, which was crucial for the new perspectives” [20].

According to Nietzsche, Christian's morality was built on the principle of Socrates's position: “mind is above all”. Nietzsche believed that people have to destroy traditional morality for the sake of new life. “First of all, it is necessary to reassess Christian values...” [9]. One of the grandest events, according to Nietzsche, was “the death of the God”. It means: the way was opened for the full development of human creative forces. The Christian God with His bans no longer stands on people's way. The man stopped to look in the eyes of the unknown Kingdom of God. People killed their God, rejected the life of Christ and took advantage of his death. Belief in the Christian God has lost its meaning.

3. DISCUSSION

Life is a process of inner existential dialogue. Since this problem occupies an important place in Nietzsche's philosophy, it is not surprising that he became a prophet who prompted Heidegger to turn to hermeneutics of existence [21-26]. Hermeneutics is designed to explore

the inner meaning of the language and, thanks to this, a person can find the individual self [27, 28]. It should be noted that you need to learn not to read, but to feel what Nietzsche felt, to say “yes” to the life, as the Greeks did.

A critical review of the literature allows us to state that the background, against which Nietzsche lined up a picture of the then society's life, was a crisis of morality and a decrease in the inner strength of a person. Studying the works of N. Mikhailovsky, E. Trubetskoy, V. Chizh, Lev Shestov about the Nietzschean vision of traditional morality, one can say that each of them considered F. Nietzsche to be a creator of a new type of morality. Based on a careful analysis of the works of these authors, it can be concluded that the morality of the then society was the impetus that prompted Nietzsche to look for horizons that would open up a new lifestyle for a person [29-37].

In his work on “Alfred Fouillée's Criticism of Nietzsche's Moral Doctrine,” A. Fouillée notes that F. Nietzsche's morality is important for studying religion, because it acts as a spirit of the age. Fouillée considers Nietzsche to be a man who, rejecting traditional morality, seeks to create a new one. Fouillée does not agree with Nietzsche that morality humiliates a person. The author of this work, as well as Prince Trubetskoy, points to a number of contradictions in Nietzsche's philosophy. Fouillée notes that Nietzsche, denying the meaning of life, seeks to make an overhuman its meaning. Having declared that there is nothing valuable in this world, Nietzsche at the same time wants to create something valuable. Selfishness is the basis of life, however, according to the German philosopher, a great love of life is also needed. Such antinomies testify to the metaphorical and allegorical nature of Nietzsche's thoughts.

Studying the creative heritage of F. Nietzsche, it should be noted that his works cannot be interpreted with the help of words only. Any researcher, plunging into the innermost corners of his philosophical views, must understand the spiritual world of Nietzsche. The philosopher himself insisted on this, saying that “reading the text as a text, without adding interpretations to it, is a late form of internal experience, perhaps an almost impossible form...” [38]. Nietzsche's work “Ecce Homo” ends with the words on whether his thoughts were understood by other people. Many years have passed since the death of the philosopher, but this question still remains open. Nietzsche wrote his texts in such a way that his commentators fall into an infinite number of interpretations. Or, maybe, Nietzsche himself wanted that one or another of his works would not to be fully understood, that it would always remain mysterious, since an impressive work causes admiration and bewilderment?

In support of this view, we should recall the words of Nietzsche, who said that “every deep thinker is more afraid of being understood than not understood” [9]. It is well known that this or that school of philosophy interpreted Nietzsche's philosophy in its own way, and therefore everyone has the right to choose between Heidegger's existential interpretation of Nietzscheanism, Deleuze's post-structuralism interpretation or Andrei Bely's religious-symbolism version. Despite all the contradictory interpretations of his thoughts, it can be said with confidence that Nietzsche was able to discern the real evil of that epoch: the spiritual decline of an individual. Those who consider him a preacher of egoism, a creator of cruelty and permissiveness, did not understand him, because it is obvious that he denies the traditional morality based on the weakness of human and his humility. Nietzsche welcomes a noble personality, whose characteristic features are courage, independence, strength of mind and valor [39-45].

4. CONCLUSION

According to Nietzsche, the God as a human creation is a peak of the other world. It is impossible for us to be like the God. Religion does not allow us to be creators of values. We consider ourselves too weak and unable to resolve important tasks in this world. According to

Nietzsche, "...one day we will have to pay because we were Christians during two millenaries" [46]. The problem of the God's death is real but despite this fact people are going to believe in the God. The God is dead, so we have a time of changes and all people have to understand that their values are in heart and soul, mind and body. Now they can realize an existence of ideal world within the real one. People have a chance to look boldly forward and know that everything is in their hands; they are the creators of the new times [47].

Non-classical features of Nietzsche's thoughts are under a general sufficient reason – social-philosophical study of the nature and the existence of a human, his individual and social life, characteristics and external circumstances of his development, evaluation of skills as an artist, etc. There is a clear difference between classical and non-classical stages of social-philosophical thinking [48]. The emergence of the native social philosophy is not just a continuation of previous experiences and systematization of the society development study, it is its fundamental rejection or objection on the level of both content – in the form of new methods for the study of a society and shape – in the form of different variants of the concept of unity of the "new society" and the "new human" from Marxism to Nietzscheism. The motives of the "philosophy of life", philosophical anthropology, which is observed in Nietzsche's works, are reasons that induced him to concentrate his attention on a human, his life in the world, the pursuit of perfection, the desire to understand his meaning, identifying ways that lead to happiness.

His philosophical position is the formation of a new human – overhuman. Nietzsche, as a thoughtful and original thinker, turned his attention to a large-scale phenomenon of contemporary Europe – decadence, and he fought until his death with its consequences.

REFERENCES

- [1] Faizrahmanova, A., Averianova, T., Aitov, V., Kudinova, G., & Lebedeva, I. (2018). Coaching method in teaching history of visual arts to students. *Journal of Social Studies Education Research*, 9(2), 80-88. doi:10.17499/jsser.34255
- [2] Kudinov, I. V., Kudinova, G. F., Aitov, V. F., Kadi, S. V., Bannikova, L. V., & Voronkova, O. Y. (2018). Information technologies in professional pedagogical education. *International Journal of Mechanical Engineering and Technology*, 9(9), 1284-1292.
- [3] Aminov, T., Magsumov, T., Sayakhov, R., Yepaneshnikov, V., Nasipov, I., & Aitov, V. (2018). Pedagogical potential of muslim religious sources in overcoming physical and mental and psychological trials. *Journal of Social Studies Education Research*, 9(2), 266-282. doi:10.17499/jsser.66061
- [4] Korableva, O. N., Kalimullina, O. V., & Mityakova, V. N. (2018). Innovation activity data processing and aggregation based on ontological modelling. Paper presented at the 2018 4th International Conference on Information Management, ICIM 2018, 1-4. doi:10.1109/INFOMAN.2018.8392659
- [5] Kurbanova, E., Korableva, O., Kalimullina, O. (2018). Enhancing the Effectiveness of Asset Management through Development of License Management System on the Basis of SCCM 2012 Program by Microsoft Company. Paper presented at the ICEIS 2018 - Proceedings of the 20th International Conference on Enterprise Information Systems, 2, 171-178
- [6] Il'yaschenko, D. P., Kievskaya, E. I., Ling, V. V., Gaibova, T. V., Kiyamova, A. G., & Mironova, A. A. (2018). The optimization of the competency model of bachelors of engineering specialties. *International Journal of Mechanical Engineering and Technology*, 9(9), 1085-1093.

- [7] Berdyayev, N. A. (1915). Nietzsche and Modern Germany. *Birzhevye Vedomosti*, 14650, p. 2.
- [8] Chyzh, V. F. (1908). Nietzsche as a moralist. *Voprosy filosofii and psihologii*, 95, p.74.
- [9] Nietzsche, F. (1990). Works: in 2 volumes, translated from German; compiled, edited and with author's notes. Svasyan K.A. Moscow: Mysl. V. 2. p. 829.
- [10] Nigamaev, A. Z., Gapsalamov, A. R., Akhmetshin, E. M., Pavlyuk, A. V., Prodanova, N. A., & Savchenkova, D. V. (2018). Transformation of the tax system during the middle ages: The case of Russia. *European Research Studies Journal*, 21(3), 242-253.
- [11] Nietzsche, F. (1991). Leonardo da Vinchi, Freid Z. Tiraspol. p. 256.
- [12] Minsabirova, V., Ibraeva, G., Bolshakova, S., Burakova, E., Pavlyshyn, L., & Plotnikova, E. (2018). National identity education technologies by means of decorative and applied arts. *International Journal of Mechanical Engineering and Technology*, 9(9), 1055-1063.
- [13] Sibgaeva, F. R., Husnutdinov, D. H., Sagdieva, R. K., Sayfulina, F. S., Gareeva, R. R., & Galiullin, R. R. (2018). Forward motion verbs: Issues of studying verbal semantics in multistructural languages. *International Journal of Mechanical Engineering and Technology*, 9(9), 1490-1498.
- [14] Tarman, B., & Kuran, B. (2015). Examination of the cognitive level of questions in social studies textbooks and the views of teachers based on bloom taxonomy. *Kuram Ve Uygulamada Egitim Bilimleri*, 15(1), 213-222. doi:10.12738/estp.2015.1.2625
- [15] Sattarova, G. G., & Gabidullina, F. I. (2015). The novel's genre of the modern tatar literature (in the example of the F.bairamova's creation). *Journal of Language and Literature*, 6(2), 369-371. 10.7813/jll.2015/6-2/74
- [16] Wolter, U., Korableva, O., & Solovyov, N. (2018). The event bush method in the light of typed graphs illustrated by common sense reasoning. *Dynamic knowledge representation in scientific domains* (pp. 320-353) doi:10.4018/978-1-5225-5261-1.ch014
- [17] Tarman, B., & Kuran, B. (2015). Examination of the cognitive level of questions in social studies textbooks and the views of teachers based on bloom taxonomy. *Kuram Ve Uygulamada Egitim Bilimleri*, 15(1), 213-222. doi:10.12738/estp.2015.1.2625
- [18] Shastina, E., Shatunova, O., Borodina, T., Borisov, A., & Maliy, Y. (2018). The role of reading in the development of giftedness in the context of globalization and national identity. *Journal of Social Studies Education Research*, 9(1), 158-167. doi:10.17499/jsser.97204
- [19] Fouillee, A. (1902). Alfred Fouillée's critique of Nietzsche's moral teaching. Moscow: Mysl.
- [20] Shpengler, O. (1998). *The Decline of Europe*. Moscow: Mysl. p. 530.
- [21] Magsumov, T. A., & Nizamova, M. S. (2015). The country council work on extracurricular enlightenment of adults in the volga-ural region. *Bylye Gody*, 38(4), 1001-1010.
- [22] Magsumov, T. A. (2016). The jigets: A great history of a small people. *Rusin*, 45(3), 247-253. doi:10.17223/18572685/45/17
- [23] Magsumov, T. (2015). Charity societies for helping needy students in the volga region, late 19th - early 20th centuries. *Rossiiskaia Istorია*, 2015-January(4), 63-69.
- [24] Magsumov, T. A. (2013). Educational excursions in technical schools of pre-revolutionary russia. *Bylye Gody*, 27(1), 52-60.
- [25] Saraev, Y. N., Chinakhov, D. A., Ilyashchenko, D. I., Kiselev, A. S., Gordynets, A. S. (2017). Investigation of the stability of melting and electrode metal transfer in consumable electrode arc welding using power sources with different dynamic characteristics. *Welding International*, 31(10), pp. 784-790

- [26] Pimnev, A. L., Zemenkova, M. Y., Zemenkov, Y. D., Iljyashchenko, D. P. (2016). Mechanical Properties of the Assembly Welded Joint of the Oil Transportation Tank after a Long-Term Service. *IOP Conference Series: Materials Science and Engineering*, 127(1)
- [27] Kolesnikov, Y. A., Pavlyuk, A. V., Radachinsky, Y. N., & Rodionova, N. D. (2018). Problems of implementation of public-private partnership in Russia. *European Research Studies Journal*, 21(Special Issue 1), 187-197.
- [28] Usenko, L. N., Bogataya, I. N., Bukhov, N. V., Kuvaldina, T. B., & Pavlyuk, A. V. (2018). Formation of an integrated accounting and analytical management system for value analysis purposes. *European Research Studies Journal*, 21(Special Issue 1), 63-71.
- [29] Lyubimova, E. M., Galimullina, E. Z., Ibatullin, R. R. (2015). Practical orientation increase for future teachers training through the integration of interactive technologies. *Social Sciences (Pakistan)*, 10(7), 1836-1839
- [30] Anisimova, E., & Ibatullin, R. (2018). Project method in preparation of future preschool teachers. *Journal of Social Studies Education Research*, 9(2), 228-238. doi:10.17499/jsser.73355
- [31] Husnutdinov, D. H., Sagdieva, R. K., Mirzagitov, R. H. (2016). Comparative constructions in G. Ibragimov's works. *Journal of Language and Literature*, 7(4), 42-45
- [32] Shatunova, O. V. (2013). Ways of Development of Innovative Activity of School Teachers in Modern Russia. *Middle-East Journal of Scientific Research*, 17(4), 414-418.
- [33] Ibatullin, R. R., & Anisimova, E. S. (2017). Construction of individual educational trajectory of students based on e-learning. Paper presented at the Application of Information and Communication Technologies, AICT 2016 - Conference Proceedings, doi:10.1109/ICAICT.2016.7991799
- [34] Erbilgin, E. (2017). A comparison of the mathematical processes embedded in the content standards of turkey and singapore. *Research in Social Sciences and Technology*, 2(1), 53-74.
- [35] Hoffmann, M. (2017). An exploratory study: Mobile device use for academics. *Research in Social Sciences and Technology*, 2(1), 18-52.
- [36] Bittman, B. L., & Russell, W. B. (2016). Civic education in united states: A multiple regression of civic education scores from the national assessment of educational progress. *Research in Social Sciences and Technology*, 1(2), 1-23.
- [37] Bochkareva, T., Akhmetshin, E., Osadchy, E., Romanov, P., & Konovalova, E. (2018). Preparation of the future teacher for work with gifted children. *Journal of Social Studies Education Research*, 9(2), 251-265. doi:10.17499/jsser.76113
- [38] Nietzsche, F. (2005). *The Will to Power: Attempt at a Revaluation of All Values*; translation from German. Gertsyk E. et al. Moscow: Cultural Revolution. p. 880.
- [39] Demirhan, G., & Yücel, C. (2016). A Prediction for Teacher Commitment: Effects of Managerial Style, Burnout and Demographics, *Research in Social Sciences and Technology*, 1(1), 24-43.
- [40] Korkmaz, U., & Avci, Z. Y. (2016). Turkish pre-service teachers' experiences with contemporary technology games and perceptions about teaching with instructional games. *Research in Social Sciences and Technology*, 1(1).
- [41] Tarman, B. (2017). Editorial: The Future of Social Sciences. *Research In Social Sciences And Technology*, 2(2). Retrieved from <http://ressat.org/index.php/ressat/article/view/329>
- [42] Schul, J. (2017). Clinical Entrepreneurship: A Student Teacher Assigning Desktop Documentary Making. *Research In Social Sciences And Technology*, 2(2). Retrieved from <http://ressat.org/index.php/ressat/article/view/44>
- [43] Bittman, B., Davies, A., Russell, W., & Goussakova, E. (2017). Advance Placement and The Achievement Gap in the 21st Century: A Multiple Linear Regression of Marginalized

- Populations in AP Enrollment. *Research In Social Sciences And Technology*, 2(2). Retrieved from <http://ressat.org/index.php/ressat/article/view/46>
- [44] Aydarova, S. H., Giniyatullina, L. M., Sagdieva, R. K., Husnutdinov, D. H., Mirzagitov, R. H., & Gabidullina, F. I. (2017). Models of media education in teaching tatar language. *Espacios*, 38(60)
- [45] Kilinc, E. (2017). Review of Modernising school governance: Corporate planning and expert handling in state education. New York, NY: Routledge. 172 pp., ISBN-9781138787476..*Research In Social Sciences And Technology*, 2(2). Retrieved from <http://ressat.org/index.php/ressat/article/view/327>
- [46] Nietzsche, F. (1994). *The Will to Power: Attempt at a Revaluation of All Values*; translation from German. Moscow: RELL-BOOK, p. 352.
- [47] Akhmetshin, E. M., Sharafutdinov, R. I., Gerasimov, V. O., Dmitrieva, I. S., Puryaev, A. S., Ivanov, E. A., & Miheeva, N. M. (2018). Research of human capital and its potential management on the example of regions of the Russian Federation. *Journal of Entrepreneurship Education*, 21(2)
- [48] Akhmetshin, E. M., Vasilev, V. L., Puryaev, A. S., Sharipov, R. R., & Bochkareva, T. N. (2017). Exchange of property rights and control as a condition of the innovation process effectiveness at collaboration between university and enterprise. *Academy of Strategic Management Journal*, 16(Specialissue1), 1-9.