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TENDENCY OF SOCIALLY SELF-DETERMINED PERSONALITY DEVELOPMENT OF ADOLESCENTS IN JOHN DEWEY'S PRAGMATIC EDUCATION CONCEPTION

Vasiuk Yuliia

Applicant of Culturology and Methods of Culturological Disciplines Teaching Department

Poltava V.G. Korolenko National Pedagogical University

e-mail: 6178113@ukr.net

ORCID ID: 0000-0002-5296-4851

The article examines the tendency of socially self-determined personality development of the adolescent in line with the philosophical and pedagogical interpretation of the concept of «personality development» in the conception of pragmatic education of American scientist J. Dewey as a representative of reformist pedagogy in the XIX - early XX centuries. To generate ideas and principles of J. Dewey's pedagogy in the practice of modern native education system there were actualized the aspects of self-worth of adolescents at the all stages of its formation, the importance of research and experimental educational environment, cooperation and co-creation in development of adolescents, the integrity of individualization and socialization of adolescents in pedagogical technologies of new types of educational institutions activities.

Key words: *adolescent, socially self-determined personality, reformist pedagogy, pragmatic education, J. Dewey's instrumentalism, tendency, cooperation and co-creation.*

Formulation of the problem. Socio-economic transformations in Ukraine, the formation of the international educational space, the scale of innovative socio-cultural research determine the acceleration of democratization and humanization of the Ukrainian education system, actualize the appeal to philosophical and educational concepts of self-determination of the personality of the past years, which were born in significant transformational periods of development of advanced foreign countries with stable democracies, which were the United States at the turn of the XIX-XX centuries. Accelerated formation of industrial society in the United States in the last third of the XIX - early XX century caused social transformations similar to modern ones: a high degree of social polarization, ethnic pluralism, significant geographical and social mobility of the population, the general disintegration of social groups. At the same time, these processes revealed the inability of the traditional education system, which was based on the principles of Herbartianism and clerical pedagogy, to meet the challenges of the time and caused its crisis. The new content of the social order of the US educational system was in its pragmatic direction, required to develop the personality of a technically educated, initiative, active worker, capable to independent activity and creativity.

Modern conditions of educational systems development, change of pedagogical paradigm aimed at the humanization of pedagogical science and school practice explain the new vision of educational space in the globalized world and actualize tasks of the comprehensive analysis of historical and pedagogical process, its substantiation by the personal orientation, which creates the circumstances for each individual development, his or her motivation, its unique psychological

composition, the original, but socially relevant personal experience. These changes highlight the need to substantiate the directions of development of social self-determination of the individual to the prospective and pedagogical understanding of the problems of modern education reformation on the models and experience of the scientific school of pragmatism.

Analysis of recent research and publications. Scientists' analysis of the American philosophy of education and upbringing (T. Koshmanova, I. Radionova), research of scientific bases of pedagogy of pragmatism, their influence on the theory and practice of domestic school (M. Bochkarova, A. Korobova), study of adaptive possibilities of progressive education (V. Pishvanova) contributed to the interest in the scientific work of the founder of pragmatism, in particular, such its tendency as instrumentalism, J. Dewey, whose philosophical and educational concept is represented in the works of researchers in the general context of avant-garde pedagogical practice in the early XX century (H. Dzhurynskyi, A. Sbruieva); in the thematic field of Western European «reformist» pedagogy (T. Petrova); in the context of practical implementation of pedagogical ideas of the American scientist (V. Kovalenko); against the background of the multifaceted activity of the pedagogue at the University of Chicago (Z. Malkova, O. Rogachova). Authors of Ukrainian, Russian, American and British philosophical and historiographical and pedagogical researches (E. Dewey, S. Honcharenko, I. Likarchuk, O. Sukhomlynska, V. Hatfield, M. Holt, M. Yarmachenko), as well as textbooks on the history of pedagogy (A. Piskunova, M. Shabaieva, M. Levkivskyi) provide an opportunity to explore the leading ideas and pedagogical results of personality development in J. Dewey's conception. At the level of thesis research this problem was studied by O. Barylo, O. Husiev, N. Kravtsova, D. Laher, and others.

The purpose of the article is to characterize the tendency of social self-determination of adolescents in the line with conception of the pragmatic personality development of the American philosopher J. Dewey, which is relevant to the modern education system, and to identify the significance of its ideas and experience in the context of the modern educational system of Ukraine.

The main material. At the turn of the XIX-XX centuries the pragmatism prevailed in American philosophical thought, the founders of which were Ch.S. Pierce and W. James. This philosophical movement focused on the practical results of the ideas and theories implementation, with regard to the problems of the separate person and their harmonization in relation to universal interests. The ideas of pragmatism were creatively rethought and enriched with socially significant issues as a result of «reconstruction in philosophy» conducted by J. Dewey, an American philosopher and pedagogue who was the most prominent representative of the philosophical and educational direction of pragmatism (*from Greek – business, action*) in reformist pedagogy, based on the interpretation of truth as practical significance: «true that which is useful», embodying such a direction of pragmatism as «instrumentalism». The so-called «philosophy of pragmatism» recognized the benefit as a criterion of truth, while the significance of the benefit was determined for the individual with feelings of «inner satisfaction» or self-satisfaction. The pragmatism renewed by scientists, instrumentalism, was called to become a practical method of accumulation and distribution of social experience. According to the ideas of instrumentalism, the human body tries to remove the elements of chaotic uncertainty, fluidity, instability from the environment to facilitate orientation in it. The most important component of the organism, intelligence, produces logical concepts, conceptual frameworks, theories, scientific disciplines spontaneously or intentionally and uses them as a means of organizing, typifying the environment in order to implement their forecasts, predictions, prophecies.

Dewey convinced that while interpreting the world as a grand network of local space and time situations correlated with the organism, instrumentalism views the human intellect as an organ of adaptation to changing environmental conditions, denies the classical notion of truth as an adequate reflection of the objective world, and uses its functionalist interpretation instead, for which truth is a property of human activity that determines success in a particular situation. Dewey's instrumentalism ignores the metaphysical search for adequacy between ideas and things and focuses on the issue of the suitability of ideas to be the means for the optimal solution of problem situations. Universal and general categories of thinking are interpreted in instrumentalism either as the usual norms of

intellectual behavior, which developed spontaneously, or as accidental inventions of theorists [13].

The scientist assigned a decisive role in fulfilling this mission to education as a leading institution of socialization of the personality, a potential means of all social life reformation and harmonization, which highlighted the need to: a) appeal to the personality, strengthening the humanistic orientation of school education and training; b) shifting the emphasis from the actual content of education to the development of independent thinking of pupils; c) search and application of new means of cognitive activity of the personality. Therefore, Dewey's instrumentalist conception of pragmatism shifts attention from internal to external, objective factors of empirical experience; cognition is considered only in the real context of the study as a certain conflicting existential act [4].

The inability of the traditional American school to meet the outlined requirements of the innovative philosophical conception of pragmatism led to a widespread reform movement in American education of that period and the emergence of non-traditional educational institutions. In his work «School of the Future» J. Dewey considered the upbringing of the personality as a process of experience accumulation and reconstruction. School education, according to J. Dewey, had to begin with the activities of pupils, which has a social meaning and pragmatic, instrumental application, and only later to bring pupils (in adolescence) to a theoretical understanding of the material, to learn about the nature of things and ways to produce them. The result of training and upbringing was considered to be the formation of thinking skills, which meant primarily the ability to self-study and self-education. With such a system of education, the purpose and the result of pedagogical influence on the personality of the adolescent were the ability to solve life problems, creative skills mastering [4; 5]. The accumulation of experience by a adolescent in order to deepen his or her social content leads to the formation of his or her personality, according to the opinion of supporters of this pedagogical direction. In «instrumental» education learning was to be reduced to play and work, so every action of the child was considered an instrument of cognition, movement to self-discovery, a way of the truth comprehending; enrichment of such experience, which meant both their own knowledge and knowledge of methods of action, led to the awareness of adolescents of the need for self-learning and self-improvement.

According to the purpose, content and means of modern school activities, aimed at the natural development of the child ensuring in unity with the needs of society, its conception is defined by scientists as the unity of individualization and socialization of the personality. In the pedagogical activity of the school created by J. Dewey, the adolescent appears as a biological and socio-cultural subject that is in a stage of constant development, and educational processes are an integral part of his or her life. Detailed comparative analysis of the works of S. Honcharenko, V. Kremen, B. Yesypov, M. Yarmachenko [2; 7; 8; 10] testified that the concept of pedagogical pragmatism of John Dewey, in particular instrumentalism, a kind of pragmatism developed by him, became the basis for the original educational trend implementation, based on the fact that any science is essentially a means of adaptation, «a tool for action» and is justified by practical usefulness. According to research data, the means of reconciling the individual and social aspects of adolescent development is their understanding and solution in the process of individualization and socialization, which is embodied in the pedagogical technologies of the Chicago School Laboratory and the Dalton Plan. Therefore, in the first quarter of the XX century in the United States, the search for a teaching alternative to classroom led to the emergence of learning technology according to the Dalton plan. Helen Parkhurst, the founder of the Dalton Plan, believed that its purpose was to develop cognitive activity, initiative and organizational skills of the personality [8].

An analysis of J. Dewey's pedagogical ideas revealed that in understanding the essence of personality development, the American philosopher and educator continued the humanistic direction initiated by J.G. Pestalozzi, J.-J. Rousseau, F. Froebel, following which he defined education as a constant process of reorganization of personal experience in order to advance to a higher level of knowledge and education, which precluded the existence of an absolute, ultimate educational goal. Pedocentrism was one of the leading philosophical and pedagogical principles of J. Dewey, so he saw the function of a teacher in the management of independent activities of adolescents, in the development of their curiosity. The scientist wrote that the personality of an

adolescent is the starting point, center and crown of everything, so it is necessary to always keep in mind his or her development, because only it can serve as a measure of education. Education and upbringing, according to this principle, determine the values of the personality, regulate spontaneous influences, determine self-determination and self-realization, and therefore appear as a process and means of purposeful, pedagogically organized subjectivization and socialization of the adolescent.

J. Dewey considered the principle of «learning through activity» to be the leading principle of personality development at the stage of primary school. Work was considered by him both as a motive for learning (satisfaction of constructive and expressive impulses), and as its method. In general the ideas of American pedagogue contributed to a deeper consideration of the essence of children's nature in the educational process, the search for new forms of educational work (comprehensive programs, joint projects, etc. were the results of such searches). The concept of learning according to the Dalton Plan is based on the pedagogy of cooperation. The core of the pedagogical process is not only cooperation, but also the freedom and independence of each adolescent. According to J. Dewey, «free will» should prevail in school as a sign of independent, self-deepening development of an adolescent, his or her interest in self-improvement. Communication in the «teacher-pupil» system at Dalton School was not aimed at the transmission of knowledge, but contributed to the identification, development of creative interests and abilities of each; upbringing of social skills along with a sense of responsibility towards other people. According to the scientist, the main element of a citizen of a democratic state education was to be the formation of responsibility for their behavior in society and involvement into society in general [4; 5].

In accordance with the task of the educational process, maintaining a balance between the social goals of personal development and its individual needs, Dewey formulated the basic principles of school organization: 1) teaching children to cooperate and understand; 2) the development of consciousness, interdependence of adolescents, the formation of their desire to preserve the spirit of cooperation in future social activities. However, if learning is a purely individual process, then the content of educational material should be determined by the pupil. Therefore, programs created by someone are not needed, they interfere with the free choice of experience and the expansion of personal concepts. There should be no division of educational subjects in the school. This division hinders the integration of knowledge and the development of personal concepts. When pupils move to another teacher or another room based on a pre-planned schedule, the flow of ideas is interrupted.

Since the pedagogue identified the progress of society ensuring as the most important role of education, he considered a child from the earliest stages of development to be a citizen in the broadest sense, emphasizing the need to teach him or her to be aware of one's civic duty and public duties from an early age. In the nearest future, he or she will be a voter and a citizen, will raise children in the spirit of democracy, which will ensure the continuity in the society development. As for the teacher, he or she must create the conditions that help to identify the inner essence of the pupil, to prevent situations that interfere or hinder his or her growth. Success must accompany the individual in each experiences, one only need to know one's capabilities and set a high goal for oneself. The real goal is easier to achieve, which, in turn, creates a basis for successful learning and good morale. The teacher should help each child in adolescence to find their own, individual goal [4; 6].

The teacher in Dewey's concept is a co-creator of personality, and the result of such joint creativity the pedagogue considered in the personal traits of children, such as activity, initiative, independence, responsibility, readiness to plan own cognitive activity, flexibility of thinking, persistence in the results achievement, readiness to correct the mistakes, awareness of the process of cognition (metacognition), the ability to find compromise solutions, etc.

In the «Plan for the Organization of the University Primary School» (1896), J. Dewey described the project of an educational institution in which a person could «grow himself or herself» in accordance with the public goal. The scientist persistently implemented the tendency «from the child to the world, from the world to the child» into the education, the idea of the program, which would include such living spaces of the personality as family, school, street, district, city, country, world. This became the leading basis of his work.

Regarding the modern interpretation of the results of the study, we note that the scientists attribute the reorientation to the personal development of the educational process subjects to the problems associated with the effectiveness of pedagogical interaction in modern education. The solution of this problem is dictated not only by the tasks of today's education, but also by the needs of social self-determination development of adolescents in the future. The ideas and experience of J. Dewey and his followers remain one of the most successful educational models in the modern educational space (teachers still often turn to both design technology and the Dalton Plan). Pedagogical interaction in the style of cooperation, accumulated in individualized learning, contributes to the development of both individual and social characteristics of the adolescent's personality. Considering the problem of individual personality development, B. Lykhachov emphasized that under the circumstances of learning, which takes into account individual characteristics, the personality loses not only in terms of general moral norms, but also has limited opportunities for creative and individual manifestations [9, p. 223]. The essence of the social is in mutually enriched relations of healthy individuals, personalities of strong and creative spirit; against the general background of only collective relations, without taking into account individualism, the unique world of each person is wasted and leveled, its essence does not find means for communication, self-respect, self-enrichment [9, p. 226].

Conclusions and prospects for further development. The study demonstrates that the results of the study confirm that J. Dewey's philosophical concept of pragmatic education, which has almost 100 years of history, is relevant and modern, because it orients the development of adolescent personality in line with the tendency of self-determination and pedagogical interaction aimed at organic combination of individual and social factors. The components of pedagogical interaction according to this concept are based on the principles of freedom, cooperation and independence; creative adaptation of these components in the discourse of the J. Dewey's ideas of instrumentalism is the key to improving the quality and efficiency of learning in modern educational conditions. From the didactic point of view, the advantages of such education should include its innovation with inherent personal orientation, subject-subject relations, atmosphere of cooperation, etc. From a methodological point of view, the following aspects deserve attention: the organization of individual independent work of adolescents; use of texts devoid of final evaluative judgments; development of individual research tasks, group projects for adolescents; accounting system (individual account cards, success screens); drawing on the experience gained during the simultaneous study of many subjects; contract agreement, etc.

The study identifies philosophical and pedagogical ideas of J. Dewey relevant for the modern system of education in line with the tendency of social self-determination development of adolescents: the self-worth of the child's personality at all stages of its development; the importance of research methods and forms of personal development, cooperation and co-creation of teachers and pupils; unity of processes of individualization and socialization of adolescents in technologies of activity of School Laboratory and Dalton-plan. The relevance of these ideas as modern tendencies in the philosophical and educational context of the education system and the need to use them to strengthen the humanistic basis of Ukrainian pedagogical science and practice in a dynamic transformation of the information society.

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ТЕНДЕНЦІЯ ФОРМУВАННЯ СОЦІАЛЬНО САМОВИЗНАЧЕНОЇ ОСОБИСТОСТІ ПІДЛІТКА У КОНЦЕПЦІЇ ПРАГМАТИЧНОЇ ОСВІТИ ДЖОНА ДЬЮЇ

Васюк Юлія Анатоліївна

здобувачка кафедри культурології та методики викладання культурологічних дисциплін
Полтавський національний педагогічний університет імені В.Г. Короленка

Вступ. У статті досліджено тенденцію формування соціально самовизначеної особистості підлітка у руслі філософсько-педагогічної інтерпретації поняття «розвиток особистості» в концепції прагматичної освіти американського вченого Д. Дьюї як представника реформаторської педагогіки к. XIX – поч. XX ст. Для генерування ідей і принципів положень педагогіки Д. Дьюї у практиці сучасної вітчизняної системи освіти актуалізовано аспекти самоцінності особистості підлітка на всіх етапах її формування, значущості дослідницько-експериментального освітнього середовища, співробітництва і співтворчості в розвитку дітей, цілісності процесів індивідуалізації та соціалізації підлітків у педагогічних технологіях діяльності навчальних закладів нового типу.

Метою статті є характеристика у руслі актуальної для сучасної системи освіти концепції формування прагматичної особистості американського філософа Д. Дьюї тенденції соціальної самовизначеності підлітків та виявлення значущості її ідей і досвіду у контексті сучасної системи освіти України.

Методи: теоретичний аналіз наукової літератури та історико-педагогічних досліджень поглядів і діяльності Дж. Дьюї, систематизація, узагальнення, освітня екстраполяція.

Результати. Тенденцію формування соціально самовизначеної особистості підлітка визначено як актуальну на фоні соціально-економічних трансформацій в Україні та її входження до міжнародного освітнього простору. Це зумовлює прискорення процесів модернізації національної системи освіти та актуалізує звернення до кращих ідей і зразків педагогічного досвіду, які перевірені тривалим часом.

Необхідність пошуку шляхів формування соціальної самовизначеності людини в освітній системі зумовила звернення до досвіду наукової школи прагматизму (інструменталізму) Дж. Дьюї, особливо стосовно найбільш складної підліткової категорії дітей.

Відображене усвідомлення важливості ідей ученого (звернення до особистості, посилення гуманістичної спрямованості шкільного виховання і навчання; зміцнення акцентів із власне змісту навчання на розвиток самостійного мислення учнів; пошуку й застосування

нових засобів пізнавальної діяльності особистості) та розуміння виховання дитини як процесу нагромадження і реконструкції досвіду, як діяльності, котра має соціальний зміст й інструментоване застосування.

У педагогічних технологіях Чиказької школи-лабораторії та Дальтон-плану, у творчості послідовників Дж. Дьюї актуальним для сучасності аспектом визначаємо те, що підліток як біологічний і соціокультурний суб'єкт постає здатним до розвитку і самовизначення.

Оригінальність. Концепція Нової української школи спрямована на формування і розвиток соціальної самовизначеності дітей різного віку. Водночас особливої уваги потребує саме підлітковий вік. Тому свого значення набуває історична прагматична й соціально наповнена тенденція розвитку особистості, адже навчання за Дальтон-планом передбачало педагогіку співробітництва, «вільної волі», що сприяло самостійності та самозаглибленості кожного учня, розвиток соціальних установок і усвідомленої громадянськості.

Висновки. Філософська концепція прагматичної освіти Д. Дьюї, яка має практично 100-літню історію, є актуальною і сучасною, тому що зорієнтовує розвиток особистості підлітка у руслі тенденції соціальної самовизначеності та педагогічної взаємодії, спрямованої на органічне поєднання індивідуального й соціального чинників. З дидактичної точки зору до переваг такої освіти необхідно віднести її інноваційність з притаманними особистісною орієнтацією, суб'єкт-суб'єктними відносинами, атмосферою співробітництва тощо. З методичної точки зору заслуговують уваги такі аспекти: організація індивідуальної самостійної роботи підлітків; використання текстів, позбавлених кінцевих оціночних суджень; розроблення індивідуальних дослідницьких завдань, групових проєктів для підлітків тощо.

Ключові слова: підліток, соціально самовизначена особистість, реформаторська педагогіка, прагматична освіта, інструменталізм Д. Дьюї, тенденція, співробітництво і співтворчість.

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