

Н. Дем'яненко, д-р пед. наук, проф.  
 Національний педагогічний університет імені М. П. Драгоманова, Київ, Україна

## РЕАЛІЗАЦІЯ АВТОРСЬКОЇ КОНЦЕПЦІЇ І. О. СІКОРСЬКОГО В ДІЯЛЬНОСТІ КИЇВСЬКОГО ФРЕБЕЛІВСЬКОГО ПЕДАГОГІЧНОГО ІНСТИТУТУ (1907–1920)

Здійснено ретроспективний логіко-системний аналіз наукової спадщини першого ректора Київського Фребелівського педагогічного інституту І. О. Сікорського (1842–1919) – доктора медицини, відомого педагога і психолога, професора Університету св. Володимира, голови Київського Фребелівського товариства сприяння справі виховання. З'ясовано, що вчений вважав всебічне знання дитини ланцюгом, який об'єднує сім'ю і школу, а інтеграцію знань із психології, медицини, науки виховання й розвитку сім'ї – фундаментом для ефективного виховання особистості. Київський педагогічний інститут Фребеля успішно реалізував медико-психолого-педагогічну концепцію І. О. Сікорського та педагогічну систему Фребеля та відігравав значну роль у підготовці педагогічних кадрів: викладачів дошкільних закладів з вищою освітою, вчителів початкових класів і педагогічних кадрів позашкільних установ у період 1907–1920 років. Професійно-педагогічне навчання в інституті педагогічної освіти відрізнялося оригінальністю, глибиною, глибиною авторських підходів до викладання педагогічних дисциплін, що характеризуються багатомірністю відповідно до трьох відділів: дошкільного, шкільного та позашкільного. Сутність професійно-педагогічної підготовки полягала в єдності педагогічної теорії і практики. Насамперед це сприяло існуванню освітнього об'єднання, де педагогічний інститут Фребеля виступав як педагогічний центр і координував діяльність навчальних та допоміжних установ: дошкільних закладів, шкіл і педагогічних машин швидкої допомоги. Визначено трактування І. О. Сікорського кінцевої мети виховання як досягнення гармонійного розвитку духу і тіла, психічного і фізичного, рівноваженості розумового, морального й естетичного принципів. Досліджено напрями і механізми впровадження авторської медико-психолого-педагогічної концепції І. О. Сікорського у зміст професійно-педагогічної підготовки Київського Фребелівського педагогічного інституту (1907–1920).

Ключові слова: І. О. Сікорський, авторська концепція, Київський Фребелівський педагогічний інститут, виховання, особистість, професійно-педагогічна підготовка.

UDC 371

N. Holovko, Ph. D. (Pedagogical Sci.), Assoc. Prof.  
 S. Balashova, Ph. D. (Pedagogical Sci.), Assoc. Prof.  
 Taras Shevchenko National University of Kyiv, Kyiv, Ukraine

## M. P. DRAHOMANOV'S DOCTRINE ABOUT THE IMPROVEMENT OF HIGHER SCHOOL EDUCATION

*The article deals with issues of the improvement of higher school education in the scientific heritage of the Ukrainian teacher, politician, researcher of the world history and the national history. M. Drahomanov's pedagogical views and ideas are closely connected with his ideological, scientific views and social activity. It is proved that in the pedagogical heritage of M. Drahomanov, the problems of school, education, teaching in the Ukrainian language, their role in the development of the Ukrainian national culture take the leading place. The scholar devoted considerable attention to the problems of upbringing of the younger generation. The multidimensional and diverse pedagogical Drahomanov's activities contributed to the formation of his pedagogical concept, the holistic vision of formation and development of the personality, the educational process.*

Keywords: higher school education, M. P. Drahomanov, pedagogical views.

**Formulation of the problem.** M. Drahomanov (1841–1895) is one of the key figures in the Ukrainian socio-political and socio-philosophical thought of the nineteenth century. A politician, political researcher, scientist of the world history and national history, sociologist, ethnographer, economist, folklorist, journalist and literary critic, teacher, all of these were confirmed in him. He belonged to the galaxy of those Ukrainian figures of his time, who were perfectly oriented in the latest social and political theories of Western Europe. M. Drahomanov is less known as a pedagogue, theorist and practitioner of education. However, his pedagogical thoughts are largely ahead of time. M. Drahomanov's teaching activity at Sunday schools, pedagogical school, gymnasium, university became an important factor in the formation of pedagogical worldview and pedagogical practice, development of opinion and attitude to the problems of teaching in native language and pedagogy.

**Analysis of recent research and publications.** Pedagogical views and ideas of M. Drahomanov in scientific articles were analyzed by well-known scientists: V. P. Andrushchenko [6, 7], G. V. Belenka [1], L. P. Vovk [7], L. A. Klymchuk [5], M. G. Stelmakhovych [4] and others. They defined the path of the scholar, determining his contribution to the heritage of native education.

Pedagogical views and ideas of M. Drahomanov are closely connected with his ideological, scientific views and public activity. He published a significant number of articles on the organization of school education ("Zemstvo and local element in public education", "Pedagogical significance of the Malorussian language", "National Schools" and others),

which covered the role and significance of the Ukrainian language, culture and educational books for the establishment and development of a national school.

**The goal of the article is** to analyze the pedagogical heritage of M. Drahomanov in terms of improving higher school education.

**Study presentation.** M. Drahomanov adopted a love for reading from his father. He recalled: "As a schoolboy of the Gadyach district school (1849–1853), I have read almost all the interesting books from my father's library, mostly travels and historical works (including "the History of the Russian State" by Karamzin)" [2, p. 4]. It was under the free-thinking and multifaceted influence of the father and family that the spiritual formation of M. Drahomanov and his sister Olga took place (in the future the famous writer Olena Pchilka, mother of Lesya Ukrainka).

According to V. P. Andrushchenko, V. F. Pogrebennikov, and others, the worldview of M. Drahomanov began to be formed at Poltava Gymnasium, having experienced "the beneficial influence of the very atmosphere of the spread of the Ukrainophile community movement" [7, p. 5]. It was a time of accumulation of knowledge, expansion of the field of interests, hobby of the newest political trends. Drahomanov impressed the teachers with his extraordinary purposefulness, diligence, education. With enthusiasm he studied Latin, was interested in Roman history.

In 1859, before the graduating from the gymnasium, Drahomanov had a polemic fight with the supervisor for that reason he was deemed to be excluded from the educational institution "in order not to be taken anywhere" [2, p. 6].

M. Pyrohov, who at that time was a "trustee", proposed the gymnasium council to replace the "elimination" with a simple "dismissal" and, therefore, M. Drahomanov could be admitted to Kyiv University.

M. Drahomanov tried to identify and understand the most important imperatives of the search for the content of adult education in the second half of XIX – beginning XX century. The scholar tried to characterize the orientation of education in the then sense of the concept of continuing education in world pedagogical practice. According to M. P. Drahomanov, the basis of adult education should have the character and content of the transfer of spiritual values and knowledge directed at the development of a valuable conscious person, its entry into sociocultural life, and the promotion of self-education, self-improvement.

Positive influence on the pedagogical views of M. Drahomanov was made by talented teachers K. Polevich and O. Stronin. The scientist recalled: "I personally thank them for the goodness that they have done for my soul. They are the people that each in their own way have served the moral education of a number of generations in the Poltava region, and, therefore, the whole of our country" [3, p. 1]. Educational ideas and personal involvement of M. Pyrohov in the fate of the future scholar, as well as their own teaching practices, contributed to the development of M. Drahomanov's views on education and pedagogy.

O. Stronin was a talented teacher who was looking for new methods of live and visual teaching. While teaching at Poltava Gymnasium the course of general history, he captured listeners with images, comparisons, lyrical digressions. The method of teaching in O. Stronin was quite original. On his lessons, neither the study of the course, nor even more reading of historical books wasn't passive working. "Starting from grade 5, the students had (not all, but volunteers) in turn making notes from his lectures, which others copied, and several topics from the course even worked independently and read instead of the teacher. However, before that, the teacher prepared with the author of his lecture and advised how to do it. In addition, O. Stronin encouraged students to teach Western-European languages", – recalled M. Drahomanov [3, 596].

Undoubtedly, the influence of O. Stronin on his students in the study of foreign languages, was even greater in the study of contemporary Russian and Ukrainian scientific and fiction literature. "I fell under the influence of a new teacher of history, which gave me the opportunity to read Gerzen, and at the same time instructed, in order to strengthen humanistic and liberal ideas in ourselves, a lot of study and reading of historical and political works in foreign languages", recalled M. Drahomanov about his teacher [3, p. 596].

Problems of schooling occupied a significant place in the public-educational activities of M. Drahomanov. By his publications, he sought to influence the development of the Ukrainian national school, the restoration of education in his native language, and the improvement of the position of the national teacher. M. Drahomanov wrote documentary journalistic work "Public Schools in Ukraine among Life and Writing in Russia" (1877), where, on a wide factual basis (reports, questionnaires, interviews etc.), the author showed reasons for the absence of a national school in Ukraine, substantiated the ways of the national Ukrainian revival, showed the role and the importance of the education and the education of children and young people. The scholar had made a significant contribution to Ukrainian studies, ethnology studios. He enriched folklore and ethnographic heritage of Ukrainian culture, describing the mechanisms of its introduction into the education system.

In the autumn of 1859, M. Drahomanov entered the faculty of history and philosophy at St. Vladymyr Kyiv University (Taras Shevchenko National University of Kyiv), where he began to acquire not only a historical and general, but also a political education. With a group of democratically-minded first-year students, he initiated the opening of a Sunday school for "the boys of the local craft class... wanting to provide them with the means for the initial education" [2, p. 7]. With the permission of his trustee M. Pyrohov in September 1859, the first man's Podolsk Sunday school was opened in Kiev (and in the Russian Empire). During 1859-1860, 65 Sunday schools were opened in the cities and villages in Ukraine.

On the deep conviction of M. Drahomanov and his associates, the activity of public schools should promote the widespread dissemination of elementary education among the people, and be a means of political enlightenment in order to "dissolve the eyes of peasant communities and make them so that they are dared and respected to stand up for themselves" [2, p. 321]. The organizers and teachers of the first Sunday schools sought to serve the people and "something, somehow, and as soon as possible pay the peasant for the fact that he was fed and studied at his expense" [2, p. 344].

Sunday schools became very popular in the empire and increasingly became centers for the dissemination of national ideas and the excitement of public consciousness. A special government commission attested activities of Sunday schools as generating "political nihilism" and free-thinking, which resulted in the ban on Sunday schools by the royal decree of July 10, 1862. In this regard, the future educator in his autobiographical remarks noted that tsarism gave "a new impetus to the revolutionary mood of young people, especially in the capitals" [2, p. 213].

A little later, instead of banned Sunday schools, at the end of 1862 in Kiev a Temporary Pedagogical School was established for the training of village teachers in order to confront the polonization of the population of the Pravoberezhna Ukraine. Among the six students who agreed to teach free training courses, was M. Drahomanov. First, classes were conducted in the Ukrainian language, later – in the state language (in Russian), and then in the Church Slavonic. During this period, the young teacher also arranges a special textbook for the implementation of the language transition – "Reader", forming a section on geography.

Shortly after charges of "nihilism" and spreading the ideas of "Ukrainian separatism" school was closed and M. Drahomanov as one of its most active figures taken under close police surveillance. The University initiated the first samples of pedagogy, methodology, practical classes in high school courses, necessary for future pedagogical activities. The experience of teaching professors at the University (S. Gogotsky, M. Bunge, V. Shulgin etc.) M. Drahomanov and other students used in gymnasiums, a teachertraining schools, Sunday schools for the adult population.

For certain scholastic teaching at the Faculty of History and Philology, M. Drahomanov made a good taste of independent research work, and this could not fail to fall into the eye of V. Shulgin, a professor of general history. True, his proposal to leave M. Drahomanov at the department to a professor's rank was taken into account only later. And immediately after graduating from the University (in the spring of 1863), in order to help educate his brother and sister, he had to go to work as a geography teacher at the Kyiv Gymnasium 2. At the same time, the work on preparing the dissertation "Emperor Tiberius" for the right to lecture was started, which was defended in 1864 and initiated by his scientific attempts to trace the logic of the social process [3].

As a university lecturer, he prepared programs and textbooks, published articles on the issues of school education,

the formation and development of the national school. M. Drahomanov's multifaceted and diverse educational and teaching activities contributed to the formation of his pedagogical concept, the holistic vision of the formation and development of the individual, the educational process. He brilliantly defended his master's thesis on the subject "The question of the historical significance of the Roman Empire and Tacitus" and in the same year he took the position of privat-docent with the right to provide scholarly travel abroad at the expense of the university. Taking advantage of this opportunity, almost 3 years (1870–1873), the young scholar worked in the libraries of Germany, Austria-Hungary, Italy, listened to the lectures of leading professors at well-known European universities – Heidelberg, Prague, Berlin, Vienna.

As noted by the researchers G. Belenk and L. A. Klimchik, young contemporaries of M. Drahomanov, students valued him not only as a scientist, a citizen, but also as a mentor, teacher of the entire generation of researchers of the era [1, 5]. In the legacy of M. Drahomanov, a significant place is occupied by the recommendations for the improvement of higher school education. Drahomanov's proposals were taken into account in the Bulgarian Law (1890) on higher education. Pedagogical tact, organicity, pedagogical power to behave in such a way that "the interlocutors did not even notice it immeasurably in comparison with the advantages of pedagogical tact, knowledge of the case, which was discussed" – the main features that characterized the educational democracy of the scientist and teacher M. Drahomanov. With his publications, Mikhail Drahomanov drew attention to the role of the teacher in the education of a new man, who would be inherent in democracy, humanism and patriotism, a high level of national consciousness and, at the same time, a tolerant attitude towards representatives of other peoples. Sufficient professional level of teachers can provide only thorough preparation. After graduating from the pedagogical faculty, the teacher must take care of self-education.

M. Drahomanov attached importance to the personality of the teacher in the educational process. It can not be replaced by new methods of teaching, nor books. After all, in addition to knowledge, he gives the part of his own soul to the children. The efficiency of education and upbringing can only be guaranteed by a sincere, friendly relationship between the teacher and the students. Students should listen to the teacher of respect for him, to know that his claims are just and aimed at goodness. These requirements should have a clear and understandable purpose for the child, be feasible. As a teacher, M. Drahomanov always sought to establish an active interaction with the student audience. First of all, it concerned teaching sessions that took place in the form of lectures. According to M. Drahomanov, at the lecture the student should, first of all, to actively perceive and comprehend the material, rather than mechanically record it, leaving the understanding for "later" [4]. He reflected on the fact that during the recording by the students of the content of the lecture (notes), the teacher can not see the eyes of his listeners (because they are focused on recording material), and therefore can not see and understand the reaction to this or that opinion expressed.

The recording process violates visual contact, distracts from the logic of presentation, makes it difficult to actively perceive the training material. M. Drahomanov was thinking about how to make an active student and a thoughtful interlocutor, rather than a passive recording thoughts and ideas [1]. While teaching at Sofia Higher School, he found a way out. At his classes, students actively listened to lectures. Asked questions, sometimes controversial and often simply enthusiastically perceived emotionally rich stream of information, admiring both the content and the passion of his

presentation. The lectures were vivid, as the teacher widely used the artistic word, quoted the historical sources and thoughts of the classics. At the end of the classes, each student who attended the lectures by professor M. Drahomanov received from his assistant a brief summary of the lecture, prepared in advance by the teacher and scraped specially for the students.

For many students, this served as an auxiliary stimulus for attending lectures, and helped to prepare better for the exam. MP Drahomanov taught his students to think for what the educational material was building on the basis of the formulation and solution, together with the student audience, of problematic issues [4]. Short-term discussions, guided by the teacher, gave an acute the lectures of the scholar, showed that history is not dead by science, but is closely connected with the present, affects it and puts forward complex issues of a moral nature, which has solved which one can change life for the better. A large number of listeners in the audience did not allow the professor to use the techniques of individualized instruction. His lectures attracted even students from other faculties. The audience where the lecture took place was often so full that students could not sit on the benches and stood along walls and doors. The thoroughness of the preparation for the training sessions, the emotionality and imaginative presentation, respect for the students distinguished him among other teachers. The young privat-docent, and later the assistant professor of the University, tried not so much to teach (and teach as others did), as much to help a young man become better, to deliberately orient in life to choose the right path. M. Drahomanov sought to establish with the students a didactic, but not mentorial interaction. It was based on trust in person, belief in the best in man, and belief that it was young people, educated and consciously active, that could change the world for the better. When the fate forced M. Drahomanov to leave Ukraine in 1876, he was engaged in literary and publishing activities in Geneva, and subsequently continued his teaching at the Sofia Higher School, the future of the Sofia University. In 1889, he accepted the proposal to go to the department of general history of this educational institution. Professor Drahomanov taught his students to think, for this he built the educational material on the basis of setting and solving problems, together with the student's audience.

As a historian, Drahomanov contemplates his subject and pedagogical positions. For him, dates, military significance was not important, but the history of thought, culture, education were important. M. Dragomanov, as a lecturer, wanted to inform the audience about the state of education, the humanism of the era. The ideas of upbringing were the freedom of the individual, labor for the people, education, love and knowledge of the land, their language. Among his former students are Ukrainian and Bulgarian scholars, literary critics, teachers.

**Conclusions.** Thus it can be argued that the pedagogical ideas of M. Drahomanov formed under the influence of his teachers – the famous teachers of the Poltava Gymnasium K.Y. Plevich and O. I. Stronin, M. I. Pyrohov. Practically they were already reflected in the organizational and pedagogical activity of M. Drahomanov, a student of the St. Volodymyr Kyiv University, a teacher of Sunday schools. In pedagogical works M. Drahomanov raised the problems of the development of the national school, the rights of the Ukrainian people to educate children in their native language, the creation of textbooks for national schools, the education of children on the basis of scientific knowledge, the study of foreign languages. The idea of the nationality of education and upbringing was grounded by him in various

ways in many works. In the pedagogical heritage of M. Dragomanov, the leading role is played by the problems of school, education, teaching in the Ukrainian language, and their role in the development of Ukrainian national culture. He researched the development of the political life of the Ukrainian people. The scholar scientifically confirmed that the Ukrainian people in the historical past had a significant cultural development and stood at the level of other European countries.

#### References

1. Byelyen'ka H. V. Pedagogichni pohlyady Mykhayla Drahomanova u dzerkali suchasnosti / Kyiv's'kyi universytet imeni Borysa Hrinchenka. Vytoky pedahohichnoyi maysternosti, 2015 – Vyp. 15 – S. 72–76.
2. Drahomanov M.P. Avtobyohrafycheskaya zametka // M.P. Drahomanov. Literaturno-publitsychni pratsi. – U 2 t. – T. 1 / Redaktor tomu: O. I. Dey; Uporядkuvannya i pryitky I. S. Romanchenka. – K.: Naukova dumka, 1970. – 531 s.
3. Drahomanov M. Dva uchytelya // Drahomanov M. P. Vybrane. – K.: Lybid', 1991. – S. 596.
4. Istoriya ukraïns'koyi pedahohiky / Za redaktsiyeyu M. H. Stel'makhovycha. – K.: Instytut zmistu i metodiv navchannya MO Ukrainy, 1998. – 355 s.
5. Klymchuk L.A. Pedahohichni pohlyady M. P. Drahomanova: Avtoreferat dys. ... kand. ped. nauk. 13.00.01 – Kyiv, 1995. – 21 s.

Н. Головка, канд. пед. наук, доц.,  
С. Балашова, канд. пед. наук, доц.

Київський національний університет імені Тараса Шевченка, Київ, Україна

### ВЧЕННЯ М. П. ДРАГОМАНОВА ПРО ВДОСКОНАЛЕННЯ УНІВЕРСИТЕТСЬКОЇ ОСВІТИ

*Розглянуто питання вдосконалення університетської освіти в науковому доробку українського педагога, політичного діяча, дослідника всесвітньої і вітчизняної історії М.П. Драгоманова. Викладацька діяльність М. П. Драгоманова в недільній школі, педагогічній школі, гімназії, університеті стала важливим чинником становлення педагогічного світогляду і педагогічної практики, вироблення думки і ставлення до проблем освіти. Педагогічні погляди та ідеї М.П. Драгоманова тісно пов'язані з його ідеологічними, науковими поглядами та громадською діяльністю. Досліджено, що у педагогічній спадщині М. Драгоманова провідне місце посідають проблеми школи, освіти, викладання українською мовою, їхня роль у розвитку української національної культури. Значну увагу вчений і педагог приділяв проблемам виховання підрастаючого покоління. У спадщині М. П. Драгоманова значне місце посідають рекомендації вдосконалення університетської освіти. Пропозиції М. Драгоманова були враховані в Законі Болгарії (1890) про вищу школу. Своїми публікаціями Михайло Драгоманов привертає увагу до ролі вчителя у вихованні нової людини, якій були притаманні демократичність, гуманізм і патріотизм, високий рівень національної свідомості і водночас толерантне ставлення до представників інших народів. Він схилився до думки, що достатній професійний рівень вчителів може забезпечити лише ґрунтовна підготовка, а після закінчення педагогічного факультету він повинен dbати про самоосвіту, самовдосконалення тощо. М. Драгоманова прагнув до встановлення зі студентами дидактичної взаємодії. У її основу він покладав довіру до особистості, віру в найкраще в людині і впевненість в тому, що саме молодь, освічена і свідомо активна, здатна змінити світ на краще. Багатоаспектна і різноманітна просвітницька та викладацька діяльність М. Драгоманова сприяла формуванню його педагогічної концепції, цілісного бачення становлення і розвитку особистості, освітнього процесу.*

*Ключові слова:* університетська освіта, М. П. Драгоманов, педагогічні погляди.

UDC 371.3

H. Holos, Ph. D. stud.  
Kyiv national linguistic university, Kyiv, Ukraine

### VALUE EDUCATION CONTENTS IN UKRAINE COMPREHENSIVE SCHOOLS: THEORY AND PRACTICE

*With the regard to reform undergoing in Ukraine ("Nova Ukrainka shkola" (New Ukrainian school)), the author highlights urgency of value education contents review. Due to, to its clear understanding and effective implementation in real school settings. The issue is relevant for many reasons, among which are: teachers' blurred understanding of the whole value education mechanism and its integral parts; learning outcomes at Ukraine comprehensive schools remain as priority; minor attention is paid to well-round education; extra curriculum activities in comparison to other democratic societies are artificial, as well as insufficient. Many of the debates also set around particular value education framework for all comprehensive schools to follow, due to "National value education curriculum for children and young adolescents" as statutory guidance is not used widely. As far as recent Ukrainian education system is on its molding stage and value education contents is its focal point, national schooling, based on holistic, effective basis as well as elapsed experience of schooling in developed countries, where educational 'know-hows' occurred progressively, make a particular interest. The case of Japan, for instance, worldwide known for meritocratic nature of its society, could provide an opportunity to look at effective schooling, as well as at successful collaboration of "parents – school – caring community" triad.*

*Keywords:* upbringing, value education, Ukraine, character education, moral education, vyhovannia, the content of value education, "Nova Ukrainka shkola" reform ("New Ukrainian school" reform).

**Formulation of the problem.** Recent schooling in Ukraine, aimed at patriotic and developmental domains, requires value education revision, as well as its adequate organization at all (family-school-community-government) levels. The issue of value education contents, in particular, is relevant for many reasons, among which: lack of altruistic interactions between all school participants; teachers'

6. Mykhaylo Drahomanov. Vybrani tvory v 3-zt. 4 kn./ za red. A. P. Andrushchenka. – K.: Znannya Ukrainy, 2006. – 344 s.

7. Pedahohichni ideyi Mykhayla Petrovycha Drahomanova: bibliografichni rozvidky pedahohichnykh prats' / avt. st.: V.P. Andrushchenko, L.P. Vovk – K.: Vydvo NPU imeni M.P. Drahomanova, 2012. – 637 s.

#### Список використаних джерел

1. Бельєнка Г.В. Педагогічні погляди Михайла Драгоманова у дзеркалі сучасності / Г.В. Бельєнка // Київ. ун-т ім. Бориса Грінченка. Виток педагогічної майстерності, 2015. – Вип. 15. – С. 72–76.
2. Драгоманов М.П. Автобіографіческая заметка / М.П. Драгоманов // Літ.-публіцист. пр. – У 2 т. – Т. 1; ред. О.І. Дей; упорядкув. і примітки І.С. Романченка. – К.: Наук. думка, 1970. – 531 с.
3. Драгоманов М. Два учителя / М. Драгоманов // Драгоманов М.П. Вибране. – К.: Либідь, 1991. – С. 596.
4. Історія української педагогіки / за ред. М. Г. Стельмаховича. – К.: Інститут змісту і методів навчання МО України, 1998. – 355 с.
5. Климчук Л.А. Педагогічні погляди М.П. Драгоманова: автореф. дис. ... канд. пед. наук. 13.00.01 / Л.А. Климчук. – Київ, 1995. – 21 с.
6. Михайло Драгоманов. Вибрані твори в 3 т. 4 кн. / за ред. А. П. Андрущенко. – К.: Знання України, 2006. – 344 с.
7. Педагогічні ідеї Михайла Петровича Драгоманова: бібліографічні розвідки педагогічних праць / авт. ст.: В. П. Андрущенко, Л.П. Вовк. – К.: вид-во НПУ імені М. П. Драгоманова, 2012. – 637 с.

Надійшла до редколегії 11.02.19

blurred understanding of the new model of schooling (value education is still considered as a sphere of responsibility of some school authorities and homeroom teacher); minor attention to well-rounded education, its poor resourcefulness; no community service; schoolchildren's low rate involvement in prosocial activities; general antinomy in Ukrainian society; the detachment of pedagogic theory from real practice.