

## META-THEORY OF MODERN PEDAGOGICAL KNOWLEDGE: INNOVATION, PROFESSIONAL DEVELOPMENT

*Hanna Tsvetkova*<sup>1,2</sup>, *Iryna Voityuk*<sup>1,3</sup>, *Victoriia Domina*<sup>4,5</sup>

**Abstract.** This article deals with some aspects of modern pedagogical knowledge, in particular with the role of meta-theory in innovations. The innovation is viewed through the prism of meta-theory as the ability to a new, reflexive, constantly updated knowledge; openness to innovative changes on the grounds of critical thinking; development of creative abilities; ability, readiness and ability to continuous professional self-development and self-disclosure. The general understanding of “meta-theory” has been explored as a complex term used to identify such systems, which in turn is applying to describe or to research other systems. The innovative development of higher education is in the article one of such systems, which is based on the professional self-improvement of subjects of the educational process and disclosed with the help of the reflexive system of meta-theory of philosophy. The methods of terminological analysis, abstraction, idealization, formalization and generalization are used. It was found out that innovative development of higher education is based on professional self-improvement of subjects of educational process and disclosed with the help of reflexive system of meta-theory of philosophy. It is proved that innovative processes in high school can not be considered without the self-improvement of the personality, gaining global significance.

*Keywords:* meta-theory, meta-theoretical approach, innovation, professional self-improvement, integrity, subjects of educational process, personality, self-development

### Relevance of research

A characteristic feature of contemporary social processes is awareness of the importance and significance of the education of creative, innovative personality, which constantly strives for self-development, self-improvement and self-realization. This problem gets a new sound concerning a high school that provides the intellectual potential of the nation, its future.

The fundamental tendencies of modern science are its differentiation and integration. We are witnessing the expansion of scientific knowledge, the multifaceted means of obtaining relevant scientific knowledge. Researchers in different countries point out that differentiation takes place in a disciplinary sphere,

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<sup>1</sup> National Pedagogical Drahomanov University, Kyiv, Ukraine

<sup>2</sup> [tsvetkova1271@gmail.com](mailto:tsvetkova1271@gmail.com), <https://orcid.org/0000-0003-1556-4856>

<sup>3</sup> [irina\\_voityuk@ukr.net](mailto:irina_voityuk@ukr.net), <https://orcid.org/0000-0002-7615-1812>

<sup>4</sup> National University of Life and Environmental Sciences of Ukraine, Kyiv, Ukraine

<sup>5</sup> [domina@nubip.edu.ua](mailto:domina@nubip.edu.ua), <https://orcid.org/0000-0002-7615-1812>

the scientific space is segmented into a multitude of disciplines, sub disciplinary areas, and branches that receive a certain degree of autonomy in the substantive, methodological and institutional aspects.

It is important to draw attention to the fact that interdisciplinary studies that have become popular in recent times, resist fragmentation and segmentation in the scientific space. The positive aspect of these studies is that they are based on the interaction of disciplines because of convergence of their notions about subject fields, the formulation of scientific problems. But to ensure the intensive integration of science (in our case pedagogical) only on the basis of interdisciplinarity is very difficult.

Consequently, the integration vector in pedagogical science can be realized through the access to a more abstract “supra-subject”, “supra-disciplinary” scientific space. And this, in turn, requires a reflexive approach, called meta-theory, meta-theoretical approach, meta-theoretical knowledge in modern scientific research.

At the beginning of the XXI century, philosophical, psychological pedagogical views are diversified, new approaches to the study of complex pedagogical phenomena appear, the innovation space is constantly expanding. Under such conditions, in our opinion, the pedagogical understanding of innovative development of higher education on the basis of a meta-theoretical approach that provides the integrity and multidimensionality of scientific research, reflects the integration of scientific knowledge and scientific directions, is important.

## **State-of-the-art**

The fundamental provisions of the meta-theory are sufficiently fully represented in the conceptions of the meta-theory of consciousness Merab Marmardashvilli, Oleksandr Piatyhorskyi, the interval concept of Feliks Lazarev, the theory of macro-systems Ervyn Laslo, version of the multidimensionality Marharyta Driuk.

The problem of spirituality, which leads to the search for perfection, is presented in the writings of Volodymyr Barulin, Halyna Bepalova, Serhii Krymsky, Yurii Osychniuk.

The ideas of human openness are reflected in the concept of “symphonic personality” Lev Karsavyn and cosmic presented by Volodymyr Vernadskyi, Volodymyr Soloviov, Kostiantyn Tsiolkovskyi.

The question of the philosophy of education is discussed by Viktor Andrushchenko, Oleh Bazuluk, Volodymyr Bekh, Volodymyr Buryak, Borys Hershunskyi, Vasyl Kremen.

The stimula for studying the problems concerning innovative approach and principles of adult education are grounded in the works of Lidiia Danylenko, Anatoliy Kuzminskyi, Larysa Lukianova, Tamara Sorochan. Innovation as a strategy for the development of modern higher education is considered in the works of Iryna Havrysh, Lidiia Danylenko, Volodymyr Ziahviazynskyi, Ivan Podlasyi, Vitaliy Slastonin, Hanna Tsvietkova.

**The purpose of the article is** to reveal the essence of the meta-theoretical approach as the necessary basis for modern scientific and theoretical thinking, an effective tool for gaining knowledge of a new type; to characterize

the meta-theoretical basis of pedagogical understanding of innovative development of higher education.

**The next methods of research** are used to get an adequate conclusions: analysis and synthesis—in order to reveal the essence of the meta-theoretical approach; a method of terminological analysis, associated with the definition of the categorical status of meta theory, innovation development in the system of pedagogical definitions; abstraction, idealization, formalization and generalization—to systematize and formulate conclusions, determine the directions of further study of the problem.

## Discussion

A characteristic precondition for the development of modern knowledge, theoretical sciences, and new theoretical generalizations is the synthesis of approaches and methods on the basis of philosophy. Synthesis involves combining, first of all, demarcated logic-linguistic, analytical, phenomenological, hermeneutic, existential personalistic methods, concepts and approaches of philosophy, as well as interdisciplinary combination of philosophical, sociological, psychological, linguistic, and pedagogical research. In this context we would like to remind that the decisive tendency of the philosophy of the 20<sup>th</sup>—21<sup>th</sup> centuries is a rethinking of the traditional problems of knowledge, of truth in the context of communication, interaction of individuals, combining subjective issues with subjects of intersubjectivity, dialogue, broad discussion of the fundamental problems of modern mankind” [9, 47].

To discuss the key issues of the problem one has to be aware that meta-theory is a complex multi-faced phenomenon. Meta-theory in its modern sense is a theory of theory. The object of scientific analysis for meta-theory is the “very” theory.

Taking into account the fact of interdisciplinarity of such a kind of theory it is important to look at its definitions in different sciences. Thus, in sociology meta-theory is defined as general philosophical references, which provide rules for the creation of certain sociological theories and the justification of the use of specific sociological methods [1].

Another idea lies in the meta-theory as a theory that analyzes the structure, methods and principles of a certain scientific theory [7].

The meta-theory in the Great Interpretative Dictionary [10] is defined as all or certain estimates of the second order of general theory etc.

The meta-theory “. . . define the context in which theoretical concepts are constructed. . . The primary function of metatheory—including metamethod—is to provide a rich source of concepts out of which theories and methods emerge. Metatheory also provides guidelines that help to avoid conceptual confusions and, consequently, help to avoid what may ultimately be unproductive ideas and unproductive methods” [18].

The next a very important point of our discussion is: the meta-theoretical level of scientific knowledge is a set of principles, norms, ideals, which form the basis of scientific theories and science in general, which ensure the unity and certainty of scientific activity, affect the nature of theoretical knowledge.

The meta-theoretical level of scientific knowledge became first the subject of study in the concepts of post-positivism. In this sense the meta-theoretical level of scientific knowledge refers to the scientific picture of the world, the style of scientific thinking. Interpretations of scientific rationality, paradigm, research program play specific role in this context. Due to the systematic nature of scientific knowledge meta-theoretical level refers to fundamental scientific theories [13].

From the philosophical point of view the fulfillment of the requirements put forward for the development of a particular meta-theory is associated with great difficulty in the formation of a meta-theory for non-mathematical or for non-mathematical sciences at this stage, and it is argued that each scientific theory defines a certain fragment of the real world, and its meta-theory is a system of concepts and provisions of this theory. The main task of each meta-theory is to set the boundaries of the sphere of application of the theory under study, to answer questions that characterize the latter from the standpoint of objectivity and completeness, to explore the means of introducing its new concepts and propositions. In our opinion the article of Filipe J. Sousa (professor at University of Madeira) presents a good ground for discussions in this context [17].

Thus, according to a preliminary analysis, the meta-theoretical level of research is the level of such a scientific study, which is self-reflection of science, its self-knowledge. The last thesis in its content concerns the reflexivity of scientific and theoretical knowledge, a peculiar theorizing of science and is a qualitatively interesting scientific phenomenon which “requires the interconnection of self-reflection into the fabric of scientific research” [11, 47].

The key thesis of our theoretical analysis is the next: the meta-theoretical approach — not only reorganizes scientific and pedagogical knowledge, but also becomes the basis on which new knowledge is created, transforming the essence-semantic structure of the theory. In this case, the meta-theory has more evidence of cognition, using more powerful systems of reasoning. This is proved in the writings of researchers mentioned above Merab Mamardashvilli, Oleksandr Piatyhorskyi, Feliks Lazariev, Ervyn Laslo, Marharyta Driuk.

All the presented theoretical positions lead to the conclusion that the meta-theoretical approach is a necessary foundation for modern scientific and theoretical thinking, an efficient tool for acquiring knowledge of a new type — reflexively oriented, aimed at analyzing the depths of pedagogical theory, ensuring the reliability of its methodological prerequisites.

The general understanding of “meta-theory” has been described by us as a complex term deserving to identify such systems, which, in turn, are used to describe or to research other systems is. In our case, one of these systems the innovative development of higher education, which is based on the professional self-improvement of the subjects of the educational process and disclosed with the help of the reflexive system of meta theory of philosophy.

At that, innovation is considered by us as a capability for a new, reflexive, constantly renewed knowledge; openness to groundbreaking changes on the basis of critical thinking; development of creative abilities; ability, readiness and ability to continuous professional self-development and self-disclosure.

The mega trends Ilona Dichkivska that are characteristic of modern higher education (the mass character of education, its significance, the orientation to

the active development of a person's ways of cognitive activity, the adaptation of the educational process to the needs and needs of the individual, the orientation of training of a personality, ensuring the possibilities of self-disclosure), testify that the main function of higher education is the self-improvement of the individual and the teacher and the student. Consequently, the phenomenon represented is a characteristic feature, a significant factor in the innovative development of higher education.

Generally philosophical and educational concepts of the formation and development of the phenomenon of self-improvement can clarify, expand the content of this phenomenon. Consequently, the meta-theoretical basis of pedagogical understanding of the phenomenon of self-improvement is as follows:

1. Philosophy — a meta-theory, which is the basis of the methodology of pedagogy. On the basis of historical analysis of philosophical views, methodological approaches to the study of self-improvement of teachers of humanities, an analysis of specifics, peculiarities of self-improvement is carried out; the of modeling of means, ways of creating an effective self-improvement technology are developed, that is, the conceptual and active solution of the actual pedagogical problem takes place.

2. Theoretical and methodological substantiation of the phenomenon of self-improvement from the standpoint of meta-theory in educational practice significantly expands the latter, integrating the achievements of general philosophy, the results of theoretical analysis and pedagogical practice, socio-political and pedagogical movements.

Moreover, philosophy is a science that thoroughly explores and attempts to solve the global problems of mankind, and to satisfy the individual interests of people, to find harmony between personality and society. It was in the bosom of philosophy that most of the humanities, including pedagogy, developed. Therefore, for our study is very relevant and weighty analysis of philosophical concepts and theories, which opens up new opportunities for purposeful correction of the educational process [14].

Philosophy forms the “image” of a person of the future, meaningfully fills pedagogy with new knowledge, goals, means of action, which ultimately turn the internal system of views of each particular generation. The discovery of the essence and principles of self-improvement at the present stage of the development of philosophical thought is associated with two fundamental principles. The first is connected with the solution of the problem of combining post-classical approaches to the analysis of the ontological foundations of human existence and the classical transcendental methodology. The second — with the need to eliminate the dualism of theoretical and practical philosophy [8]. Therefore, at the forefront of modern philosophical trends, an appeal to the transcendental, spiritual, through which the contradictory world of man acquires the harmony, balance, balance of existence and normative and value measures, is turned to the fore.

Thus, Valentyn Andryeyev, characterizing the state of public opinion, states that there was a substitution of the spiritual intellectual. The transfer of the human psyche from the higher values to the field of utilitarian values is a sign of our time [2].

It clearly and substantially characterizes the modern cultural-historical process and marks the final gap between the spiritual and the intellectual at

the turn of the XX–XXI centuries. Dismissive attitude towards irrational, intuitive, and emotional generates dangerous deformations of the behavior of the human community.

The need for a harmonious combination of soul and peace is on the rise. At the forefront of modern philosophy is the idea of self-improvement, the result of which is not the change of objects, but the change of subject. It is about transformation, transformation of the inner world of man. Therefore, the question is urgent: “How should I be?”.

The founder of philosophical anthropology, Maks Sheler, actualized the problem of balancing various aspects of human existence, which would lead to intellectual creation as an ability to rebuild its inner world, its own microcosm. This makes an individual intellectually independent of being. According to Maks Sheler, the natural, physical and psychic peculiarities of a person are subject to equilibrium; spiritual, individual and national differences; the differences of mentality, the views on the “me, the world and God” [15].

The specificity of male and female; youth and maturity; scientific knowledge and education, physical and mental labor; the extrovert orientation of the Western person and oriental introvertism with its focus on the “technique of internal power” of man over himself, etc. Mykola Berdiaiev, Emile Muniér, Helmut Plessner, Paul Ricoeur, Maks Sheler, perceive the essence of man in the constant harmonization of the mutual influence of natural and social, and the natural is not reduced directly to the biological, but has infinity of space.

A number of researchers insist on strengthening the spiritual principle in the life of a modern man [14] as the basis for self-improvement and response to functionalization, alienation, unilateral professionalization. It is clear that in these conditions the need for radical transformation of consciousness, human behavior, harmonious combination of rational intelligence and spiritual and emotional sphere is growing. In the foreground the spirituality, which leads to the search for perfection is.

Volodymyr Barulyn, Halyna Bepalova, Serhii Krymskyi, Yurii Osichniuk, Serhii Frank define spirituality as a complex of processes with the prefix “self”: self-building, self-awareness, self-identification, self-reflection. Halyna Bepalova so revealed the possibility of self-improvement: “Anyone who feels this pleasure self-guided self-propelled, is unlikely to ever want to give up an exciting progress forward.

Self-creation — the most significant life problem and the most dangerous activity. You can forget about it, you can be unprepared for it, but you can begin to artificially form it, regardless of the internal or external conditions” [6, 77].

However, realizing himself, spiritually self-identifying, man seems to be divided. On the one hand, it turns into a subject of certain relations, “I-subject”, on the other — it its “I” transforms into an object of certain relations “I-object”. Philosopher Volodymyr Barulin notes that “one of the fundamental features of human existence and development is that it itself transforms itself into an object of reflection, a peculiar attitude.

It includes in the mechanism of personal development an analysis of itself, self-esteem and positive, and negative, and often very tough, constantly developing programs of personal transformation. And this transformation into

an object of personal attitude — a kind of split, distance from itself and a conscious transformation of oneself is one of the most important factors in the progress of man and society” [4, 463].

The philosopher, singling out the fundamental qualities of man (spirituality, creativity, freedom), highlights the meaning-value self-affirmation, which consists in a certain assertion of the meaning of his life, his values: “That the person did not do what would not achieve the goal — building a home, inventing new ones technological schemes, creating novels, bringing up children, fighting with aggressors, etc. — everywhere and always she is looking for and asserts for himself a personal sense, individual and human self-value” [2, 470]. This, according to the scientist, is the foundation of the existence of every human being, without which it is impossible to have a full human existence.

The infinite potential of a person and its opposition to society is one of the fundamental contradictions of modern social development. Society tries to create a “completed” person, in other words, a person who is optimally suited to the requirements and social roles of society. But human nature, the immanent impulses of man and his possibilities are so limitless that man can never be completed. In this regard, the opinion of Karl Jaspers, who considered: that a person can not be completed, in order to be, it must change in time, obeying a new fate [16, 411].

In the twentieth century the idea of human openness is formalized in the concept of “symphonic personality” Lev Karsavin and cosmism Volodymyr Vernadskyi, Volodymyr Soloviov, Mykhail Fedorov, Kostiantyn Tsiolkovskiy, Oleksandr Chyzhevskiy, in which a person is a cosmopolitan social phenomenon.

Considering the relations between man and society, modern philosophy states that every person, in a certain sense, is a part of society, its generation, which is programmed by the society, lives in it, and, therefore, is socially completed and socially immanent. On the other hand, a person is potentially omnipotent, equals society, self-programmed, social transcendent: “Person is potentially infinite, potentially universal. Its uniqueness, uniqueness, embodied in the spiritual world, in an irresistible quest for creativity, in the deepest state of freedom, in life, as a sense-value self-affirmation, and determines this potential infinity” [4, 475].

Consequently, person is lifelong incomplete, open to endless creation and self-perfection. What kind of person she can become depends on her, her life choices, the realization of her freedom, and the constant growth of her spiritual powers.

Implementation of self-improvement is possible is the case when a person becomes an integral person. Modern researchers state that in the process of studying a person, it splits into a thousand parts, projections, disappeared as a whole. Therefore, in today’s anthropological crisis, the holistic study of man is very relevant. The modern researcher Iryna Bondarevych defined the anthropogenesis as “the process of mimicking the incompleteness of man, his self-deployment from the species to the genera, which at the present stage proceeds on the basis of powerful changes in its spiritual component.

The modern era actualizes the formation of the spiritual integrity of modern man as a key problem of modern anthroposotsiogenizu” [8, p.38]. Hence,

the formation of a holistic person is to overcome the internal conflict, the disharmony of the physical and spiritual-spiritual, the tearing-all that stands on the path to self-improvement.

Consideration of the problem of self-improvement is complicated by the fact that attempts to as much as possible holistically know the person only partially approach the integrity, to the embodiment of the ideal of holistic study. Philosophical, culturological, psychological, pedagogical, and interdisciplinary approaches, including art and literature, create only partial conceptions of a person and its perfection. In this aspect, it is appropriate to think that philosophy should carry out human studies not only by scientific methods but also by their own (transcendental, phenomenological, analytical — all these methods are partial cases of the method of philosophical reflection) [14].

The life of man and the experience of the twentieth century confirmed the position of existentialism and psychoanalysis concerning human existence. Man is a complex, unpredictable, contradictory nonlinear creation of nature. This was reflected in the new method — synergy, or the theory of the organization of human-like systems. The principles of this theory reflect all the complexity of the latter, namely: the principles of fluctuation, nonlinear development, unpredictability, nonlinearity, intolerance to external interventions, self-organization, etc.

The problem of self-improvement, considered in the context of the systemic and synergetic theory, acquires a new sound and is filled with a new meaning, because it allows one to consider a person as a specific system capable of self-development, self-development with its life cycle from one state of bifurcation (the critical moment of uncertainty of future development or point the branching of possible ways of evolution of the system) to another.

In the context of solving the problem of self-improvement of human being, the following positions are of great importance regarding the integrity of a person (the latter is one of the conditions for effective self-development):

- the integrity is characterized by new qualities and properties that are not inherent to individual parts, but arise as a consequence of their interaction in a definite system of bonds that prevail over external influence;
- the whole set has the ability to self-development (characterized by stages of complication and differentiation), which is regulated by the internal goal.

Integrity can be different in types: structural integrity, functional integrity, organizational integrity through which progress occurs or regress of the system:

- integrity — is a dynamic whole (not only the structure, but also its internal connections), experiencing at first the contradiction of formation, and then the formation of contradiction;
- the causal connections in the integrity have a functional dependence: the cause is the consequence, the latter — a prerequisite for a new level [5, 24].

The accented methodological positions of the concept of “integrity” as a condition for self-improvement allow us to outline the vectors of self-development of the individual:



1. Self-improvement of the individual—a moving, dynamic structure, which in the end leads the person to a new stage of development and creates a qualitatively new property of the latter.

2. In a person simultaneously the power of mind and heart is combined, without this harmonious combination impossible internal revolution and spiritual transformation. Man is a set of different synergistic systems, which ideally must complement each other.

3. The main task of the humanities is to find out what elements of the system should be in the structure of the individual in order to be able to self-development, self-deployment, self-reflection. In other words, it must be formed in a person so that it as a system is capable of self-development, so that the system synergetics has an evolving orientation. In this sense, the views of the representatives of the existential anthropology of the Kyiv philosophical and anthropological school Yevhen Bystrytskyi, Sergiy Krymskyi, Vladimir Malakhov, Sergiy Prolyeyev, Volodymyr Shynkaruk deserve attention.

Hence, self-improvement of man is the most important global problem of human civilization. At the turn of the XX–XXI centuries—it is an actual problem for meta-anthropology, which synthesizes approaches of philosophical anthropology, existentialism, personalism and defines the most important tendencies of the development of contemporary philosophical anthropology. This problem is at the center of attention of the representatives of the Ukrainian philosophical thought: Volodymyr Bekh, Iryna Bondarevych, Vasyl Kremen, Liliia Nykyforova.

Recently, the development of the subject “Philosophy of Education” is being updated, in which an attempt is made to synthesize rational and irrational in order to achieve concrete goals in shaping the image of a person of the future. The question of the philosophy of education is disclosed in the researches of Victor Andrushchenko, Oleh Bazuluk, Volodymyr Buriak, Borys Hershunskyi and others. Researchers Oleh Bazuluk, Oleksandr Zapesotskyi emphasize that considerable interest in the philosophy of education is caused by the objective and conscious society of the role of education in solving global problems.

Education is a fundamental condition for the person to exercise his civil, political, economic and cultural rights, which is the most important factor in the development, self-development, and strengthening of the intellectual potential of the nation. Accordingly, people who carry out education must be specialists and reflect on their personality the highest self-sufficient and self-consciousness of human significance.

At the same time, in modern philosophical science there is a contradictory view on the philosophy of education. Analyzing modern concepts of the philosophy of education, one must realize that “the subject of the philosophy of education is not so much a philosophical awareness of the process of obtaining knowledge, skills and abilities as a large-scale study of cultural achievements and values that are designed to meet the needs of the education system. Philosophy introduces in pedagogy the main thing and the fact that it is absent — a large-scale vision of social transformations, dominant at this historical stage, ideological concepts” [3, 11].

Consequently, the philosophy of education, putting forward general, systemic and fundamental tasks, combines a variety of pedagogical concepts and makes the process of formation coherent and harmonious. Oleh Bazuluk, for example, considers the interaction of the philosophy of education and pedagogy as the interaction of the triad: philosophy — the philosophy of education — pedagogy. Philosophy of education through philosophy borrows most advanced studies of cosmology, physics, neurophysiology, psychology. The philosophy in these areas reflects the achievements in the prism of the most relevant ideological concepts. Through pedagogy, the philosophy of education attracts the most advanced methods of education and learning, influencing the inner world of the younger generation. The formation of the philosophy of education occurs when changing the philosophical picture of the world, reflected in the content of educational activities, the professionalism of its representatives, models of self-improvement and methodological prerequisites.

## Conclusion

Innovative development of higher education is based on the professional self-improvement of subjects of the educational process and disclosed with the help of the reflexive system of meta theory of philosophy. We are considering innovation as the ability to new, reflexive, constantly updated knowledge; openness to innovative changes on the grounds of critical thinking; development of creative abilities; ability, readiness and ability to continuous professional self-development and self-disclosure.

Thus, the meta-theoretical basis of pedagogical understanding of innovative development of higher education is the professional self-improvement of the individual and the teacher and the student. Representatives of the philosophy of education substantially complemented the idea of a comprehensive and harmonious development of personality concept of the planetary-cosmic type of personality as an image of the future man. The person of the future is a harmony of mind, soul and body, aimed at realizing internal creative potentials on the scale of the Earth and the Cosmos, capable of self-deployment and self-improvement.

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