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Educational Issues in the Development of Postmodernism: a Retrospective Review and Current Trends

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Abstract: The article analyzes the concept of pragmatism as a kind of postmodernism, compares its main features with other world. Today, there are a large number of scientific and philosophical movements that are trying to comprehend the sphere of education, which includes the concepts we are studying. The problems of defining such concepts as “truth” and “knowledge” in the modern world are determined by the current realities of modern society, which are led by significant informatization and globalization, which are becoming the basic and inextricable part of postmodern society with all its features. The main difficulties that arise in the process of mental activity and cognition are considered. These phenomena are analyzed in the context of pragmatic activity. During the research, the scientific works of the main representatives of the theory of pragmatism were considered. The main steps were identified that sequence of implementation in the process of obtaining knowledge. These stages and sequence are grouped into a “research theory”, in which each stage is inextricably linked to the basic concepts of the modern theory of pragmatism as part of a postmodern concept. These statements have been confirmed by research by leading authors in this field.

Keywords: *education; educational space; pedagogical experience; the concept of "truth"; postmodernism; pragmatism.*

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1. Introduction

The philosophical understanding of educational problems at all times is a reflection of the historical, cultural, social, political factors of the development of society. Along with existing trends, they try to comprehend the sphere of education, directions appear, cover such problems in a new way, supposedly predicting the following changes.

The appearance of such currents testifies not only to the internal problems of the educational sphere, but also to the intellectual state of the development of society, its cultural and economic level of development. The formation of post-industrial society, informatization and digitalization of all spheres of life in modern society provokes changes in the existence of mankind, changes the worldview. Modern reality is changing rapidly, following the innovative changes in the information society of postmodernity, therefore, as a result, there is a sense of instability of the surrounding world, the systems are supposedly already being transformed. Consequently, the diversity of the world, its lability and variability creates a post-modern picture of the world.

Crisis phenomena in the system of national education, attempts to reform it lead us to the need to comprehend the philosophical issues of education, questions of truth, its meanings, and in general possibilities. Since the general concept of educational space is possible only on a solid foundation of constant and reliable ideas. In addition, Ukraine's entry into the European educational space contributes to the comprehension of European and world achievements, their critical examination and borrowing of the best time-tested ideas.

Modern educational problems are in a rather pragmatic plane, namely: combining problems and trends in the development of education, science and information and industrial technologies, improving the system of continuous and non-formal education, the autonomy of higher education institutions, the responsibility of each institution, from preschool to higher, own actions or inaction, as well as the strengthening of the role of education in the conceptual foundations of the development of society and the state as a whole.

2. Theoretical research

2.1. The concept of pragmatism in the context of such meanings as “knowledge” and “truth”

Ensuring the sustainable development of education, ensuring the quality of education is impossible without deep philosophical reflection and general discourse. After all, there are a large number of views and concepts regarding the future of science and the development of education. Therefore, such a plane for discussion is interesting for modern scientists, it can have a practical embodiment, in a conceptual framework.

Ryder (2005) considers pragmatism a kind of postmodernism, although, in fact, the ideas of J. Dewey contributed to the development of many philosophical movements of the twentieth century, the subject of this article is their analysis in the context of the origins of a postmodern understanding of educational problems.

The basis of John Dewey's theory is, first of all, the early discussions about the classical duality of the real and the ideal. One of the main manifestations of this duality can be seen in the separation of “knowledge” from “action”. The author considers reason as an act of “reason”, separated from the vulgar and universal world of practice. The idea that knowledge is a passive and lofty act, one of man's highest aspirations, has entered the traditional definition of reason. The modern concept of the development of science is a reflection, first of all, of this definition. However, it has a long history, starting with the Greeks, who are known to be the first to separate theory from practice. For them, studying the aspects of a scientific phenomenon was also a cosmological mystery, as well as a kind of complex game. Greek philosophers argued that practical arts and crafts were beyond their scope. Their world was more suited to ethics, music, and mathematics. The significant influence of Greek philosophy was recognized and reflected by the historians of philosophy and science. According to Professor Whitehead (1990) that “a reliable general characteristic of the European philosophical tradition is that it consists of a number of specific references to Plato”. Koestler (2016) argues that this statement should sound, first of all, in the following way: “science, before the onset of the Renaissance, consisted of a special series of references to the texts of Aristotle”.

Today, there are three main difficulties associated with the characteristics of mental and dual activities. On the one hand, “knowledge” has probably become an effective means of searching and indeed confirming the existence of the ultimate Truth. Indeed, at first a similar ontological

argument was developed as a special method of proving existence, and soon, it also became a Christian confirmation of the existence of God. Another aspect of “knowledge” has become a peculiar method of collecting information without a specific purpose. Subsequently, the well-known concept of “mind” was formed as a passive recipient of previous “knowledge”.

The process of knowing the truth involves going through certain difficulties. If a person hardly uses the results of his reading, then it is only an ordinary collector of information and, therefore, is significantly inferior to the creation of a theory of knowledge. If a person develops a wider understanding and awareness of human behavior and, above all, acts according to knowledge of himself, societies will only improve (Arkadani, 2006). Only to the extent that any actions are applied, the ability of mankind to realize his individual freedoms is expanding. There is also a constant reconstruction of problems through the interaction of the researcher and the subject of his study - reconstruction, which, first of all, can take place at a certain level of cognition: emotional, as, for example, when listening to a symphony or while watching a movie; in work, since, in particular, a mechanic, for example, is trying to fix a faulty car engine; or intellectual level, when, for example, a mathematician is working on a certain calculation (Momjyan, 2016).

Pragmatic research is a previously controlled process of cognition. It is based on experimental and practical science tools and common efforts (Momjyan, 2016).

Research is a purposeful and controlled transformation of an existing uncertain situation into a definite and holistic one. The transition can be carried out in two ways, which are in a certain functional correspondence from each other (Momjyan, 2017). The first way involves working with a conceptual subject. This subject determines the possible ways and means of solution. The second method consists of actions, including individual methods and functions of observation.

Since the above operations are existential, they change the old existential situation, which was previously unclear. The grounds and conditions for carrying out this work, consists of the allocation and location, is to distinguish between the problem, where the material can be used to test new ideas that represent possible ways and solutions. The symbols that define these terms and the sentences set forth transform both ideal and existential objects so that the problem can be solved.

Thus, the most important feature of Dewey (2005) epistemology is the identification and formation of a problem in the existential matrix with which the problem is formed, and the last doubts are discarded.

The first condition, which is important for stimulating research, is the presence of a problem or doubt. However, doubts exist through the prism of reality, which is a limitless, undifferentiated experience similar to the ocean. From the foregoing, certain relationships arise, prompting subjects and objects of development. However, they are different until a new study begins. With this concept of reality, various pragmatic assumptions about the truth are formed.

Pierce (2000), who was Dewey's intellectual mentor, regarded the values of research as a method of proof. According to his views, it is best when human beliefs become such that they really could direct our actions towards the satisfaction of certain desires. However, this will be accomplished by generating doubt in the place of a certain faith (Savitsky, 2018). Thus, it is with doubt that the stage of the struggle begins, and with the disappearance of doubt, the struggle ends.

So, the only important object of study is the regulation of thought. A person can only assume that this is not enough for herself, and we are looking for not just opinion, but truth. But it is necessary to test our opinion with imagination, it will turn out to be unfounded, since, upon reaching a firm conviction, we are completely satisfied, and therefore do not check the truth or falsity of one or another of our opinions. It becomes obvious that nothing from the sphere of our acquired knowledge can become our object, because nothing that does not affect the human mind can become a motivation for mental actions. The only thing that we can support is that we strive to believe in what we want to believe.

In the same essay, Pierce (2000) examines the existing traditional methods of philosophy used to establish thought, insisting that our research is based on the practical part of the methodology of science. Pierce argues that practically and experimentally, science should deal with real things that are subject to verification, objective facts and general events, that this process is not designed for the final result, but only a possible result.

His answer to the existing philosophical concept of the existence or non-existence of certain “real” things sums up the essence of a pragmatic ontology. He encourages us to consider what practical effects we want the objects of our concept to be, in this case, “real”, and then indicates that the concept of these effects is the whole concept of the object.

Pierce (2000), using in his works an existential ontology as the basis for his concept of “true”, is able to justify research as the best way to the

truth. He believes that research cannot be considered as evidence that there is simply healing, it, at least, does not lead to the opposite conclusion on a particular problem, but the method and concept on which it is built always remain in harmony.

That is why doubts about the method in any case inevitably arise in practice. The feeling that gives rise to a separate method of establishing faith is dissatisfaction with existing false judgments. Thus, a hypothesis can be considered one that everyone is aware of independently. And therefore, the public impulse is not the desire to make a person doubt it.

In our opinion, Pierce's position does not pretend to become an authority. The "opposite conclusion" that he provides is that the end of the study cannot be perceived as undeniable evidence of a particular type of case; if the "evidence" is the status of "absolute", then the method is inadequate. When this manifests itself, it becomes obvious that a similar theory of research, although it avoids the contradiction, is not satisfactory for those who are trying to find confirmation. Pierce does not seek to find certainty, but he gives fairly clear arguments for the usefulness of research in fixing beliefs (Ilyin, 2016). This thesis is fully consistent with philosophy, ontologically based on the recognition of the temporality and variability of the essence of the entire human world.

Truth and knowledge are also free from absolute definition. In *Reconstruction in Philosophy*, White (1973) tries to deny the Greek concept of absolute knowledge. He convincingly proves the need to replace it with existential knowledge with practical knowledge, and abandon the Aristotelian definition of knowledge.

When the practice of cognition ceased to be dialectical and became experimental, knowledge began to be determined by certain changes, and testing of existing knowledge became the ability to cause some changes. The demonstration, precisely for the experimental sciences, has become a certain kind of properly conducted action; it has ceased to be contemplative, and in the true sense has even become practical. Today, this gives reason to argue that philosophy should also change its essence with the acquisition of practical meaning (Tsoi, 2016).

In his main study with epistemology, experience and nature, Dewey provides a definition of the term truth. Truth is a totality of truths; and the components of this truth correspond to the most effective existing methods of research and verification of the connection between a number of facts, methods that, being collected under a common denominator, is a science. The difference between truth and knowledge in this case is insignificant. Knowledge is an ongoing process that, on the way to the truth. That is,

knowledge is an action where truth is the result of a certain kind of mental activity (Lyotard, 1998). Knowledge, when it was an object of science, is used in a more direct and universal sense to achieve a completed intention, and only to the extent that it reaches a logical conclusion, it can be argued that it is true.

Both Dewey and Pierce argued that completing a study was either a fixation of beliefs or the elimination of scientific doubt. This idea is about what is usually misunderstood as some kind of limitation of the importance of scientific research, when conflicting human qualities are probably considered. A study is considered necessary only when it solves the issue of confirming the reliability or refutation of a specific assumption. However, research should not, under any circumstances, be considered in such a narrow sense. The query is used only as a method of criticism and clarification of meaning, and not for fixing certainty or finality, but for existential comprehension of human actions. He considers it appropriate to insist that a certain fact is often confused with some idea that truth claims to develop in all vectors. Poetic meanings, moral meanings are problems of wealth and freedom of meanings, not truth; a significant part of human life is conducted in the realm of meanings to which truth and falsehood have nothing to do. And the statement of philosophy, it is able to compete or supplant science as a provider of truth, it seems, can basically compensate for the inability to fulfill its mission of liberation and determination of meanings, including scientifically confirmed ones.

Therefore, knowledge of this kind of means of controlled change is a definite result of expressing an opinion on a particular subject and testing it under real conditions. Research, first of all, is the same special system in historical as well as literary research, as well as in biological or mathematical analysis (Shestakova, 2005).

2.2. The relationship between knowledge and faith as the basis for the formation of pragmatism in the context of the evaluation of human values

The connection formed between knowledge and faith is fundamental to the formation of a pragmatic attitude towards human values. All the knowledge and efforts of man that we know about, it all starts with faith.

This is a completely mythological concept that arises after the separation of faith from reason, and probably finds its philosophical reflection in the delimitation of the subject from a separate objective reality. Dewey, on the other hand, has the opposite view, in his opinion, it is the subjective side of subjective-object relations that is an integral part of nature.

Thoughts that truth is as reliable as the theory of truth itself make philosophical science criticize beliefs. There is no single truth in philosophy. There is not even a reason to assert that the sphere of truth is inevitable concentrated in the “mind” of the philosopher or, in the “spirit” of the theologian (Osiptsov & Tsybulko, 2018).

This statement is criticized because it detracts from the importance of philosophy, since it is precisely such a philosophy, combined with general problems and a practical political system, that is only an instrument of social reform. But, of course, the general concern of humanity, including philosophers and theologians, must coincide in social reform. If a philosopher seeks to preserve his world of Olympic alienation, this is quite normal, but his wisdom should help him understand that social catastrophe is an excellent opportunity where philosophy should take the place of criticism of beliefs.

The main reason for subjective-objective confusion is the decline of a significant part of philosophies towards a position according to which subjectivity is not open to science, the only scientific method that deserves this name is a quantitative measurement. In his work “Human nature and conduct,” Dewey (2005) argues that desire, beliefs, practice, values are attributed only to the human subject, this separation transforms subjectivity into a dangerous trap. Part of the faith is central. Since it is recognized that faith includes a phase of tacit consent or affirmation, it is an expression of certain qualities, including personal factors, human values, so it is necessary to draw a clear line between faith and knowledge, because the latter was determined from the point of view of pure objectivity.

Therefore, it is knowledge that is considered objective, is formed from reality. Values are only beyond experience, when human notions of good and evil were formed and were forced out of reality. The position of Dewey himself rejects the view that values are “eternal” or “indisputable”, that they are an end in itself (Toffler, 1999).

The concept of reality, conceived by Dewey that the existing human experience is inside it, creating these values, allows us to argue that it is research that is universally applied. However, as in all human actions, the question arises of the ultimate goal. However, to seek constancy in values is just as useless as in science, because, like in science, such searches never end. Research methods promise only to understand the meaning and critically evaluate beliefs.

Pragmatists believe that if something has its unique value, it means not only to perceive a certain internal quality of “good”, but also to perceive

a higher quality in relation to other people (Orenstein & Hunkins, 2003; White, 1973).

Using the research methods used, a person is able to distinguish between objects and situations that are already positive today and those that also have a similar perspective. In connection with the above, when people begin to talk about value, determine and generalize facts, distinguish between their types, then we go beyond the realms of awareness of value objects and begin research into causal relationships in order to evaluate the "real". We become critics not for our own sake, but for the sake of establishing more stable and important values.

Pierce (2000), does not name objects and situations that may seem positive, and those that are really just like that, he explains this discrepancy as a question in the question. Arguments that insist on natural differences are a superficial understanding of their nature. As in religion and in politics, the fact that a certain object is believing is served as a separate means for substantiating this faith, however, such an argument is only preliminary regarding the answer to the question posed about the origin of faith and its values.

According to Dewey (2005), the main question is what exactly lies at the basis of faith, as faith in something good. The properties and relations with which an object is endowed, which is positive in faith, are devoid of qualities that are its immediate good, are causal, and therefore, they turn out to be only through a search in the previous and the final. The opinion that there are certain objects or some properties of objects that have their own adequate powers is a trap and a mistake of the entire historical scientific tradition of knowledge.

Thus, the immediate good and its final good can be distinguished only from the point of view of relational aspects. Their degree can be measured on the basis of an existential assessment of the premises and consequences. Items created by public request are freer and more durable, because they reflect the conditions of existence, and therefore they are not able to suppress the creative potential of a person. When applying research methods in order to create new human values, society would be significantly enriched.

Since the inception of pragmatism, there are three main philosophical criticisms that have been directed against it. The first rejects the existing pragmatic concept of freedom; another rejects research theory as a viable tool for working with entities, and the third rejects Dewey's existential ontology.

According to the concept of freedom of Dewey (1989), Bernstein (1995) puts forward the idea that the removal of obstacles is not enough to ensure rights and achieve freedom. Freedom is not a certain fact; it is an opportunity. But, like all other possibilities, this can be realized only through interaction with objective conditions. If a person wants to achieve true freedom and individuality, it is necessary to resist the constant natural tendency of a technological society. Existing social institutions should be reconstructed in such a way that they contribute to the realization of the creative individuality of the individual (Lyotard, 1998).

Freedom, like all other human actions, has a temporal and contextual dimension. There is no point in claiming that a person is a free being because he or she is either free from a certain job or free from something, but never free. Similarly, a person may become free from some action now, but nothing can guarantee that he or she will have the same freedom in the future. The person released from prison is not a "free" person because he or she is free from prison. She has a wide range of actions, some opportunities for personal freedom, but if she uses these opportunities to break this law again, thereby jeopardizing the personal freedom of others, she will soon realize that she is even deprived of her freedom.

A social argument can be seen in this context. Because deviant social behavior of a person or group of people is largely mis-defined, in so far as it is viewed in terms of guilt and further unification. But there is ample evidence that no punishment will change the consequences of human history, history written on the basis of existential existing experience, until genuine attempts to change laws and social institutions, etc., begin (Toffler, 1999).

In general, if the concept of satisfaction means precisely that dynamic state of affairs, and it is reasonable to try to maximize the expansion and harmony of individual needs, and if such a state of affairs is subject to constant study, then people should agree with the statement that this freedom is the ability to achieve pleasure (Shestakova, 2005).

Dewey believed that freedom was the main method of conflict resolution of all kinds. He argues that moral theory itself is based not only on the realities of human nature and the study of the concrete. The connection of such realities with the physical sciences would end in a moral struggle and defeat. It would not make the moral life of a person as simple a matter as the traffic on a properly lit boulevard. All actions are an invasion of the future, into the unknown. Conflict and uncertainty are its definitive features. But morality is based on concern for individual facts and guidance

from knowledge. And this will identify the points of effective efforts and focus on the available public resources (Momjyan, 2017).

The pragmatic rejection of “eternal” truth is another obstacle to traditional philosophy. Dewey (2008) recognizes truths that, in a sense, exist “outside” those that can be considered eternal. He does not exclude universals, the existence and value of which were obvious to everyone and confused many philosophers over the centuries, because physics provides an example of such stability and all-pervasiveness. Certainty, immutability, failure, “eternity” characterizes Greek ideals associated with instrumental universality, and not with the hypothesis of the existence of a higher order of existence or the transcendent laws of the universe. In his fundamental study “Experience and Nature,” Dewey (2000) draws attention to the fact that these laws outside of time, like all universals, express a certain dialectic intention, and not the fact of their existence. But their final destination is application, and when they are applied as methods, they are able to control the unstable flow of unique situations. The objects of natural science are not metaphysical competitors of historical events; they are original means of controlling the latter. Events change, one person gives way to another person. But, individually qualified phenomena have some stable qualities. They exist outside of time in the context that a certain temporal quality does not matter to them.

Eternal existential truths about human action are impossible. To accept this position is to repeat the assertion that the truth is verified. It is important that in the modern world people have more truthful truths than at previous stages of history, and our recognition that these truths are not eternal does not in any way affect their reliability. Despite the fact that current theories of the origin and development of the universe are prone to limitless changes and refinements, the existing theories are more reliable than any of the mythical explanations replaced by them.

Much more is known about the surface of the earth than was known to any previous generation. We know, for example, that the baseline that is used to measure altitude is not somehow embedded in the structure of the Earth, not provided by the gods or intuition, but chosen because of its effectiveness in integrating with a complex pattern of measuring the earth. The choice of a general measure is determined by the functional requirements of collective social activity. In a practical human sense, including “subjective” values, as well as “objective” facts, a choice will exist only as long as it remains functional (Toffler, 1999).

Thus, Dewey notes that everything that can exist anywhere and anytime is subjected to a certain test. The most stable thing that we can

know about is not free from the conditions established by other things. Every existence is an event.

3. Conclusions

Summing up, it is worth noting that the means of achieving knowledge and truth are relatively simple and inevitably practical. They begin with problems with knowledge, which causes surprise, doubt in the "uncertain situation". The second step is to explore the immediate possibilities, to isolate the problem. Thirdly, a thorough study of all these factors surrounding the problem, the selection of facts concerning truths, helps to achieve a deeper understanding. Fourth, the development and expansion of the conditional hypothesis of accuracy and consistency allows for speculative research in a broader sense. Fifthly, the declaration of action is specifically aimed at existing, existential actions. The fourth and fifth stages are experimental and instrumental areas of scientific research. These five steps could be called the "theory" of research or correctly directed reflexive experience. However, each of these stages in a certain way is associated with pragmatic ideas about knowledge, experience, the essence of reality, truth, and the like. Only after a multi-vector analysis of these concepts can research be consistently implemented.

The essence of most human misunderstandings in everyday affairs is an ambiguous combination of values. J. Dewey, instead of neglecting values, pointed to a way to establish new values in the face of change. His insistent demand that a person stops the futile attempt to live in two unconnected worlds made the value problem come out of the darkness of metaphysical observations and move on to the ruthless world of the present.

The philosophy of postmodernism regarding educational issues, deepening their own ideas within the framework of developed pragmatist teachings, rejected the ideas of standardization, uniformity and unification of educational space. Saturated with pluralistic and pragmatic ideas, postmodernism itself gives impetus to new philosophical ideas.

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