

**THE RELATIONSHIP
BETWEEN PHILOSOPHY
AND PEDAGOGY IN THE
GENERAL PARADIGM OF
ANTHROPOLOGICAL
SCIENCES**

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Annotation: In the 21st
century, with all its global social,
political, scientific changes, there
is a search for something new in
education, corresponding to the
trends in the development of
society. However, modernization
in the educational system runs into
difficulties and often does not
keep pace with changes in the
economy, science, culture, social
relations and public
consciousness. Social philosophy,
as well as the block of problems
of philosophy of education
included in it, made the
development of education the
main object and subject of
research.

It is not at all necessary for
a person teaching to accept, to
make a guide to action, any one
definite concept, but to carefully
and critically study the theories
developed by professional
philosophers of education is an
important step in developing his
own professional worldview. In
fact, any teacher has his own
approach, he may not be fully
conscious, not formulated in strict
terms, but this approach is
certainly expressed in his
behavior. Thus, the study of the

philosophy of education is absolutely indispensable for the organization of full-fledged professional communication of teachers: only a meaningfully accurate use of the philosophical language provides a real tool for discussion, without this, discussion of problems is conducted at the everyday level, and the true reasons for disagreement between teachers (and other educators) with each other are not opened.

Key words: concept, philosophy of education, professional communication, economy, science, culture, social relations.

Introduction

Philosophy of education, which took shape as an independent discipline in the second half of the 20th century, is a child of philosophy and educational experience¹. It was born thanks to a long and tireless interaction between many philosophical movements and the education system, thanks to the creative activity of many thinking people for whom issues related to education turned out to be personally significant; in other words, due to the constant interaction between educational experience and reflection on it.

¹ Философия образования: связь науки и практики. М.-Тверь, 2002. – С. 37.

The philosophy of education considers how the mental and moral development of a person takes place in a cultural environment and how the educational system can (and should) contribute to this process. When discussing the problems that arise in this case, one inevitably has to turn to fundamental philosophical questions. Various philosophers and philosophical schools are trying to find ways of understanding and, accordingly, constructing educational processes, they are trying to identify a set of ideas that would make it possible to better understand and more successfully support the formation of an individual culture. At the same time, the question of the relationship and correlation in the paradigm of anthropological sciences of pedagogy as a more empirical discipline with a purely theoretical philosophy of education is still relevant.

Literary review

Philosophy of education as a scientific discipline and academic subject has existed in the world for several decades. She, as noted by E.N. Gusinsky and Yu.I. Turchaninov, “inherently pluralistic: under this name a variety of views on education and methods of acquiring it, different views on a

person and his development, different views on life and its meaning coexist”². At the same time, many researchers note³, that in our country neither this scientific discipline itself, nor the corresponding academic subject practically exist. Few books and articles on the philosophy of education, published in our country over the past two decades, are outside the global context of its development. This is explained quite simply: the domination of a single ideology in the Soviet period completely excluded the possibility of penetration of other philosophical ideas and concepts into our soil. However, the inertia was probably too strong, and the names and ideas recognized all over the world have not yet entered the content of domestic pedagogical education.

Pedagogy is the science and art of improving a person and groups of people through education, upbringing and training⁴. In the interpretation of V.M. Bim-Bad ⁵, three main areas

are included in pedagogical knowledge.

1. Pedagogy as a science and art. The area of knowledge about pedagogy as theory and practice is called the philosophy of pedagogy, or general pedagogy. The philosophy of pedagogy answers the following main questions. Is pedagogy necessary as scientific knowledge about education? If necessary, how is it possible? What is the nature of pedagogy in contrast to other arts and sciences? The nature of pedagogy as a science and art of upbringing is derived from the nature of upbringing, from an understanding of its essence. Therefore, the philosophy of pedagogy is based on the theory of education, upbringing and training.

2. Theory of education, upbringing and training. This theory answers questions about the nature of education, upbringing and training, about their necessity and possibilities. Its subject is the process of education and the educational process. Education, upbringing and training of a person depend on an understanding of human nature, on knowledge of the possibilities and boundaries of his development. Therefore, the foundation of the theory of upbringing lies in the knowledge of a person as being educated (taught) and educator (teacher).

² Гусинский Э.Н., Турчанинова Ю.И. Введение в философию образования. — М.: Издательская корпорация «Логос», 2000. — С.7-8.

³ Философия образования: связь науки и практики. М.-Тверь, 2002. — С.21.

⁴ Бим-Бад Б.М. Антропологическое основание теории и практики современного образования: Очерк пробл. и методов их решения. - М., 1994. - С. 13.

⁵ Бим-Бад Б.М. Антропологическое основание теории и практики современного образования: Очерк пробл. и методов их решения. - М., 1994. — С.14.

3. Pedagogical anthropology as the foundation of the whole edifice of pedagogy. The part of pedagogy devoted to the cognition of a person as an educator and educated person is called pedagogical anthropology. She answers questions about the nature of man and the human community, about educability, learning ability of a person and groups of people. Philosophy of education is an area of research of general theoretical problems, goals and value foundations of education, principles of formation of its content and orientation⁶. Philosophy of education considers the essence and nature of all phenomena in the educational process: what is education in itself (ontology of education); how it happens (the logic of education); what are the nature and sources of values of education (axiology of education); what happens and what should be the behavior of participants in the educational process (ethics of education); what are and what should be the methods of promoting the educational process (methodology of education). The sets of ideas that form the basis of one or another holistic approach to the formulation of education can also be considered separately (the ideology of education).

⁶ Гусинский Э.Н., Турчанинова Ю.И. Введение в философию образования. — М.: Издательская корпорация «Логос», 2000. — С. 9.

However, educational problems have always occupied an important place in philosophical concepts. In this regard, we can recall the names of Plato, Aristotle, Augustine, J. Komensky, J. Rousseau, to whom humanity owes the awareness of the cultural and historical value of education. An entire period in the history of philosophical thought even called itself the Enlightenment. German philosophy of the nineteenth century. put forward and substantiated the idea of humanistic education of the individual and her self-awareness, suggested ways of reforming the system of both school and university education. D. Dewey - the founder of the philosophy of pragmatism - criticized in his book "School and Society" the school system that existed at that time, where "everything is adapted for listening", "there is very little room for the child himself, for his independent work." The philosopher put forward the project of an ideal school, for which education is identical to development, turns out to be a reconstruction or reorganization of children's experience. That is, the prerequisites have been developing practically throughout the entire period of existence of education and various educational institutions.

The emergence and formulation of the philosophy of education as a separate discipline, first of all, is associated with the crisis phenomena in education in the 20th century, insufficient practical effectiveness of approaches to solving the problems of socialization, education and training of children and youth. Mass social movements for the humanization of education, for alternative schools, etc., have become important impulses for the development of the philosophy of education. The creator of "dialogical philosophy" M. Buber⁷ applied the principles of his concept to the educational process. In contrast to the previous concepts of education, which emphasized the isolated existence of "I" and its self-consciousness, Buber interprets education as a meeting of "I" and "YOU", as a mutual relationship between people based on love. Education is viewed by him as an unintentional, inappropriate influence of the teacher on the student, carried out in the game, direct participation in work and joint activities.

Several directions have emerged in the philosophy of education. Analytical philosophy of education in the early 60s. I. Shefler and presented by hl. by the

⁷ Гершунский Б. С. Философия образования для XXI века. - М., 1998. - С. 137.

works of E. Macmillan, K. McLellan, D.S. Solits (USA), R. Peters, H. Hirst (Great Britain), etc.⁸. Theorists of the analytical philosophy of education initially considered the goal of education as the acquisition of knowledge that meets the criteria of scientific testability. In the mid 70s. Hirst included everyday ideas and values in his sphere of interest. Peters pointed to the need to reflect in the philosophy of education the emotional and socio-value foundations of human behavior and his moral education.

The empirical-analytical direction, continuing the traditions of positivism, addresses such issues as the structure of pedagogical knowledge, the status of pedagogical theory, the relationship of value judgments and statements about facts, descriptive and normative pedagogy (A. Fisher, R. Lochner, V. Brezinka)⁹. The critical-rationalistic philosophy of education developed in the works of the German theoreticians V. Brezinki, R. Lochner, and others. She sought to create a holistic foundation of "educational science" with the widespread use of sociology. The goal of

⁸ Гусинский Э.Н., Турчанинова Ю.И. Введение в философию образования. — М.: Издательская корпорация «Логос», 2000. — С. 178.

⁹ Гусинский Э.Н., Турчанинова Ю.И. Введение в философию образования. — М.: Издательская корпорация «Логос», 2000. — С. 183.

education is formulated as the cultivation of critical thinking of the individual as the basis of his educational and social activity.

This trend was opposed by humanitarian pedagogy, which continued the line of historicism of V. Dilthey. It emphasized the specificity of the methods of pedagogy as a science of the spirit, the humanitarian orientation of pedagogy. The very humanitarian current of the philosophy of education unites several directions and goes back to the philosophical and pedagogical ideas of V. Dilthey and his followers G. Noll, E. Spranger, T. Litta, etc.¹⁰. The focus of theorists is on existential self-expression, personality autonomy, and interpersonal communication. Supporters of the humanitarian trend in the philosophy of education also defend the autonomy of the educational sphere in relation to state and political life. The pedagogical concepts, created in the development of the dialogical philosophy of M. Buber, the psychological theory of K. Rogers, are often referred to the humanitarian trend.

The most significant place among the humanitarian areas of philosophy of education was held in the 60-80s. pedagogical

anthropology. The basis of the critical-emancipatory philosophy of education, represented by the works of K. Mollenhauer, W. Klafka, and others, was the ideas of the Frankfurt School¹¹. In line with this concept, the contradictions of education are viewed as manifestations of social conflicts of an industrial society and its ideologies. Opposing abstract interpretations of educational autonomy, supporters of the critical-emancipatory philosophy of education argue that politics "constitutes" pedagogy, obliging schools to "educate so that Auschwitz does not repeat itself."¹²

The meaning of the philosophy of education consists in the implementation of philosophical reflection on those special points of culture that can be interpreted in the categories of human education. At the same time, the philosophy of education acts as a philosophy of the life of a person who joins the culture, gaining opportunities for the realization of his essential forces. Philosophy is a special form of

¹⁰ Гусинский Э.Н., Турчанинова Ю.И. Введение в философию образования. — М.: Издательская корпорация «Логос», 2000. — С. 187-188.

¹¹ Гусинский Э.Н., Турчанинова Ю.И. Введение в философию образования. — М.: Издательская корпорация «Логос», 2000. — С.191.

¹² Цит. По Заборская М.Г. Философия образования и проблема управления педагогическим процессом в современной школе // Инновации и образование. Сборник материалов конференции. Серия "Symposium", выпуск 29. - СПб.: Санкт-Петербургское философское общество, 2003. - С.62-65.

knowledge. Within its framework, a person carries out axiological reflection on himself, his place in the world. To some extent, the assertion is justified: if culture is a potential means of realizing the essential forces of a person, then philosophy is associated with the self-consciousness of culture.

In philosophy there is a potential that is of particular value for education: the eternally problematic "questioning" character, the admission of polyvariant answers, a reflexive attitude to the tools of cognition, the requirement of consistency and consistency, the involvement of cognitive, ethical and aesthetic abilities of consciousness in it, etc. All this does, according to M. Yulina, her tools are unique and indispensable for developing the skills of non-dogmatic flexible, contextual and at the same time rigorous and evidence-based thinking. The versatility of philosophical categories makes it possible to overcome the fragmentation of school knowledge, to make it coherent and meaningful for the student's perception. For people entering life and profession, the disciplinary framework of philosophy makes it possible to reason on the most diverse, "meaningful" plots, thereby reflexively, not spontaneously, to be determined in their life guidelines. Philosophical

knowledge makes it possible to look for these guidelines on a universalist, not parochial, level, which is important for our non-peaceful society. The vectors of adaptation of philosophy to the new educational paradigm have already been identified in the literature.

Within the framework of the European Western European philosophy of education, analytical-rationalistic, pragmatic and neo-pragmatic, irrational-esoteric, behavioristic, existential-humanistic, personality-oriented, postmodern and other concepts have developed. Models of Russian philosophy of education are represented by activity methodology, psycho-cultural theories, axiological, personality-oriented approach, etc.¹³. The general logic of thought, aimed at discovering the relationship between philosophy and education, consists in a consistent movement from the discovery and return of attention to the original antique model of the relationship between philosophy and education to the search for the degree and nature of the refraction of this relationship within classical philosophy and the discovery of modern problems on this topic.

As the researchers note, in general, the current state of philosophy can be called

¹³ Куренной В.А. Философия и образование // «Отечественные записки». - 2002. - № 1.

transitional, when the transition from the predominance of the classical model of philosophizing to the predominance of the non-classical one gradually takes place. In classical philosophy, an almost complete mechanism for responding to any educational crises has been worked out. Education was only the sphere of application of the main philosophical results. Without trying to penetrate into the very nature of education, philosophy unfolded before him guidelines for setting its goals, determining the content, developing forms and methods of organization. The transition to nonclassics destroys this mechanism of translational external predetermining unfolding. Philosophy itself is changing, becoming multiple, pluralistic, abnormal. Together with philosophy, and even in partial dependence on it, education also changes.

Method

Based on this, this work aims to analyze the relationship between pedagogy and philosophy of education in their historical development and at the present stage. In accordance with the goal, the following tasks were set:

1. To analyze the concepts of "pedagogy" and "philosophy of education" and the content of the fields of science covered by these concepts.

2. Trace the history of the formation of the philosophy of education and understanding of its connection with pedagogy at different historical stages.

3. To study the current state of the problem and the role of philosophy of education as a methodological basis for innovation in education.

4. Make a conclusion about the relationship between pedagogy and philosophy of education in their historical development and at the present stage in the paradigm of anthropological sciences.

It is extremely rare in the Russian tradition to develop the ideas of the philosophy of education on the basis of phenomenological philosophy. Since the problematic center of phenomenological philosophy is human consciousness, its application to education is associated with the constitution of individualized meanings and meanings in the process of educational activity. The traditional methodology of education is based on a positivist model, when didactic principles are analogous to the laws of natural science. Thanks to this, a number of axioms, principles and concepts that are guided by the standards of exact scientific knowledge have been established in pedagogical science. In many

scientific works¹⁴ the inefficiency and incompetence of training and education systems without returning to individual meanings, meanings and needs of the individual is shown. According to R.A. Kurenkova, "The phenomenology of education is free from this deficiency, which relies on the model of humanitarian knowledge and builds priorities based on the individualization of the meanings and meanings of the existing reality." In this it meets the requirements of modern humanistic pedagogy, addressed to the personality of the child, to the world of his feelings, desires and interests. As a "philosophy of consciousness" phenomenology can become an effective method for studying the world of children's consciousness and, therefore, in the fan of methodological ideas of pedagogy can take an important place.

Whatever the philosophy today, philosophizing about education within the framework of its former, classical understanding is philosophizing more about another of this education than about its current current state, since today it is rather difficult to say where it is itself. Philosophical analysis (analytics) of education, which is so necessary today both for

education, society and philosophy itself, can begin only with determining their mutual position in relation to each other, which involves determining changes in philosophy itself, determining changes in education, as well as determining changes in the model of their relationship together.

Result

The classical paradigm of education has received various justifications in the course of history, its ideals and norms have been modified, supplemented and transformed. The orientation towards universal education, which was embodied in the system of primary and secondary education, was later supplemented by another idea - the idea of the natural rights of the individual, including the right to education. In our country, the idea of natural rights of the individual was not significant at all for a long time. In the state system, a certain level of education (very average) was first differentiated by class, and then became general education. Today it is becoming more and more obvious that the classical model of education has practically exhausted itself: it no longer meets the requirements of modern society for education. According to many scientists, it is necessary to look for a new set of pedagogical and philosophical ideas that create an intellectual

¹⁴ См. Философия образования: связь науки и практики. М.-Тверь, 2002.

basis for the education system. That is why now there are a variety of approaches to the issue of reforming the education system. Both Russian and foreign researchers formulate new concepts of education, develop programs, search for new forms of organization of scientific knowledge aimed at reforming the education system.

It is no accident that in the last twenty to thirty years such a young discipline as the philosophy of education has been intensively developing, it re-discusses fundamental pedagogical ideas: the ideal of education, the goals of education, examines the history of pedagogical systems, the influence of philosophy on education. After all, it is through philosophy that the people comprehend their own destiny, the image of a possible future. The logic of our education system was built in accordance with the administrative requests of the state - for the purpose of forming a personality ("harmoniously developed personality"), corresponding to social requirements. Thus, in line with the new philosophy of education, the key task of theoretical pedagogy at the present stage of Russian society should be the reorientation of pedagogical practice to the spiritual and value aspects of the human personality, the revival of humanistic

traditions, to the formation of value and semantic motives of personal activity that underlie the formation of the student's creative potential.

The philosophy of education as a scientific discipline has been developed since the second half of the 20th century, mainly in the USA, Great Britain, and Germany, where the corresponding scientific societies operate, periodicals are published; in many universities it is taught as an academic discipline¹⁵. Research in the philosophy of education is interdisciplinary in nature. The formation of the philosophy of education as a scientific discipline was preceded by the influential in the first half of the 20th century. socio-pedagogical concepts developing on the basis of behaviorism, gestalt psychology, psychoanalysis, philosophical anthropology, etc.

In connection with the trends towards updating the theoretical content of pedagogy and educational reforms in the early 90s. there was an interest in the problems and methodological approaches of the philosophy of education. Some experts consider it possible and promising to develop the philosophy of education on the basis of rethinking the heritage of P.P. Blonsky, L.S. Vygotsky and his

¹⁵ Гершунский Б. С. Философия образования для XXI века. - М., 1998. - С. 101.

school¹⁶, the study and continuation of the philosophical and methodological ideas of E.V. Ilyenkova, G.P. Shchedrovitsky, the development of the theory of dialogue of cultures by V.S. Bibler and others ¹⁷.

Conclusion

In modern philosophy, two general historical types of rationality are distinguished (the classical one, which was formed in the modern era and dominated in Western culture until the middle of the 19th century, and in Russian and Soviet culture until the middle of the 20th century, and the non-classical one that emerged at the turn of the culture from the 80s-90s of the XX century. A reference to the fundamental principles of various types of rationality allows us to consider the process of education as a change and coexistence of paradigms, each of which has a relative completeness. In this light, the main task of the philosophy of education becomes the need to identify patterns in this changing image of rationality, in order to systematically influence the structure of the organization of education and bring it into line

with the needs of the individual and society. Objectivism and universalism of classical rationalism oriented education towards the search for universal laws of teaching and upbringing, their forms, methods and methods, which, on the one hand us, contributed to the democratization of education, but, on the other hand, led to the unification, regulation of pedagogical activity.

In the philosophy of education, based on the principles of a non-classical type of rationality, education is understood as a process aimed at developing an individual, creative principle in a child in order to contribute to his formation as a person. The idea of the initial inequality of individual qualities and abilities of the child led to the rejection of the ideal of a comprehensively developed harmonious personality. The assertion of human subjectivity contributed to the recognition of many pictures of the world, the pluralism of ideas, views on the phenomena of reality, corresponding to the interests, needs, value attitudes of both students and teachers. Hence the rejection of the creation of universal educational systems and the development of pedagogical techniques that take into account the uniqueness of the student's personality. No matter how pedagogy is understood, as a

¹⁶ А.А. Гагаев, П.А. Гагаев. Русские философско-педагогические учения XVIII-XX веков: Культурно-исторический аспект. - М., 2002. – С. 71.

¹⁷ А.А. Гагаев, П.А. Гагаев. Русские философско-педагогические учения XVIII-XX веков: Культурно-исторический аспект. - М., 2002. – С. 73.

rigorous science or as an art, the focus of its attention was the student as a unique individuality.

The emphasis on the integrity of the personality, where the non-rational, the unconscious, being a source of creative activity, plays no less a role than rational thinking, has caused the blurring of the boundaries between training and education. The training was aimed at developing the intellectual abilities of the student by mastering the methods of scientific disciplines, and not their results, and together with education in all its forms, it was designed to contribute to the realization of the individual inclinations and capabilities of the child.

And this answer lies in two aspects:

- philosophy of education should become an independent scientific discipline;

- the functional activity of the philosophy of education has as its goal the pedagogical space.

Without a philosophical understanding of the predictive functions and technological capabilities of education, it is difficult to count on a full substantiation of the strategy and policy in this area, adequate legal regulation of education as the most important social system, on a productive creative search for effective approaches and methods of organizing multifaceted

educational activities. The sociocultural situation at the beginning of the 21st century has led to the fact that some of the general scientific and philosophical categories are actually filled with new content.

The originality of philosophy in the pedagogical space turns it into another philosophy capable of making qualitative changes in pedagogical ideology. According to modern domestic approaches, the philosophy of education is the philosophy of pedagogical relations. Not the indissoluble connection of pedagogy with philosophy, which has turned from a fruitful source and factor into almost the main brake on the development of pedagogical science, not a direct transfer of philosophical postulates into mass practice, as it has been practiced for decades in the Soviet school, but a fundamentally new paradigmatic direction of humanitarian thought. This is a qualitatively new phenomenon, which is much broader than the currently known concepts of the philosophy of education.

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