

Treatment of Education, Culture and Child Development in the Psychology of L. Vygotsky and R. Peters' Analytical Philosophy in the Context of the Linguistic Turn

Larysa Dobrovolska, Valentyna Liapunova, Alexandr Volkov
(Bogdan Khmelnytsky Melitopol State Pedagogical University, Ukraine)

Abstract: This article deals with general provisions existence in the L. Vygotsky psychology and the founder of the analytical educational philosophy by R. Peters. There are interpretation of the children's education relationship, culture and their development. This research work used variety of methodological approaches and methods, primarily comparative and analytical. There are linguistic turn had a significant impact on the views by L. Vygotsky, in particular on the interpretation of the speech and thinking interaction. Its later was provoked by R. Peters' analytical educational philosophy. The scientists believes that the theory of cultural and historical development, higher mental functions, the role of speech and thinking in the development of a child by L. Vygotsky is largely due to the influence then ideas of L. Wittgenstein. The emergence of the R. Peters' conceptual analysis and the analytical philosophy of education methodology was influenced by the L. Wittgenstein.

Key words: education, child, development, culture, linguistic turn, analytical philosophy

1. Introduction.

Improving education is one of the main tasks of modern society. The philosophy and psychology occupy an important place in various humanities. The linguistic area, which is associated with an attempt to reform the language and improve it by eliminating in order to eliminate inaccuracy of meanings, had a great influence. Projects to improve the language embodied in the research of languages various types in areas such as hermeneutics, structuralism, linguistic philosophy, which focused on contexts and prerequisites of statements. The linguistic turn suggests that language is not only tool of thought, but also an intermediary between human and reality. In order to show how he influenced the interpretation of education, one should turn to studies in psychology, which solves practical problems, as well as to the educational, where the most common questions are considered. That is why the focus is on the legacy of the outstanding psychologist L. Vygotsky, who studies the development of a child, and R. Peters research work as founder of the analytical educational philosophy.

Alexandr Volkov, Ph.D. (Pedagogy), Associate Professor, Department of Instrumental Performance and Variety Arts, Bogdan Khmelnytsky Melitopol State Pedagogical University. E-mail: dobrov5335@ukr.net.

Valentyna Liapunova, Ph.D. (Pedagogy), Associate Professor, Department of Instrumental Performance and Variety Arts, Bogdan Khmelnytsky Melitopol State Pedagogical University. E-mail: lapunova001@gmail.com.

Alexandr Volkov, Ph.D. (Pedagogy), Professor, Department of Instrumental Performance and Variety Arts, Bogdan Khmelnytsky Melitopol State Pedagogical University. E-mail: alex.seng333@gmail.com.

2. Methods and Materials

When considering the interpretation of the child's culture and development in the educational issues context, the comparative method is always used. Comparison is used as a tool for examining different approaches and their interpretation to clarify the culture and education relations, as well as to identify common things that unite them. Because of this method, it becomes possible to study the patterns of phenomena in the field of education, to determine the changes taking place, to establish trends in development. The practice of using the comparative method shows that it is an effective means of scientific knowledge. To determine the reasons underlying the phenomenon under study, in our case, an of its quality, content and expediency is used an analytical method. This method is used for analyzing the productivity of educational models, since it involves not only the decommissioning of the structure, the elements of the phenomenon being studied, but also their consideration in integrity.

3. Results

The emergence of a linguistic turn is largely due to the influence of the ideas of positivism on the knowledge questions solution, in particular the analysis of the mankind's intellectual development. O. Konte (1852) explains the difference in the use of reason by distinguishing three stages: religious, metaphysical and scientific (positive). The main difference of the positive stage is formulated in the law of constant submission of imagination to observation, as a result of which the liberating mind comes to rational positiveness state. In accordance with it, the meaning of logic is reinterpreted, which, from art, is more or less cleverly reasoning, obeys the rule that inaccessible to exact transformation into a simple explanation of a particular or general fact cannot represent any real or understandable meaning. In accordance with the requirement that is put forward, the attention of philosophers focuses on the logical problems of language. The V. Circle was appears. Her ideas arose under the influence of the work of B. Russell and A. Whitehead. "Principia mathematica" (1910), which was focus on developing rational thinking procedures. Another direction, namely, analytical philosophy, suggested clarifying the possibilities of language in describing reality. It was based on "Logical and Philosophical Treatise" (1922) by L. Wittgenstein.

Many logical positivism provisions were questioned, first of all, the negation of metaphysics, its influence on the methodology of the humanities. Analytical research methods are actively used in various fields of linguistics, psychology and philosophy. The analytical educational philosophy by R. Peters appears in which the conceptual analysis methodology was formed. The linguistic turn receptions in XX century can be traced to the example based on of the L. Vygotsky's works, who paid the main attention to the attitude of thinking and speech (1934).

When considering the correlation of thinking and speech in the interpretation of L. Vygotsky, become obvious influence of the ideas of L. Wittgenstein. Recall that the "Logical Philosophical Treatise" appeared in 1921, "Philosophical investigations" in 1958 and "Thinking and Speech" by L. Vygotsky in 1934. There is no doubt that the L. Vygotsky research works were written under the influence of the late L. Wittgenstein. In this case, first of all it relates to the theory of "language games". In his research works, L. Vygotsky pays great attention to the analysis of the meaning depending emergence on the peculiarity of children's thinking. Accordingly, the position of L. Wittgenstein, that game is governed by certain rules, is clarified in the fact that these rules depend on the level of thinking development, so when changes occur in it, they change.

The psychologist addresses issues that are characters for analytical philosophy, to clarify what the meaning of a word is, and the answers by L. Wittgenstein's words. Here are some statements: "Value is a path from thought to word", or: "Thought is a cloud that has speech in drops", or: "We need to find the construction of values to express the idea" or: "Thought is made in the word" (Vygotsky, Vol. 1, 1982, pp. 160 –163). Let us also cite quotes that are consonant with the basic principles of the analytical philosophy of education of R. Peters: "To say = to give a theory", "Consciousness in general has a meaning structure", "In the beginning was the deed (but not: it was in the beginning), but in the end was the word, and it is important" (Vygotsky, pp. 164–166).

The closeness in the problematics of analytical philosophy is indicated by the title of his work "Thinking and Speech" (Vygotsky, Vol. 2). As a novelty, the author points out the formation of word meanings in childhood; development of scientific concepts in the child; analysis of the writing's psychological nature; consideration of the internal speech's psychological nature. The main issue highlights the relationship of thought to the word. The main aspects are the oscillation between the identification of thoughts and words or their complete kinship.

The questions and ideas of cultural-historical theory are presented by L. Vygotsky in many research works, such as "The Problem of Cultural Development" of Child (1928) and "Thought and Language (1934)". In this research work he distinguishes between two levels of psyche processes, the first of them is natural, and the second is cultural, which involves the use of tools, first of all, a sign, and as such the word is considered basic. The psychologist's attention to the problems of culture and development is largely due to the fact that he actively opposed "psychology without a sou", which is connected with the works of G. Chelpanov, and, moreover, was very skeptical about the possibilities of reflexology. The author believed that the focus should be a study of subjective states of consciousness, which led to his sharply negative attitude to physiological materialism.

L. Vygotsky advocates that language is a means of socialization and self-realization in child's cultural development. His role is explained by the fact that the experience of cultural humanity was embodied in a concepts' system, the development of which is the education purpose. In this context, thinking about dependence on speech from the child's sociocultural experience is considered, respectively, which shows that the child's cultural development is significantly affected by the environment.

The speech is regarded as a psychological tool, it is who, according to the psychologist, is capable of modifying the course and structure of psychological functions. It is shown as the center or focus of existence, and every act of behavior is regarded as an intellectual operation that is performed with its help. Inner speech is a means of influence of the child on itself, with the help of which he masters itself from the outside and makes the results of his work accessible. Therefore, he identifies the instrumental method, which involves the use of language as a means of influence, the analysis of which allows to investigate the historical development of behavior, the area of higher mental functions. With his help, in L. Vygotsky's view, it is possible to study not only the development of the child, but also his upbringing. He emphasizes that using speech as a tool raises mental functions to a higher level.

When considering the interaction of speech and thinking, considerable attention is paid to the study of formation concepts process. Each of the emergence concepts ways, the psychologist draws attention, has its drawbacks; everyday their use is connected with the inability to abstraction, the instability of meanings, arbitrariness, use; lack of scientific-verbalism, which involves focusing on the concept, taken in isolation from the immediate reality.

Based on the research of J. Watson, the psychologist defends the position that a significant advantage of verbal behavior is his consciousness. It shows attention to the fact that a child comes to thinking in terms of

transitional age, during the period of the formation of a person's worldview. A person has a culture if he turns his word on himself, which becomes a stimulus for internal development, as a result of which there is no need for external influence. It is in this aspect that the question of the relationship between thinking and speech is solved, when it becomes a psychological tool, mediated by thinking, and practical activity involves the use of a word in an act of interiorization.

The consideration peculiarity of common features in determining the word meaning in L. Vygotsky's understanding can be understood by referring to the interpretation of the ordinary language as a "family" of related "game languages" in the late L. Wittgenstein (1953). The psychologist noted that language games differ significantly depending on the age of the children, in the aggregate of which there are three stages.

At first, the researcher identifies three steps. The first, when the child allocates heaps of objects that are combined with each other without sufficient reason, resulting in diffusion of the meanings words distribution. At this stage, syncretism of children's perception, incoherence, a kind of overproduction of subjective connections, their redundancy are manifested. In the future, it will be overcome through the selection of proven communication practice. According to the psychologist, thinking in complexes is characteristic of the second stage of the speech development. This means that the subjective connections between objects give way to the objective ones that actually exist between them.

The first stage, highest stage of speech development is considered a generalization, created on the basis of maximum similarity. The second is the emergence of potential concepts that unite objects into groups according to one common feature, which may be the result of habit, ease of use, in practical reference to a known circle of objects. The third is the emergence of concepts, when a number of abstracted objects are synthesized.

The problem of the relationship of culture and child development is the focus of psychologist attention throughout the entire creative path. The understanding of its solution possibilities was greatly influenced by the studies of J. Piaget (1926), in particular, the proposition that realistic thinking is a product of environmental influences through coercion. The psychologist believes that the disadvantage of this view is that the environment is treated as something external to the child's personality. Therefore, it puts forward the proposition that the environment does not force and suppress, but induces a decisive step in the development of thinking. Moreover, if an unfavorable environment has a negative impact on the development of the child's personality, then a favorable one will have a positive one. That is why he emphasizes the importance of the cooperation principle, since it is precisely this that determines the development of the ability to reflect, to form the zone of proximal development, in which the of knowledge transfer basis on easy concepts, which are transformed into scientific. Thus, cooperation is a prerequisite for the public experience transfer, which in the terminology of R. Peters is designated as "initiation".

L. Vygotsky examines in detail how the environment varies at different age periods, and how thinking and speaking change. This happens to the extent that every step in changing a child has an impact on the state of the environment. It is a question of a mutual dynamic change in the environment and personality of the child, which is reflected in the nature of his experiences and activities, as well as in the change of motives and needs, the reappraisal of values.

It should be borne in mind that the concept of "development" is considered by L. Vygotsky and R. Peters in various family similarities. The psychologist compares the concept of "development" with the concept of "learning". The first indicates the state of cognitive activity, thinking, and the second — the scope of educational activities. The philosopher, following the progressive concept, the concept of "development" subordinates the

concept of “education”.

Both R. Peters and L. Vygotsky use the concept of “development” to characterize the ability to use scientific concepts, the ability to abstract. He does not agree with J. Piaget that they are borrowed from the sphere of adult thinking, which implies learning them. Therefore, he believes that this happens as a result of generalizations, in the transition from one structure to another, in the terminology of L. Wittgenstein, from one “family of similarities” to another. The act of generalization involves participation in several language games, some of which are every day and others scientific. In zone of proximal development, these games form one whole, penetrating into each other, this is precisely the essence of developmental education.

Now we turn attention how culture and development are treated in the analytical educational philosophy by R. Peters. R. Peters and P. Hearst in “The Logic of Education” (1972) interpret culture from the point of logical positivism view, therefore the main feature of an educated person is the possession of knowledge and understanding. When considering culture, they cite the opinion of L. Kohlberg, according to which each of them has an invariant of some consistency in development. In any culture, there is an ideal of human development, in accordance with which a person must perform tasks, is associated with the house and the procession in order to be viable. It is evaluated in accordance with the availability to its representatives of the ability to think critically, creatively and autonomously. So, its any culture presupposes rationality. In addition, when considering culture as a social phenomenon, it is allocated a subculture, both groups and individuals, respectively, which determines their development’s level.

When we considering about culture, it refers to the modern society culture, in which values are associated with knowledge and understanding, due to revealing truths various forms in a certain life experience, the value of relationships to oneself and the world, for example, accuracy. It is significant that it relates to what constitutes as educated person. Knowledge and understanding have value precisely in modern culture, in which education becomes desirable because its presence implies a quality of life.

To understand the originality of the culture interpretation in the analytical R. Peters’ educational philosophy, let us turn to the consideration of its features. It involves the clarification of the situation in education, in particular, one of the sections begins with these words: “To be a teacher at the present anxious time is difficult” (Peters, Hirst, 1972, p. 188). The philosopher attributed the above statement to second-order questions that have a reflexive nature, capable of encouraging the creation of images and identifying connections between them and social classes, and not only directing them to solve cognitive problems, like first-order questions. From the point of analytical philosophy view, this is possible by analyzing the concepts in which beliefs, actions taken and actions are expressed. At the same time, the conceptual analysis is considered not as an end in itself, but as a means of forming a full-fledged reflection and possessing a high cultural level, which includes the teacher’s understanding of his mission, the presence of which is indicated by the term “have a concept”.

The main task of the educational analytical philosophy is the clarification of the correct use of words for their correct understanding, which is possible when considering their meanings that are embedded in them. Thus, the purpose of using conceptual analysis is to study the necessary conditions for using a word as a lifeform. Thus, it is an pedagogical practice’s integral part, but not only tool for solving social problems. So, R. Peters notes that the concept is inextricably linked to the social life of the group. It is understood that the teacher’s actions are due to the understanding of the concepts that are relevant to education.

Indeed, in pedagogical practice, the educational effect must be conscious, since the teacher must foresee the consequences of his actions. Therefore, he turns to “metaphysical” questions, namely, what is good and evil (or

deprivation), truth and error and so on. In other words, the purpose of the conceptual study is not to clarify the evidence of scientific truth, but to reveal the logical necessity of the conditions for using a certain word in education and upbringing.

Let us consider in more detail how R. Peters uses conceptual analysis when considering the state of education. Based on the study of modern public experience, the philosopher denies the similarity of the concept “education” — with the concept “instruction”. As close to the concept of “education” stands out “reform”, and the argument is an indication that they are united by the meaning of “something must be achieved”, meaning the formation of a cultural person. This argument relates to the goal, which is determined by the purpose of educational activities. In addition, it is related to the possession of moral skills, since only if they are available can one be an “educated person”. That is why R. Peters emphasizes the significance of the moral code. Thus, conceptual analysis necessarily involves turning to metaphysics, and not just to direct experience and to the analysis of the consciousness state. In L. Vygotsky’s research works we also find the identification of the nature of the formation of values from the state of thinking, which, however, is associated with age-related features. So, in R. Peters, this is a desirable state of consciousness, the formation of which is regarded as a goal, and in L. Vygotsky — a state of thinking depending on the age of the child.

To identify the significance of the analytical educational philosophy, we turn to the consideration of the main concepts, and L. Vygotsky compare them with the interpretation of speech and thinking. First of all, let us turn to the interpretation of the concept “development” by R. Peters and the “zone of proximal development” by L. Vygotsky.

In the introduction to the “The Logic of Education”, R. Peters and P. Hearst (1972) note that in the study of educational activities, the problem of development occupies central place, since education involves the formation of abilities, is intended to prepare for the implementation of certain professional activities. The value of the concept “envelopment” is due to the fact that education in the nineteenth century signified the moral, intellectual and spiritual development of human, such qualities that are potentially present in it.

We must note that R. Peters pays great attention to clarifying the causes and goals of education. From the point of logical view, this is fully justified, since one of its main purposes is to clarify cause-effect relationships. The difference in their application when considering social phenomena, to which education belongs, is that it is not a separate cause-and-effect chain that is considered, as is possible in the study of physical objects, but their network. At the same time, they are realized in the interaction of subjects, one of which is a teacher, and the other is a pupils. It occurs in various contexts, including the existential, moral, physiological, cognitive, which intersect with each other. There is a hermeneutic circle, which consists in the fact that when considering a separate concept, a combination of others is used. In our opinion, its emergence can be considered not as a disadvantage, but as an advantage of conceptual analysis, because then they form integrity. The indicated feature of the conceptual analysis can be seen when considering the concept of “development”, which is included in the family of similarities, in which the basic concept is “education”.

Consideration of the causal educational conditions implies the definition of the concept’s goals. The goal is usually understood as the end result, which is necessary to achieve, first of all, the possession of relevant knowledge, which is used in professional activities. R. Peters opposes such an interpretation, and, in accordance with Aristotle, believes that initiative, critical thinking and autonomy of the individual can be such it. This interpretation of the goals is based on the opinion that the quality of education should be assessed in terms of the level of understanding that distinguishes an educated or cultural person. Depending on their uniqueness, R. Peters

distinguishes between traditionalist and progressive concepts.

R. Peters believes that the level of personal development does not imply its competence in various modes of experience, but presupposes them. However, development is related to public experience modes, and cannot be evaluated outside of them. On this occasion, he notes that a person who has achieved a certain integration of differentiated forms of experience will be more developed. This is possible when stimulated by others, to refer to which the term «initiation» is used. Therefore, a teacher's conceptual analysis will be correct when the pupil is initiated into life forms in which knowledge and understanding play an important role. Accordingly, the purpose of teachers is not only to provide knowledge and skills, but also to initiate a new generation in the study of itself.

In addition, education is considered by R. Peters as the initiation of experience into social regimes through the mastering of the language of concepts, if there is voluntary on the part of pupils. This includes the transfer of thinking and understanding of a wide range of interests and processes. In this case, the philosopher notes, if the initiation comes from the side of the thing, then it is unproductive. This is explained by the fact that initiation necessarily implies an orientation towards socialization — a designated goal that has a direct impact on the content of education. Naturally, its scope is determined by the age characteristics of children, since the influence of the environment cannot be arbitrary.

4. Discussion

The criticism of L. Vygotsky on the part domestic psychologists is explained by the opposition of “natural” and cultural processes, which is expressed in the question: isn't all the mental processes of a modern person cultural? It is caused by a lack of understanding of the influence of the linguistic turn on the scientific position of L. Vygotsky, by contrasting the actions that are performed with the help of words and those that are performed without them. The answer to this accusation is that speech thinking has not a natural form of behavior, but a socio-historical one. Criticism of the cultural-historical theory, notes V. Rozin (2016), is explained by the fact that the formation of semiotics was just beginning, therefore the desire to interpret psychological processes in a semiotic manner caused negation.

A detailed analysis of the various approaches to the interpretation of L. Vygotsky's research work can be found in the article by A. Yasnitsky (2012). He focuses on the strong influence of Gestalt-psychology, in particular, K. Levin, C. Goldia, A. Gemb and others. S. Rolands considers the legacy of L. Vygotsky in the context of Marxist epistemology influence, which is only partially justified. Its interpretation can be considered unjustified from the point of view of socio-cultural relativism, since the domestic psychologist viewed culture as a phenomenon of child development and did not suggest the opposition of different cultures. More productive, in our opinion, is the analysis of the socio-historical approach and cognitive development in the context of social constructivism in the article by S. Hausfather (1996).

Criticism of R. Peters is mainly related to the consideration of the shortcomings of conceptual analysis. R. Barrow argues that there is no single and certain methods of conceptual analysis. Indeed, conceptual analysis involves the use of the logical meaning of concepts in the context of their practical use, as well as the prospects for its application. Let's pay attention that the joint work with P. Hirst “The logic of education” (1972) is dedicated to the description of the procedure of logical analysis and its elements.

The prosecution of R. Barrow (2011) is based on the fact of using the etymological analysis of the concept “education”. However, the founder of analytical philosophy is not limited to the use of etymology, and refers to a

detailed analysis of the state of modern social experience and how it is reflected in concepts.

When considering the criticism of the analytical educational philosophy, one should keep in mind the point of R. Barrow view that most of the objections to the methodology of conceptual analysis are based on a misunderstanding of what actions it includes, but does not imply.

He disagrees with the point of view of D. Adelstein (2011), who portrays R. Peters as an enemy, since he, in his opinion, is based on the Marxist tradition, which consists in interpreting philosophy as a means for building ideological tenets. However, in contrast to K. Marx, R. Peters does not put forward any postulates, with the exception of moral ones, and is limited to applying an analytical method in the study of the state of education.

Critical remarks in the understanding of the concept in a strong sense can be found in M. Laverty (2011), who in his opinion is limited to the correct distinction and use of the word, and the lack of clarification of the general principle. One can hardly agree with this accusation, since the concept implies following the rules. In other words, the rule is built into a concept, which implies following it. The accusation of the principle subjectivity is also not the reason for the negation of productivity, since the use of the concept depends on its originality and on the reflection peculiarities. Therefore, an erroneous or imperfect concept is possible, which leads to a misinterpretation of the words meaning, and then the training will not be effective. The emergence of a productive concept is possible only as a result of pedagogical experience presence, through the comprehension of their actions and attitudes towards the educated ones.

5. Conclusions

1) It can be concluded that the research problems of L. Vygotsky education and development are very close to the L. Wittgenstein philosophy, in particular, his interpretation of language games. Note that “*Philosophische Untersuchungen*”, in which the author expounded his understanding of the language as a set of language games, was published in the 1950s, then L. Vygotsky's research works to some extent anticipate this interpretation. R. Peters basically uses the L. Wittgenstein atomic concept of language, which is embodied in the development of a conceptual analysis methodology for studying the state of education. If the interesting's of L. Vygotsky is the relation of thinking and speech, then R. Peters is the state of education. They are united by the fact that they reveal the prerequisites of the formation of the personality in the educational process. At the same time, for L. Vygotsky, a person is a child who has a high level of development, respectively, a culture of thinking, for R. Peters, he is an educated or cultured person who has a desirable state of mind and moral qualities.

2) The English philosopher considers concepts, through the understanding of which it is possible to determine the productivity and educational content as a sphere of public experience. The domestic psychologist analyzes the development of higher mental functions, primarily thinking, and the main goal is to clarify how scientific concepts are mastered in the zone of the child's closest development. In the terminology of L. Wittgenstein, this is an area in which language games are the most successful and productive. According to L. Vygotsky, they are possible, provided that the teacher and the child cooperate in the field of “accessible transitions”. The proximal development zone involves productive interaction of thinking and speech, since learning is an activity in which the sign is explained. It is necessary insofar as in some contexts the word appears in one meaning, in others, in another.

3) The difficulty of mastering scientific concepts is that they must be understood unambiguously. A domestic psychologist studies how a child masters the concept as a higher form of thinking, while the English philosopher

analyzes concepts to identify the purpose, goals and content of education. The psychologist focuses on various language games, the originality of which depends on the age characteristics of the child. He notes that the child first uses common concepts, and then goes to the lower ones. The philosopher interprets the meaning of the concept unequivocally, thus, since it is interpreted in the history of philosophical thought. His knowledge is necessary to search for logically necessary conditions for the use of the word in educational practice.

4) The difficulty of mastering scientific concepts is that they must be understood unambiguously. A domestic psychologist try to get how a child masters the concept as a higher form of thinking, while the English philosopher analyzes concepts to identify the purpose, goals and content of education. The psychologist focuses on various language games, the originality of which depends on the age characteristics of the child. He notes that the child first uses common concepts, and then goes to the lower ones. The philosopher interprets the meaning of the concept unequivocally, thus, since it is interpreted in the history of philosophical thought. His knowledge is necessary to search for logically necessary conditions for the use of the word in educational practice.

5) L. Vygotsky explores the emergence of meaning depending on the forms of children's thinking. It shows the peculiarity of the rules of language games, depending on the level of thinking development, and the main task is to clarify how the language of science is mastered. There is no doubt that the aspect of the study of speech coincides with the interpretation of the language by L. Vygotsky as a form of life, and his interpretation of the concepts is close to that of L. Wittgenstein. Therefore, a generalization involves the enrichment of reality presented in the concept, compared with sensory direct perception, and the purpose of the concept is to break away from objects, replace it in thought and live an independent life.

References

- Adelstein D. (1971) *The Philosophy of Education or the Wisdom and Wit of R.S. Peters*, London, students Union of London University Institute of Education.
- Barrow P. (2011). "Was peters nearly right about education?", in: Reading R. S. Peters, *Today: Analysis, Ethics and the Aims of Education*, London: Wiley-Blackwell.
- Hausfather S. J. (1996). "Vygotsky and schooling: Creating a social context for learning", *Action in Teacher Education*, Vol. 18, pp. 1–10, accessed on November 12, 2003, available online at: <http://chd.gse.gmu.edu/immersion/knowledgebase/theorists/constructivism/vygotsky.htm>.
- Kont O. "The spirit of positive philosophy", available online at: https://sociology.mephi.ru/docs/sociologia/html/kont_positive_philosophy.html.
- Laverty M. (2011). "Leaning our concept", in: Reading R. S. Peters, *Today: Analysis, Ethics and the Aims of Education*, London: Wiley-Blackwell.
- Peters R. S. and Hirst P. H. (1972). *The Logic of Education*, London: Routledge & Kegan Paul.
- Piaget J. (1926). *The Language and Thought of the Child*, Oxford, England: Harcourt, Brace.
- Rozin B. M. (2016). "The cultural-historical theory: From the views of L. Vygotsky to modern ideas", *Psychology*, Vol. 13., No. 2, pp. 367–385, available online at: <https://gtmarket.ru/laboratory/expertize/3385>.
- Russel B. and Whitehead A. (1910). *Principia Mathematica*, Cambridge: University Press.
- Vygotsky L. S. (1982). *Vygotsky L. The Collected Works*, Vol. 1: *The Problem of Theory and History of Psychology*, M.: Pedagogika.
- Vygotsky L. S. (1982). *Vygotsky L. The Collected Works*, Vol. 2: *The Problem of Common Psychology*, M.: Pedagogika.
- Wittgenstein L. (1922). "Tractatus Logico-Philosophicus", available online at: <http://people.umass.edu/klement/tlp>.
- Wittgenstein L. (1986). *Philosophical Investigations*, G. E. M. Basil Translated, Blackwell Ltd Cowley Road, Oxford.
- Yasnitsky A. (2012). "Revisionist revolution in vygotskian science: Toward cultural-historical", *Journal of Russian and East European Psychology*, Vol. 50, No. 4, July–August 2012, pp. 3-15, available online at: <http://www.copyright.com>, doi: 10.2753/RPO1061-0405500400.