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TÍTULO: Educación superior: problemas y valores.

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1. Dra. Valentina Sahuichenko.

RESUMEN: El autor considera la educación superior como un potencial creativo culturalmente creativo y vital de la filosofía de la educación continua del individuo y centra la atención en la lógica interna y externa adicional de la transformación de las instituciones educativas que requieren coordinación, que no siempre es automática. El dominio de la lógica interna de las instituciones educativas conduce a la capsulización en el espacio social, provoca constituciones de provincias pedagógicas peculiares con pretensiones de una realidad social transtemporal alternativa. El dominio de la lógica externa en estas transformaciones oculta el peligro de subordinar la racionalidad pedagógica a la racionalidad económica y política. Advierte contra la comercialización de la educación, especialmente la educación superior, que está llena de peligros de su instrumentalidad, lo que contradice su propósito de civilización.

PALABRAS CLAVES: filosofía, educación, cultura, continuidad, sociedad.

TITLE: Higher education: problems and values.

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ABSTRACT: The author considers higher education as a culturally creative and vital creative potential of the philosophy of continuing education of the individual. Focuses attention on the further internal and external logic of the transformation of educational institutions that require coordination, which is not always automatic. The dominance of the internal logic of educational institutions leads to the capsulization in the social space, causes constitutions of peculiar pedagogical provinces with claims to an alternative transtemporal social reality. The dominance of external logic in these transformations conceals the danger of subordinating the pedagogical rationality to economic and political rationality. Cautions against the commercialization of education, especially higher education, which fraught with danger of its instrumentality, which contradicts its civilization purpose.

KEY WORDS: philosophy, education, culture, continuity, society.

INTRODUCTION.

Recent researches of the author of the article make it possible to approach the indicated topic through analysis of the tendency of the education development by the challenges of cultural and educational globalization, as well as in the contexts of constituting society knowledge based on the culture of the information society; the role of the development of a network of higher educational institutions in the national and supranational space; interaction of institutionalized and non-institutionalized forms of education in modern and postmodern culture.

Modern philosophers are increasingly turning to the works of John Dewey (Dewey & Hinchey, 2018, Dewey 2015, 2007, 2005). As evidenced by the latest publications in the Journal of Philosophy of Education (Heilbronn, 2018; Kotzee, 2018; Korsgaard, 2019; Lipowicz, 2019; Schapira, 2019); perhaps, this will help change educational policy and determine the form of higher education.

DEVELOPMENT.

Cultural importance of the university idea.

The relevance of the vision of these problems is strengthened by the direct participation of the author in the last 31 and 32 International Congresses of the Hegelian Philosophical Society in Bochum (Sahuichenko, 2016), where discussed the need for educational reforms in Tampere, where the national specific was considered (Kultaieva, et al., 2018).

The philosophical discourse on the crisis in education and global transformation continues (Precht, 2015); criticism of modern education (Liessmann, 2015); emphasis on national education (Fichte, 2019); actual problems of critical pedagogy (McLaren, 2005), social anthropology (Postman & Weingartner, 1973); autonomy, freedom, responsibility (Jonas, 2015; Honneth & Ganahl, 2014); philosophers reflect on the role of the intellectual elite (Debray, 1986), increase of skills (Sahuichenko, 2019A), communication in education (Sahuichenko, 2019B).

At the same time, it is necessary to focus on the continuity of education, as evidenced by the latest modern research on philosophy, pedagogy, sociology, psychology and other disciplines. The work of European experts of university education is of particular interest. Thus, the systemic study of Mark Roche draws attention to the diversity and difference of national German and American universities, provides examples of flexibility in competing for students, training priorities and evaluation of results, competitions and the development of joint intellectual activity of teachers, emphasizing the importance of responsibility for managing the university structure and is an actual study not only of high school teachers, but, as Mark Roche emphasizes, a wide range but of society and politicians (Roche, 2014; 16-17). Permanent columns on higher education are in international journals. Thus, International Review of Education studies the relevance of university education international perspectives for further development on the concept of continuing education (Field, et al., 2017; 123-128).

We will reveal the regulative and cultural-civilizational significance of the idea of the university and its cultural objectifications. On the basis of widely known studies of the self-descriptions of the university (Luhmann & Lenzen, 2002; Stichweh, 2013) the transformation of their semantics is traced from the *studium generale*, and accordingly, the projective universalism, institutionalized in the cultural form of cosmopolitan scientific communities with the demand for the formation of national scientific communities, which strengthens the role of the national idea in transformations without weakening the cultural and universal significance of the idea of the university, where scientific and more widely - academic communities are both national and supranational, thereby prolonging educational cultural traditions, the meanings of which are not only preserved in nationally organized societies, but also strengthened under the influence of globalization (hybridization of the university (cosmopolitan, nation-state university) (Kerr, 1991; 21-22).

The idea of the university and the self-description of US and Europe modern leading universities show that the experience of their existence as a glocal cultural form consolidates their autonomy simultaneously on the local and global levels, preserving the extraterritorial nature of the developing process of universal knowledge as a factor in constituting the counterfactuality of the knowledge society.

Important is the fact that our present is characterized by economic and cultural globalization, self-actualizing the issue of the mass character of higher education, its importance for the further development of science, technology, innovation. Therefore, the most relevant for Ukraine is the strategy of choosing a model of higher education institutions, in particular, the university model. In complex sociocultural conditions, it is no accident that the study and preservation of the cultural significance of the university's idea becomes topical, as "...the product created by the Middle Ages and Renaissance transformations, by nature was already an innovation, being simultaneously the environment in which social and cultural innovations appeared, which was facilitated by the

autonomy of the European University” (Navrotskiy, 2007; 46).

Today, most researchers of the idea of the university are engaged in the content of university education, clarifying the role of theoretical and practical knowledge, but, as rightly emphasized another study “...the university has little or no research from the standpoint of its philosophical, epistemological and cultural aspects. the dependence of the existence of the university on the dominance of the style of philosophical thinking in this or that era, the nature of scientific rationality or the prevailing anthropological type has not been revealed, and in this respect a broad philosophical generalization has not been made” (Yampol'skaya, 2014; 13), and it is a problem.

It should be separately noted that “...the development of university education and a significant increase in the number of universities are associated with the formation of a national state ... the university in the era of the formation of national states is becoming a center for collecting, storing, disseminating and improving the discourses of the national culture, as well as providing its managerial and other structures with nationally conscious cadres ... with the beginning of globalization processes and the decline in the importance of national states as key actors in world political and economic life, universities seem to return to their defining, international character, and the mission of internationalization completes the mission of nationalization at a spatial intersection” (Kurbatov, 2014; 81).

According to K. Jaspers, the university demands unquestioning aspiration to cognition. Since cognition is possible only as a result of an independent initiative, the aim of the university is also independence, it is also necessary for life as a whole - as the individual's own responsibility. Inside its sphere, it does not know any authority, it feeds respect only to truth in its infinite images - this is the truth that everyone is looking for, but which no one has definitively and in the finished form (Jaspers, 1980; 77). It is difficult to decide which university model to choose by referring to the history of the formation of universities that were born on the European continent.

The university's specific position in the globalized world is due to its rooting in the national cultural and educational tradition, the ability to work in networks of globalized education and scientific production (the phenomena of the Chicago and California universities). These educational institutions managed to preserve the theoretical nature of scientific research, in contrast to the applied nature of other US universities. The first place in such universities is the number of studies conducted by the educational institution, the number of graduates awarded with prestigious prizes (the Nobel and Fields Prizes are taken into account) and the number of publications in scientific journals.

As a conclusion: these educational institutions work for the final result, connected with the quality of scientific researches, the quality of the scientific and teaching staff, modern scientific and technical support, the ability to attract the best teachers and students. All these educational institutions engaged in research activities, which should lead to the application of the consequences of research activities in practice. It is not by chance that a significant number of studies are financed by industrial corporations, large firms, scientific foundations and are goal-oriented effort.

Humboldt (Wilhelm von Humboldts, 1903) and his followers considered the university a culture forming center. Today among the best higher educational institutions of Ukraine in the ratings the best position is taken by Kharkiv National University. It is necessary to recall the history of the birth of this higher educational institution, which was created as an analog of the Humboldt University in the territory of Ukraine and today it is the translator of the semantics of the new Europe with emphasis on the importance of positive freedom.

It is important that in modern conceptualization of the world society closely intertwined “the modern discourse of globalization with all its offshoot and the discourse of the prospects for the social and cultural self-organization of mankind, in which the self-understanding of theoretical sociology and philosophy is explained, opens up new horizons in the study of the unity and diversity of cultures” (Kultaieva, 2011; 44). It is, therefore, understandable to strengthen the role of objects of the

philosophical and cultural direction, even in higher educational institutions of a technical specialization, after all, according to the concept of the humanitarian development of Ukraine for the period up to 2020, the humanitarian development of the state is the priority direction of the development of the society with the aim of improving the social environment, creating conditions for the development of a democratic culture, for the self-development of the individual, able to live in harmony with his national culture and with the ethics of Hans Jonas (Jonas, 2015) - responsibly perceive globalization trends and risks.

The development of a network of higher education institutions in the national and supranational space as a way to overcome the catch-up modernization.

This thesis is the need to analyze the adaptation of national educational institutions to the challenges of globalization and their willingness to integrate into an educational globalized space. Higher education systems as a result of the powerful functional potential and the signal meaning of the university idea are the most flexible and focused on integration processes of various levels.

The European integration processes that take place in modern education and the structuring of global higher education networks have contradictory character, due to the different levels of development and the internal modernization potential of institutions of higher education. Resources of self-renewal have powerful universities, mostly private, directly related to industry. As a rule, they are subject to the logic of global thinking and local subordinate goals. Therefore, the development of higher education on the periphery of the globalizing world is due to the erroneous strategy of overtaking modernization, leads to the outflow of the student population to global centers and the curtailment of the network of institutions of higher education in less successful global players operating according to the logic of overtaking modernization and proposing on its basis strategies for reforming higher education as imitation of a successful transatlantic experience (Roche, 2014).

To a certain extent, the consequences of overtaking modernization are overcome by the institutional restructuring of continuing education, which has a powerful human potential and extensively applies the latest educational technologies and their technical support. Therefore, it is urgent to focus on the transformations of continuing education in the subculture of the information society and in the counterfactual sociocultural contexts of the knowledge society where adult education is structured both through the imperatives of freedom (self-realization and self-actualization of the personality) and through coercion of external and internal circumstances of the individual's life-creation, has an existential alienation experience.

The Memorandum of Continuing Education of the European Union testifies to lifelong education within the framework of the European Employment Strategy as a comprehensive training activity on an ongoing basis in order to improve knowledge, skills and professional competence, which promotes adaptation to cultural, ethnic and linguistic diversity in complex social processes that accompany European development with its requirements for competitiveness and the effectiveness of a market economy.

Among the key principles of lifelong learning are new basic knowledge and skills for all, increased investment in human resources, innovative methods of teaching and learning, a new system for assessing the education received, developing mentoring and counseling, bringing education closer to home (Commission of the European Communities, 2000). Among them are those that are relevant for our context: training through Internet resources, a constant change in the forms of work, the growing popularity of the idea of "do yourself", the triumph of personality (Dryden, 2005; 42). Such high demands for lifelong education require the mobilization of certain resources of the state and civil society, where both formal and informal forms of continuing education are relevant that can still be classified as institutionalized and non-institutionalized.

Let's pay attention to the definition of M. Kul'taieva who, analyzing the Russian translation of the word «образование» “as calque from German «Bildung» and Ukrainian «освіта» with its metaphor of the French “Enlightenment”, emphasizes the importance of the vision of an integral complex of education, upbringing, culture in the form of a model, strategy, program, project” (Kul'taieva, 1999). These approaches will help us to continue working with the category of "continuing education", where there is a certain historically conditioned system of the institutes of education and upbringing. Many studies show that education is directly related to the notion of culture and, in the final version, means a specific means of human in the transformation of natural inclinations and opportunities.

An interesting German study emphasizes the education in the broad context of the word BILDUNG (self-knowledge, self-formation) not as an ordinary accumulation of knowledge, but as an internal constitution and mutual responsibility, culture (Baumgarten, 2012; 52-53). Today, the education of 25-64-year-olds and older in terms of age people is not only the universities of the third age, but also new resources, among which the most popular are the Corsera website, the Grundvig program, the Finnish system of electronic education for adults, foreign language study programs with grandchildren, the creation of continuing education departments for certain categories of employees. All these are already non-institutionalized forms of education, which have learned to cooperate with official structures in the process of self-organization. It remains important to search for the motivation of the participants in the educational process of choosing for themselves a strategy of continuing education for career development. Is the choice of such a strategy free, is there certain coercion in the workplace of the employee? Continuous education should teach a person to live in a dynamic environment that is constantly changing, providing for certain risks, meeting challenges and, at the same time, it is necessary to return to the idea of the absolute value of man as a measure of all things. And this requires, first of all, new modern approaches to self-education, activation of the processes of self-knowledge and self-determination.

For each person such problem is actual. Socratic cognition as a search for the most common, primarily ethical definitions: caring for its soul, its appointment remains relevant today, as well as its orientation to the knowledge of the general, the concentration on the assessment of actions in the light of this universal and on the harmony between internal motives and external activity to achieve an informed life. And as a consequence - in the relationship between knowledge and virtue, the right choice is made in the way of knowing good and evil and self-knowledge, which today can be interpreted as self-education and self-improvement, the definition of one's place and purpose in the world, the role of continuing education in modern society, as discussed in the studies of many authors (Lobanov, et al., 2013)

For an information society person, it is important to search for useful, relevant information, to comprehend and analyze it, to transfer information into knowledge, to apply knowledge in practice, to freely exchange it and distribute it in a professional society.

Modern information and communication technologies expand opportunities for self-education, including for creative activity, give a chance to rise to a new level of spiritual freedom, to reflect on the general laws of self-organization. Adults can not afford ineffectual education, adult students are always set in education for a quality final result that will help in later life and career, and here, there is no compulsion, but there is a free choice of the person, after all self-education becomes a leading kind of activity thanks to information revolution which changed all system of social relations. Non-state professional associations also contribute to educational integration processes.

In Ukraine, since 2004, this association is the Association for Continuing Adult Education, which is part of the Public Council of Educators and Scientists of Ukraine and which cooperates with the All-Ukrainian Coordination Bureau of the international public-state program "Adult Education in Ukraine" under the auspices of the UNESCO Institute for Adults. Training can be carried out both in public educational institutions and in private educational institutions.

It is important to ensure the continuity and interconnection of all stages of continuous education through the organizational and meaningful content of the process of continuing education. It is important to emphasize the complexity of introducing the concept of continuing education into practice, even for educated adults. There is little fundamental and systematic research on this topical issue; there are pleasant individual exceptions. Work on this model is helped by educational startups with the involvement of venture investments, which is characteristic for market relations in society, – if approach educational activities as an educational service.

Known resources are Coursera, Udemy, Udacity and ERASMUS. In these educational market segments the priority is the portals of educational courses, platforms for teaching professional skills, which are in demand and are implemented in vocational education – personalized training. The approaches of the English expert of educational reforms (what is the education in the context of reform: this is coercion or freedom) of Ken Robinson to realizing the practical actions of reform are interesting. He considers it important to see an integral picture of development, along with certain skills, incentives, resources, an agreed plan of action for development or reform.

As opposition, as separate forms of protest in this case are confusion, anxiety, resistance, frustration and scattered actions on the agreed development processes or individual, or a separate educational institution, or a separate education system (Robinson & Aronica, 2016; 230).

Interaction is institutionalized and non-institutionalized forms of education in the modern and postmodern culture.

On this thesis, we will consider the features of the coexistence of modern and postmodern cultural forms of self-representation of educational institutions. Modern culture, which was laid in the era of Modern age, still determines the external logic of educational institutions, is characterized by stable vertical structures of preschool, primary, secondary, higher education. In contrast, postmodern

cultural forms experiment with various forms of formal and informal forms of education organization. Often strengthening of their creative potential is due to pushing to the background of ethics of responsibility and the code of honor in the corporate ethics of educators.

A clear structure and control over the quality of the provided educational services in postmodern constellations are considered rudimentary remnants of the old education. In particular, if in the modernist culture the charter of the educational institution provided for a certain document after the receipt of education, a diploma certifying a certain level of knowledge, qualifications, and the right to receive a workplace for many years, then the education in postmodern culture was modified in a specific way, adapted to the demands of a globalizing educational space, thereby merging with autodidactical practices. These forms of education, mostly non-institutionalized in the traditional sense, usually correspond to the aspirations of modern person for self-education, self-education, career growth, etc.

For modern culture, a characteristic feature is competition, the desire to occupy leadership positions; postmodern cultural contexts are focused on the individual, diversifying the directions of its self-realization and the pluralization of styles of its life creation. Postmodern transformations of educational institutions as fragmentary, mosaic with imitation of a culture of entertainment and practices of prestigious consumption correspond to the model of a patchwork biography of the post-industrial model.

Education and Training in Europe focuses on the key strategy of the EU countries in the field of higher education for the purpose of carrying out reforms directly contributing to the growth of jobs and will ultimately contribute to economic development. Structural changes in the system of higher education are also related to systemic changes in other spheres of education. Yes, there is a tendency to reduce the deductions from secondary school (European Commission, 2013; 34, 36). Alternative access routes to higher education, grants and loans for tuition in higher education, a combination of

scholarships and loans, support for research on business and corporations' orders are also taken into account. Therefore, we should agree that today a significant part of the most creative thinking is supplied and stimulated by business along with politicians and other local leaders. Unfortunately - not universities. It becomes clear why, like the Davos Economic Forum, in 2008 the World Universities Forum was founded to solve and search for the answer to global problems in the field of economy, knowledge, society and emphasize the important role of teachers of universities and students in promoting democracy and higher education in the era of dramatic changes.

The importance and role of higher education is not denied, but at the same time, it is stressed that access to universities and other higher education institutions is declining in many countries around the world. One reason is the increase in tuition fees, higher education is costly for all national governments, regardless of who finances universities, while in some countries it is physically impossible to take into account the growing demand for higher education. And here the state's strategic vision of its higher education system is growing.

“The need to respond to markets changing also forces companies to hire educated and professionally trained workers who are able to exercise flexibility and adaptability in their work. Therefore, everyone will have to adapt to the new realities of the modern world, and what was recently seen as a great benefit (including guaranteed lifelong employment in one workplace) - is perceived as a relic of the past” (Robinson, 2013; 22).

The best positive example is Finland, which has been developing its education system for more than 40 years and has its vision on reforming the education system. The country is slowly changing the key moments of its national education system, maintaining high results and a high level of equality in access to quality education, arguing that a good education system can be built on alternative approaches and other strategies that do not coincide with known world trends, but are an example of another educational policy that is successful for this country (Sal'berg, 2015).

The modern culture that we inherited is characterized by stable structures of preschool, primary, secondary, higher education. Postmodern culture is characterized by the growth of various forms of educational activity, among which for our research the topical issue is the growth of non-institutionalized forms of education as a response to the formation of a global educational space. And if in the modern culture the charter of the educational institution provided for a certain document after receiving an education, namely a diploma that certifies a certain level of knowledge, qualifications and the right to receive a workplace for many years, then education in postmodern culture was diversified by specific forms adapted to the demands of a globalizing educational space. These forms, which we will refer to non-institutionalized forms of education, primarily rely on the motivation of a person for self-education, self-improvement, advanced training, obtaining new knowledge and competencies for advancement in a professional career.

Certificates obtained through this form of education are not state documents, unlike state diplomas of educational institutions on the institutionalized form of training. But these two forms do not compete with each other, but rather try to interact and cooperate. So, state institutions accept the certificates received on various modern resources of the international and domestic level. Coursera is an example. This resource works in a remote format with higher educational institutions having authority and a high rating in the scientific world. Why? – For modern culture, a characteristic feature is competition, the desire to occupy leadership positions; postmodern, – does not deny the positive aspects of the above positions, proposes to strengthen their ability to work in a team, to cooperate; ability to dialogue, communication, promotion of motivation for development of person's life activity.

It is important to take into account the research of I. Ziaziun, which states that "...in the organizational structure, continuity involves a network of educational institutions that offer space for educational services that provide communication and continuity of programs that can meet the needs and requirements of the population. All this ensures the possibility of multi-dimensional personality

movement in the educational space and the creation of optimal conditions for it ... In the content aspect of continuous education, according to the dynamics of personality movement include: multilevel, complement, maneuverability» (Ziaziun, 2001; 15).

For students, continuity in training provides the opportunity to learn the ECTS (European Credit Transfer and Accumulation System) both in full-time and distance form of education. A society with a developed democracy, with a functioning civil society should provide or motivate, facilitate participation in the process of continuous education not only to the most motivated members, such as people with higher education, young people who study, – but for the further economic development of the country, it is necessary to think about the fate of other members that make up a significant percentage of the population: unemployed youth (50% of countries show an increase in coverage of this layer by education, work, various forms of training); unemployed, homeless, refugees, migrants (programs of adaptation to national culture and traditions); aged persons (in China the introduction of physical exercises and music lessons helped aged persons improve their psychological state and endurance; 28% of countries show an increase in the participation rates of aged persons enrolled in various forms of education), people with special needs (improving the quality of life through timely socialization), people deprived of their liberty and serving their sentences in custodial settings (programs of social rehabilitation, obtaining certain professions); illiterate (in 85% of countries, according to UNESCO-2016, the priority is to overcome illiteracy, literacy and the development of basic skills).

Paulo Freire in "Pedagogy of the Oppressed" focuses on the need to educate people through literacy and reading skills for further opportunities in defending their rights, which he saw as political self-education as an opportunity to change life for the better (Freire, 2000).

The Lithuanian study shows that in European practice, a significant role is assigned to management and counseling in the system of continuing education, when “...pan-European institutional forms and methods interact to create conditions for the continuous education of the individual and ...help to transparently present his knowledge, skills and competencies, improve access to education and work in his country and abroad, gain knowledge about education, draw up a lifelong learning plan, combine education and work, reduce barriers to education and improve career prospects» (Teresyavichene & Rutken, 2013; 217).

CONCLUSIONS.

Higher educational institutions as modern educational institutions, unlike pre-modern ones, can not be described, and accordingly, can not be understood by the model of traditional ontologies, their being-based representations are characterized by the complexity of the space-time coordinates.

The normative approach to educational institutions in an uncertain future situation has a rather narrow range of validity through the coexistence of ambivalent processes of expansion and consolidation of the educational space, as well as acceleration and deceleration of time.

Educational institutions of the late Modern Age, unlike the previous stages of its development, are no longer satisfied with its own internal cultural resources (libraries, museums, university theaters), and for a full-fledged existence they require the connection to a wide network of cultural and educational institutions, the presence of which strengthens the institutional framework of the education system, and the absence of such institutions indicates their weakness, since the basic elements of such networks were historically laid in the educational space and only in the course of their development they went beyond it and even created alternative educational projects (for example, people's universities), which under certain circumstances returned to the education system as its informal counterpart.

The structural changes taking place in modern Western European universities are accompanied by their criticism both from the public and from within the universities themselves. In this criticism, a new understanding of the autonomy of the university is formed as a responsible and fair scientific community that generates the intellectual potential of the countries of the united Europe. At the same time, its function of forming intellectual elites in the EU countries remains. In the culture of the information society, the university has real and virtual opportunities for self-representation in different spaces and different epistemological traditions. Among the tendencies of the development of educational institutions in modern culture, the integration of their organizational forms and the content of education dominates, which is accompanied by a differentiation of teaching and educational practices and methods.

The university and the school as glocal institutes and corresponding institutions contribute to consolidating these tendencies, concentrate efforts to teach the student and studied youth to think globally and act locally, thereby overcoming the cosmopolitan component of the practice of educational exchange, which is transformed into sustainable migration in the direction of "East-West".

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