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# The Phenomenon of the Institution of Education in the World Order of Postmodern Globalization

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**Abstract:** Globalization as a phenomenon of the modern world in recent years has spread to the educational system. Under these conditions, new values of the mechanism of education were formed and formed: the first is aimed at recognizing education as the most important principle of cultural genesis, and the second, on the contrary, suggests a decline in interest in education as a means of creative self-realization. These contradictory positions are global in nature, but do not depend on the national-state and cultural characteristics of educational systems. The trend towards globalization is manifested in the following areas: the development of the global economic environment, the emergence and mass distribution of PCs and the Internet, as well as the involvement of the educated population of non-European countries such as India, Japan, South Korea, China in the scientific and technological process. At the same time, the leading trend is the intensive growth of cultural diversity as independent entities. Since education is an integral part of any modern person, the educational sphere is influenced by those trends that characterize global dynamics, as well as determine general and individual worldview and moral dominants, affecting individuals in the design of world order. Globalization is a fairly new state of world organization and evidence of the formation of a new type of culture. However, its origins and trends have long been deeply embedded in the bowels of culture, it demonstrates the general nature of globalization, and manifests itself through cultural universals. Their most significant component is generally accepted sociocultural values, which can become the basis for the development of modern society.

**Keywords:** *education; postmodern; globalization; institute; sociocultural.*

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## 1. Introduction

The trend of globalization processes exists in various fields and appears in each of them with a different degree of intensity. In some cases, it also appears as a conflicting structure. There are three main areas where globalization has a stable distribution:

1. The global economic environment. In this case, globalization is being intensively formed within the framework of transnational corporations aimed at building global financial markets.

2. The mass distribution of the Internet, involving teachers from India, Japan, South Korea, and China in the processes of developing scientific and technical artifacts, allows us to consider science not only as a European “education”.

3. The spread of mass culture beyond national borders. This helps the world to universalize fashion for cinema, music, literature, etc.

Despite the fact that in all the above-mentioned areas stable globalization processes are observed, they do not proceed quite smoothly, demonstrating the nonlinear dynamics of complex systems. The depth and scale of crises are consistent with the depth and scale of the forms of global processes. This is due to the fact that the expansion of the range of global trends and their coverage of other areas of human life (political, social, cultural) cause dynamic crisis indignation in the world order.

So, in order to support the natural, sustainable social dynamics in the context of globalization, the necessary normative universalization of the rules of interaction between different civilizations and cultures. However, in this case, it is important to ask the question: if there are objective mechanisms for universalization in culture, then which link do you need to pick up to stretch the whole chain?

Countries united by geographical proximity, shared historical

## 2. Features of the Institute of Education in Postmodern Conditions

We are inclined to assert that this link is the institution of education, since it is it that is a universal tool by its sociocultural nature. The knowledge that circulates within the framework of this institution has undeniable advantages: firstly, it is not connected by national and other boundaries, and secondly, only knowledge has the ability to multiply in the process of transmission (Mikhalina, 2018). That is why global social transformation cannot ignore education.

Specialists, in turn, describe the structural and typological identity of culture and education. They say that education is a child of national culture, therefore, in order to understand the education system of a particular society, it is necessary to understand its lifestyle, its mentality. At the same time, education is a channel for transmitting the values of world culture to the same extent as national culture is its component. Also, education is the way of development of any modern society, however, it is heterogeneous in its structure and is subject to constant changes (Lykhina, 2019). We believe that it is only through the expansion of the cultural competence of the individual that it is possible to overcome the social contradictions generated by the global processes of our time.

Scientists note the important role of modern means of communication in the dissemination and development of knowledge. In the aspect of the institution of education, this novelty is expressed primarily in the fact that the phenomenon of a virtual university arises. Of course, the young generation plays an active role in mastering this “transformation of the modern world”.

In the era of electronic information, growing up is becoming a difficult problem for young people, since the formation of personality is accompanied by a conflict of values, a conflict of cultures, as absurdity. While growing up should be the only creative process, the simple repetition of facts that takes place in today's educational system is completely inconsistent with this process. Under these conditions, the young generation forms new, own, reflecting a different hierarchy, values, and indeed a different picture of the world. Thus, young people lose their motivation to learn, because they understand that now obtaining information has reached a new level, has become more accessible and does not require any global search and effort. In the end, young people strive to exist not in the paradigm of goals, but in the paradigm of roles that ensure their inclusion in the sociocultural space.

In the conditions of the modern information space, the educational environment poses new tasks that can be described as a function of a new synthesis (Nonaka, 1996, p. 95). This means that all teaching should be aimed at teaching young people to navigate information resources, where there is a lot of excess, to get knowledge in these flows is really necessary, evaluate conflicting political structures and find in a global situation the ability to socio-cultural self-identification as one of the foundations development of modern society.

The present reflects a period of fundamental civilizational changes that will ultimately lead to the formation of a completely new society,

different from the one that was still known to mankind. The distinguishing features of the new society from today will be the emergence of science and education in the first place, improving the quality of life, high living standards, familiarization with culture, a rational attitude to nature, and growing life expectancy. Experts believe that it is a change in the priority of the economy to knowledge that will lead to an improvement in socio-economic policy (Nelson, 1982, p. 82). At the same time, this is not only about education, but also about the costs of maintaining and developing knowledge and skills, and further training of employees.

At all times, society has developed in the face of contradictions and conflicts. Of the many global problems of mankind, dangers and threats, the problem has always been man himself, his imperfection in all its manifestations. At the turn of the last centuries, man was confronted with the complex problems of his own existence, development and improvement. And this was and continues to exist as an obstacle to finding solutions to other global problems of mankind.

Today, social catastrophism in the world was born precisely by the processes of transition to a new type of social structure - postmodern and globalization processes. Due to the change of paradigms, value system, types of institutions, a new type of society is probably called differently, most often - super-industrial civilization or the information society (Popov, 2014). Therefore, the social and cultural worlds are in constant transformation, increasing the complexity and uncertainty of the life of the person himself, various social groups and society as a whole.

The approach of a new type of civilization is accompanied by a crisis in almost all major areas of life, and any social changes, especially occurring quickly and unexpectedly for many citizens, lead to a sharp change in familiar relations in society and are perceived extremely painfully. The features of the modern stage of development is the transfer (dissemination) of mass culture and the imposition of a unified model of perception of the world on all citizens; internationalization of the economy, politics, culture, internationalization and intensification of educational processes and the emergence of new developing educational methods and technologies; weakening of interpersonal and public relations as a result of the development of global computer networks and new information technologies, the emergence of information-financial and organizational technologies for managing society and technologies for transforming mass consciousness; growing threats to natural, economic and political instability and economic, social and cultural risks. All this requires improving the quality of management on a global scale.

A new wave of changes in the technogenic paradigms of previous civilizations is always accompanied by serious social upheavals and suffering of people. However, these changes underlie development, which is a crucial tool in overcoming many social problems. It is development that allows complex organizations to change, adapting to changes in a complex environment. The theory of development includes the study of the theory of chaos and synergetics, the totality of which leads to the analysis of evolution, identification of evolutionary factors, understanding of the laws of evolution, and then to development management (Lundvall, 1994).

Since humanity is a complex, open system in evolutionary development, there are several alternative ways of its development. On the part of rationalism, the mind allows the individual to understand the general order of things, comprehend the laws of nature, of which it is a part, and arrange his life in accordance with this. Rationalism has created the principle of “divide and study” in science, and its analogue in politics has become “divide and conquer.” Along with the application of rationalistic ideas is the rapid development of science, gigantic technological progress, but also social disasters and problems of political, scientific, environmental economic character. Culture is as multifaceted as rationalism. It has various forms of reflection in the sphere of being. So, in the sphere of cognition of the world, science is a reflection of rationalism, and art and religion are a reflection of culture. In the activity sphere, practice is a reflection of rationalism, and theory is a reflection of culture (Grechnev, 2010).

Enlightenment explained culture as everything created by man, but back in the days of Godin (2006) it was noted that in the activity of an individual there may also be something that is not good for her. Godin (2006) contrasted culture as the humanistic values of civilization created by man with the purely external side of the matter, technical skill and scientific knowledge, without the moral potential included in them. Modern science in the struggle for a rationalist worldview rejected as unnecessary all human experience illogical cognition (Godin, 2006).

The importance of culture in human life and the functioning of society is obvious. It is culture that makes social life possible and ensures social order by forming well-protected paradigms. Thus, the vector of rationalism is directed towards differentiation, and culture is a system-forming factor with the direction of the impact vector on integration. However, humanity is increasingly ignoring the importance of cultural development, causing a crisis.

The crisis state in which modern society is now located is mainly due to the selfish and irresponsible attitude of people, since the ideology of the

development of society is focused on technique and technology, and on maximizing economic profit (Pyastolov, 2003). Technological and technological achievements amid dehumanization of society waste their spiritual components and generate a lot of contradictions, conflicts, lead society and the individual to self-destruction, and the environment to degradation. Thus, in this situation, the revival of spirituality as a society as a whole, and each individual is one of the most pressing problems.

Scientists suggest that the way to solve the problem of the revival of spirituality is to change the development paradigms, the cultural restructuring of each person, social groups, basic social institutions and society as a whole. Indeed, it is spiritual culture and individual freedom, observance of the principles of social justice and humanism that are the basis for the further development of mankind. They believe that spiritual culture contributes to the removal of social aggression, makes a person's social life comfortable, ensures social order in society, and tames claims of technical and technological progress.

Modern studies of the evolution of information communications indicate that both technological and social history are largely dependent on information-transforming activities. Information culture is a qualitative characteristic of human life in the field of receiving, transmitting, storing and using information, where universal human spiritual values are priority (Rammel & Van Den Bergh, 2003). It is the level of spiritual culture that is a kind of pendulum in the boundless information space of modern society.

The accelerator of the process of informatization of society, the formation of a new information culture and noospheric consciousness is the system of advanced education, since it is it that is the foundation of all areas of activity aimed at developing knowledge. However, it is worth noting that even in such an important area, a crisis situation is observed. Among the problems that need to be solved to overcome it, the most important are the splitting of the spiritual foundations of the individual and the lack of a holistic worldview by a person. They are caused by a person's desire to retain material wealth and the loss of a system of absolute values, as well as the philosophical incompleteness of science, the crisis of modern philosophical thought, and mythologically religious experience.

### **3. Socioculturalization and Self-Identification in the Postmodern Globalization World**

One of the most important goals of education along with the development of professional qualities is to prepare students for new

conditions of life in a crisis period, the main purpose of which is to expand the spiritual horizons of a person.

The competitive situation in the educational system, the orientation of educational institutions on the labor market and knowledge requires the search for new educational technologies, new teaching methods, an innovative approach, to solving the problems of assessing and managing the quality of training of specialists. In this case, the quality of education and scientific research is one of the important conditions for the competitiveness of a nation (Foray, 1996, pp. 11-32).

An important systemic contradiction of modern culture is a process occurring simultaneously, such as: the formation of technologies of scientific knowledge, professional education, social management of professional subcultures, which are mostly independent of ethics and the sphere of morality. Therefore, vocational education often turns out to be free from humanistic determinants, falsifies culture, creating false values and ideals of modern culture. In order to avoid this problem, it is necessary to create fundamental humanitarian training for future specialists, which can expand their professionalism. Such preparation should be based on the priority of sociocultural information technologies in the structure of the formation of activities that form the information society.

The leading subject of the information society can only be an informationally active person with a high level of information culture and creativity. The information society requires a high level of intellectualization of labor, a creative type of personality with creative and global thinking. A full-fledged information society cannot exist on its own, without the targeted influence of people, without the approval of new civilizational paradigms. But now, when humanity is faced with a choice: either to disappear from the face of the Earth, or to qualitatively rebuild the mode of existence, the question of choosing the most important imperative is becoming a matter of sharp scientific debate. Scientists identify environmental and moral imperatives, but also note that the process of their unification is a certain problem, since this requires the emergence of a new culture and coordinated efforts of the entire community of the planet (Robotova, 2008). It is important to note that proposals for solving any problem in this world should come from a person. Thus, changing the paradigm, goals, behavior of a person, his psychology, etc., is important for solving the problem of survival.

Science considers intellect to be the higher part of the human essence, but reality denies this fact, because above the intellect there is the ability to insight, which is currently in a limited circle of people. Human

intelligence has great merit only in the development of civilization, science, applied knowledge. Along with these pluses, the intellect also has major disadvantages - as it develops, it begins to consider itself higher than the beginning, and then the person breaks with his higher beginning and develops the worst of his personal beginnings: the desire for separation, isolation and independence, selfishness, intolerance, passion for controversy. Some experts believe that the modern world is approaching disaster due to the excessive development of the intellectual mind, from the predominance of prudence to the detriment of spirituality (Shturba, 2019). Such comments are extremely necessary because educational activity deals not only with knowledge, but also with education, which is often forgotten in the modern high-speed world.

The development of world history shows that solving the problem of social self-regulation is a difficult task for an isolated human information environment. Neither the institutions of power, nor the mechanisms of the free market, nor the planned economy can solve development problems on the basis of self-regulation and self-organization of social processes, not to mention the extremely dynamic problems that arise in extreme conditions of the globalization of the economy and information, global development crises. One of the tools for solving the problem of social self-organization of society can be called a symbiosis of the human and computer information environment, in the process of which a collective mind is formed that can solve modern problems of survival and development (Sukhotin, 2018).

So, the 21st century can be traced as the era of new humanistically oriented information technologies in the field of production, everyday life, social organization, politics, communication and culture. Thus, the way out of the crisis and the transition to a new level of development is seen in the all-round development of the personality, the basis of which will be the symbiosis of rationalism and culture (Volchik, 2019).

At the moment, ordinary and professional life is distinguished by a special growth in the culture of knowledge and changes that occur in society and in each person separately. The reason for these changes is the special dynamics of the artificial environment, created by the development of this very society and, ultimately, by each individual. The dominant basis of their existence is the intensive creation of social and technical innovations, life in these innovations, understanding and appreciation of oneself and others with the help of attitude to these innovations. So, the value is NOT so much the acquisition and use of knowledge as the creation of new knowledge and its innovative use. Hence, the concept of lifelong learning and the development of competence is replaced by the concept of the growth of



creativity and the ability to "revive" scientific innovations. Thus, a new paradigm of social life is emerging, which defines the future society as a knowledge society.

Education in this transition to a new way of life becomes one of the main forces of development along with the environment, health and information. A high degree of connectedness of socio-economic processes, called "globalization", provokes the pandemic scale of cultural transformations. It is believed that the main place in cultural change is occupied by a complex of scientific and technological knowledge, included through education in human potential (Garrouste, 2001, p. 20).

During the development of the cultural situation, the values of technocracy are replaced by the values of the scientific production of knowledge. So, the center of ideas about the physical foundations of life is not a machine, but a person who is able to create "cognitively working" knowledge (Diamond, 1997). The new sociocultural function of knowledge turns the "mechanical" lifestyle into a cognitively centered one so that a person begins to relate to the world not as an absolute given, but as a changing innovation, and requires a search for new ways of thinking. This state of affairs forms the research type of socialization.

Technogenic civilization has as its direction the vector of innovative development, provides for such abilities of society:

1. The production of new knowledge, both fundamental and applied;
2. Transformation of the necessary part of the acquired knowledge into an economic or social product;
3. The creation of humanitarian and value regulators of innovative growth (Belokrylova, 2020).

Thus, it can be noted that the socio-economic form of existence of the "future" society is the culture of knowledge creation, and the confrontation between human and artificial is considered to be its emerging cultural problem. The culturally critical sphere of such a confrontation is the attitude to education and science as a purely economic structure of social life.

Scientists argue that any transformation of anthropogenic civilization with a "focus on spirituality" will allow it to go into a different quality, into a new whole. The direction of changes here is highlighted in line with cultural diversity, dialogue and polylogue of various cultures, inclusion in cultural traditions through which the present and the past interact and make sense. It is about entering into individual and collective being, whether it is a natural reality, another person, another culture or the past.

The cultural core of this new formation is the cognitive competence of a person in creating the spiritual and material structure of society, which has replaced the technical competence of the operator in the midst of cultural artifacts. So, if previously a scientific approach was developed for mechanical operations, now these operations cannot arise without a scientific solution to the problem, that is, without creating technological knowledge in which technical operations are already derived from scientific results. Consequently, the model of technocratic rationality is “incomplete,” since it refers only to the process of solving a problem, and not to identifying a problem or determining its boundaries.

Recently, it has been noted that the Epistemic culture of modern society has come to the stage of its development when knowledge receives the status of stigmata of absolute socio-economic dominant, based on the spirit of a new material limitation. According to this, the logic of the formation of a knowledge society determines its requirements for education. Despite the fact that traditional education still emphasizes the position of lifelong consumption of knowledge, the main mode of the new educational time is increasingly located in the areas of the ability to create and “revive” knowledge for life. Such education in a special way connects educational activities and scientific research, which begins to determine its content and methods of educational knowledge. Thus, “educational” science makes a didactic transition from discursive methods of mastering knowledge in research.

Movement in this direction indicates the emergence of a paradigmatically-differentiated education system, starting with its initial degrees. It can be concluded that the modern knowledge society needs diversity in higher education systems, so it goes on the path of multiculturalism.

The policy of multiculturalism has elucidated the problem of ethnic dissonances in educational systems, in particular, the conflict between the spread of culturally determined schools with different curricula and the usual “multicultural” general educational program for all. In this regard, the problem of cognitive mobility of young people - future creators of new knowledge, is of particular importance in innovative society.

The key role of research education in the knowledge society lies in the fact that such education educates a person who is capable of creating new knowledge, its technologicalization and inclusion in social turnover. The heredity of cognitive activity in secondary and higher schools occupies a special place, since modern science is created by the hands and “ideas” of

young people. This helps to build a modern system of training research personnel.

In a knowledge society, the basis of research training is:

1. The method of scientific research;
2. Cognitive instrumentalization of knowledge;
3. Innovative environment;
4. transformative training programs;
5. generative assessment;
6. Work among professional groups engaged in the creation of new knowledge.

#### **4. Conclusions**

So, in modern research, as in education in general, scientific “strength” lies to a greater extent in methods and content, rather than in standards and organizational procedures. At this stage, we are talking about changing the pedagogical paradigm from formal and universal to specialized and cognitively oriented, which provides cognitive activity that is mentally comfortable for the individual.

The creation of pilot training in the first stage involves:

1. The development of special research training programs in specialized subjects, where there is content, methods, and environment;
2. Formation of a group of promising students;
3. Providing material and technical base;
4. The inclusion of research training programs in the educational process at various levels of general and higher education.

In connection with a wide range of cognitive demand, research training is instrumentalized depending on the context of working with knowledge in various professional fields. Present science is the concentration of a wide range of professional fields. The solution of a particular problem by methods of science, as a rule, affects various fields of knowledge and actions that may belong to different professions. Thus, knowledge is collected into scientific and educational instrumentalities, search activity, forms the foundation for cognitive practice and the solution of interpersonal relations between a number of different professions.

Since science creates a common technological field in both professional and everyday activities, the methods of obtaining knowledge inherent in science are able to form culturally authentic palliatives of the human knowledge complex. The following conclusion follows from this: educational technology of a research type, embodied in the pedagogy of

scientific research, acquires the status of the dominant cognitive method in the general educational environment. Thus, the mastery of research tools at least “in context” in the context of cognitive-cultural polymorphism of the educational environment allows a person to work his way through the general technological field into a large sphere of modern professions and social relations, while solving the problem of his cognitive identification. The modern world shows that knowledge plays a decisive role in almost all spheres of life, and their production is the main source of social growth, formulates a culture of knowledge, and affects the development of innovative society.

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