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CONTENTS

RELIGIOUS-PHILOSOPHICAL MYSTICISM AND SCIENCE IN RUSSIAN PHILOSOPHY IN THE LATE XIX AND EARLY XX CENTURIES

The article examines the relationship between religion, philosophy and science, using the example of Russian religious thought at the end of the 19th and beginning of the 20th century. The article considers the issue of religious consciousness as the basis of philosophy, focused on the disclosure of the meaning and purpose of human existence. The subject of this research is the relationship of the mystical principle, religious consciousness and scientific thinking. The work notes that the Russian thinkers of the Silver Age saw the meaning of philosophical searches in a special moral content associated with a religious worldview. The article notes that human existence, oriented towards a spiritual ideal, can be understood only through the striving for completeness, wholeness and perfection. As a basic principle, it is asserted that outside the religious feeling, integral knowledge cannot arise, since only an integral person striving to merge with the divine principle is able to comprehend the truth. The main research method is the historical and philosophical analysis of various teachings, which makes it possible to find similar ideas in the works of representatives of Russian religious philosophy, showing a deep connection between religious, philosophical and scientific knowledge, which follows from the purpose of the person himself. Fundamental to understanding the essence of human existence are such concepts as faith, creativity and freedom, which for Russian philosophers are the main spiritual force capable of overcoming the extremes of rationality and materialism. The article concludes that true knowledge can be presented only in the unity of all the basic forms of knowledge of the world, but subject to their connection with the religious and moral content.

Keywords
religious philosophy, mysticism, science, religious consciousness, faith, morality, freedom, spiritual being

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1. Introduction

In the modern world, attitudes towards science and religion are rather contradictory. Philosophy takes an intermediate position between them, recognizing the importance of both religion in the form of an essential component of spiritual culture, and technical,

natural, humanitarian sciences, which set a progressive pace in the material and cultural development of human society. This problem has been relevant for many centuries and is considered by many researchers from different worldview, methodological and theoretical positions. The problem of the relationship between religion, philosophy and scientific knowledge affects a wide range of issues, including methodological and world outlook.

Any scientific paradigm includes the substantiation of certain leading theories, cannot do without critical reflection in the historical and philosophical perspective of this union. It should be noted that the unity and harmony between these phenomena, their opposition and consistency affect the ultimate foundations of human existence. Particular attention to this problem arises during periods of radical restructuring of the entire worldview, when spiritual values collapse, ideals and goals are lost.

Thus, the question of the possibility of the interconnection of philosophy, science and religion in the mainstream of the confrontation and crisis with which practically every thinking person looking for himself in a secularized world is faced today is acutely felt. On the one hand, our society is at the stage of extreme positivism, which has grown up on the European tradition of reflective thinking; on the other hand, deep dissatisfaction in the spiritual sphere gives rise to a thirst for religious faith. Reflections on this topic can be found in the works of almost all Russian religious thinkers of the late 19th and early 20th centuries.

2. Materials and Methods

In order to show the specificity and originality of the views of famous Russian thinkers: N. Fyodorov, V. Solovyov, C. Frank, B. Chicherin, I. Ilyin, N. Berdyaev on the problem of correlation of religion, scientific knowledge and philosophy, we had to turn to the historical and philosophical analysis and description of the main concepts that form the basic part of their teachings. The method of comparative analysis of different approaches to the problem of unity and diversity of epistemological positions in the study of general worldview issues also serves as a theoretical and methodological basis for the study. The historical and cultural approach allows us to see how the social and cultural environment affects the works of representatives of Russian religious philosophy (in particular, revolutionary events at the beginning of XX century and the overall cultural crisis), and to establish the relationship between the ideas of different thinkers, regarding the mutual influence of religious and philosophical and scientific knowledge.

3. Main content of the article

The question of the correlation between philosophy, science, and religion for representatives of Russian religious philosophy in the late nineteenth and early twentieth centuries was of primary importance. The science was viewed by Russian thinkers not only as something opposite to religion but rather as something that can complement it. On the other hand, the philosophy that was outside its religious content, was considered to be meaningless. Vladimir Soloviev (1953-1990), was one of the most important philosophers of the Silver Age, he believed that it is impossible to find the truth in every single, forcibly isolated branch of human knowledge. The unity attained in integral knowledge by an equally integral individual can only grow out of an organic synthesis of empirical, rational and mystical knowledge. In this light, Solovyov insists: "As long as religious feeling and philosophical inquisitiveness exist in mankind, as long as they have an aspiration to the eternal and ideal, so the mysticism, pure art, theology, metaphysics and church will remain unshakeable..." (Soloviev, 1988. 165).

Understanding the meaning and significance of philosophy in the system of Russian thinkers is clarified through the concept of free theosophy, which in turn is nothing but

an organic synthesis of theology, philosophy and experimental science, which has as a result an integral knowledge. The philosophy uniting with science and theology, must have this synthesis in itself in particular, meaning it should be a unity of mysticism, rationalism and empiricism (Soloviev, 1988. 149). At the same time the philosopher stresses that: "Mysticism, by virtue of its absolute character, is of primary importance in this synthesis, defining the supreme beginning and the last goal of philosophical knowledge"(Soloviev, 1990. 280). Free theosophy, thus, is understood by the philosopher as something that grows out of the inner unity of philosophical knowledge in its close connection with theology and positive science. The synthesis of faith and knowledge is a condition for the existence of a holistic worldview "...for only a focus on the absolute, the unconditional, which also has a moral content allows to give meaning to the whole cognitive process and any scientific research as well" (Gutova, 2017. 129).

A particular relevance to the otherworldly is repeatedly expressed by Nikolai Alexandrovich Berdyaev (1874-1948), he observes that: "The visionary mystic becomes a religion". He goes on explaining that: "To remain in the realm of mysticism and not move to religion meaning is to stand still, be doomed to be blind forever. The religion is a sighted and real mysticism. To desire mysticism and not desire religion is a terrible self-deception; it means to desire for nothing to happen in the mystical element, to crave for blindness and illusionism, standing still or dystopian whirling, to deny any creativity, to entrust the fate of mysticism to subjective mystifications. (Berdyaev, 1907, 287). Nikolai Berdyaev believes that positivism finally destroys philosophy, while mysticism revives it, restores its lost purpose and vital value to it, by acceding it to the true being.

However the mysticism without God, without a sense of the divine, cannot claim to be true because it remains only a subjective experience. The Mysticism of this kind can point to another reality, to the possibility of the transcendent, but this is its ultimate goal, as it does not connect body and spirit, does not give meaning to the reality in which a person is here and now in his or her real world. Berdyaev points to a special relationship between religious feelings and philosophical theorizing, yet he emphasizes the role of the religion that can do without philosophy as 'its sources are absolute and self-sufficient, but philosophy cannot do without religion, it needs religion as food, as a living fountain. In Russian philosopher's thought: 'Religion is the vital basis of philosophy, religion feeds philosophy with real being' (Berdyaev, 1907. 287).

Analyzing V. S. Solovyev's position on this question, Berdyaev criticizes him for trying to give the philosophy a universal all-encompassing character. He declares that philosophy in itself cannot claim to be everything, i.e. to be all-inclusive (even the Hegelian system could not justify this), since the philosophical theory always remains private, subordinate in relation to the religion.

Discussions about the role of the otherworldly and the religious in relation to philosophy were of primary importance to the creative intelligentsia in Russia at the period when the old world was crumbling and a cultural rebirth was coming. It was a mystical feeling and an apocalyptic attitude that made it possible to sense the approaching crisis and to express it in word, symbol and image. Similar views on the higher purpose of philosophy revealing its unity with the most important for the life of the human spirit, its religious and mystical field, can be found in works of other representatives of the cultural renaissance in Russia.

In the work of S.L. Frank (1877-1950) called “The philosophy and religion” the whole system is developed with arguments in favour of the impossibility of any true knowledge outside the religion: "Thus, contrary to conventional wisdom, it's not only the science that doesn't contradict religion but faith in science contradicts faith in religion, but the opposite is true: Whoever denies religion, at least the basic idea of all religion – the dependence of the empirical world on some higher, reasonable and spiritual beginning – must,

while remaining consistent, deny both science and the possibility of rational world explanation and perfection. And vice versa: who recognizes science and ponders the conditions under which it is possible, is logically forced to come to the recognition of the basic conviction of religious consciousness about the presence of higher spiritual and rational roots of being" (Frank, 1990. 324-332). Thus, the knowledge which is deprived of its support in the higher ground, is also devoid of sense.It is possible to find this foundation only in religious faith, in its very core, where lies the mystical insight of the believer into some kind of objective spiritual being.

In Ivan Aleksandrovich Ilyin's (1883-1954) religious concept of "heart contemplation" and "spiritual evidence," the conditionality of true knowledge derives directly from religious feeling and its importance in one's life: "...religiosity is not some human 'point of view,' or 'world view,' or 'dogmatic-observant thinking and knowing. No, religiosity is life, a holistic life, and a creative life at that. It is a new reality, established in the human world in order to be creatively embedded in the rest of the world" (Ilyin, 1907. 2006). For Ivan Ilyin religious philosophy doesn't come to theological dogmatics, which lacks free discussion, it gives the answers to the most important existential questions, but it remains quite scientific and morally most applied.

Such an approach to a social significance of religious philosophy that has predetermined its synthesis with the most diverse spheres of knowledge, theoretical and applied. The philosophy cannot ignore scientific achievements, it produces, nourishes, criticizes and comprehends them, but it cannot deny the importance of religion either, for in this case, the knowledge itself is deprived of foundation, detached from religious faith, it becomes external to a man, they are deprived of higher meaning, and man is deprived of his destiny. In religious philosophy the change of social life is understood as the improvement of man himself in the first place, and only then it refers to the welfare of society.

The absence of spiritual life cannot be replaced by materialism and atheism, even if they promote technological progress and increase the welfare of the majority. The progress worshipped by modern science, which lives up to the social ideals, thus is not able to give to everybody what obtains the religious mysticism, the finding of God himself, his God-humanity in himself. According to Berdyaev: "A fair share of contribution to the religious philosophy of the public, that comes from the idea of God-humanity, is the duty of every thinker who approaches religion in a new way. Each one of us must carry the stone for the future building of a synthetic religious doctrine. It stands to reason that a sighted, conscious mysticism, a mystical realism is opposite to 'common sense', but it can be justified by reason" (Berdyaev, 1907. 287).

The otherworldly in religion and philosophy converge in the field of esotericism, for its part seeks synthesis, and any theorizing within its boundaries leads to a syncretic methodology. In the S. Panin's work that is called "Philosophy of Esotericism" it is presented an image emphasizing the necessity of such a synthesis: "The heart of esotericism is in the point of balance between religion and science, tradition and personal experience, individualism and a sense of universal unity. This point is the position that the representative of pure esoterism seeks to take, hence "absolute freedom cannot exist without perfect balance." (Panin. 2019, 197).However, such a religious synthesis is not a goal to be achieved in the future, such unity can only be a beginning. Berdyaev reflects this as follows: "But religious synthesis cannot be given only at the end, as the result of an analytic and differential process, for future generations only, it's also given at the beginning for all who have lived and those who live now, as a truth guarded by the universal Church, as ancient wisdom*). There is no denying the merit of theosophy and occultism in posing the problem of the relation of religion to knowledge, in affirming the importance of religious initiation for wise knowledge. The void, so they begin to study the religion in a religious way" (Berdyaev. 1994).

Nikolai Berdyaev, describing the special state of the spiritual world in critical historical periods, draws the following parallels: "Epochs of special, intense development of mysticism, night mysticism, when the world was filled with demons, usually preceded by a strong religious light. It refers to the last days of the ancient world: paganism became ill with mysticism before the appearance of Christ. So is the religious role of mysticism in our era' (Berdyaev. 1907. XVI). The searches and strivings of the creative intelligentsia in Russia in the late nineteenth and early twentieth century's were returned again to the dispute about the correlation between faith and knowledge and raised the question of revising the question of the negation of religious faith and the exclusivity of the positive sciences. Nikolai Berdyaev observes that the turning-point era on the cusp of the century exists under the sign of God-seeking. Describing the spirit of the quest of his time, he writes: "... newspapers and magazines write about God-seeking, they speak loudly about God-seeking in societies and assemblies. The fact of a radical change of mood hardly needs some proof. However does it feel to be able to leave,whether the inner strength ripens for the sent vision of the truth about knowledge and faith? (Berdyaev. 1907). Seeking God meant walking one's own path, sometimes tragic one, in order to rediscover faith and understand one's purpose.

The power of scientific knowledge alongside with the whole positivist thought could not but to attract the inquiring minds of Russian scientists, but Western philosophy failed to provide answers to the key questions facing the awakened conscience of the Russian intelligentsia. There were formed two extremes as a mental rupture in culture, one of which was atheistic materialism, strangely transformed into social and political appeals and realities, where faith in ideals plays the role of a new religion; the other was metaphysical negation positivism, which in its metamorphosis sometimes delved even deeper into scholasticism. On the other hand, there is the religious thought, which feels its freedom, it longs for mystical roots and is increasingly engaged in the polemic with the official doctrines. Is it possible for a philosopher living in this stream of constantly changing moods to find a compromise and feel his right path without remaining in such a confusion at the level of eclecticism?

Reflecting on the duality of the religious ideal in early twentieth-century Russian culture, Berdyaev writes that "our epoch is the beginning of the rebirth of the religious sense of life, the unification of the truth of paganism with the truth of Christianity, the beginning of a new era associated with a dialectical revolution in the mystical basis of the world' (Berdyaev. 1994. 416). Russian thinker's words reflect the hopes and aspirations of the part of the intelligentsia, which is more and more immersed in God-seeking.

For Berdyaev's contemporaries and like-minded people the revival of a 'new religious consciousness' was evident, it was the fact reflecting the general mindset and spiritual quest among the Russian intelligentsia. The sense of religious feeling of each individual is not so much to manifest itself as an individual experience through the discovery of the mystery of personal destiny, but rather it is a universal feeling that connects the universal personality and his fate with the world at large. The words of the philosopher sound with concern that: "The deep root of any religion is that the fate of a person is so terrible and intolerably senseless if it is cut off from the fate of the world and left to weak human forces." (Berdyaev, 1907, XVIII).

Berdyaev sees the beginning of spiritual life in an appeal to religion, to its deep mystical roots, but warns against the consequences of its simplification and replication. The desacralisation of knowledge itself has no visible threat, however, its penetration into the masses can take quite unsightly forms. "The modern soul once again turns to its mystical element, and a deep crisis is taking place there. On the soil of this crisis the flowers of "decadentism" grow in very diverse forms: the latest demonism, irrationalism and anarchism on a mystical lining, etc. These phenomena are easily transformed into superficial fashion and , but their roots are laid deep" (Berdyaev, 1907, XXXVI).

The interaction and complex relationships of religion, science and philosophy during the period of a general cultural crisis in Russia at the turn of the century are quite indicative in terms of the transition from in-depth private knowledge to universalism and syncretism as a special form of holistic knowledge that requires the formation of a new methodology that goes beyond any limitation and unilateralism. As history has shown, the denial of religion weakens spiritual culture, impoverishes any rationally built and logically perfect systems, both scientific and philosophical. It is important to remember that: "Spirituality for a Russian philosopher is a process that unfolds as a person's historical creativity, in which not only the world is transformed, but also himself." (Gutova, 2016. 42).

Boris Nikolaevich Chicherin (1828-1904) in his work called “Science and Religion”, describing the special relationship between the main worldview forms and ways of understanding the world, he noted: “Religion as a general phenomenon of the human spirit is a striving for live communication with the absolute.(Chicherin, 1999. 189). Chicherin, like many Russian philosophers consistently defends the position recognizing the unity of scientific, philosophical and religious knowledge. He states that even true science cannot deny religion as an eternal element of human spiritual world. Research scientists in itself cannot replace religious faith, just as rational reasoning does not replace prayer, science as well as philosophical system can penetrate deeply into the mysteries of the universe, but at the same time, they only provide the abstract knowledge, devoid of live personal interaction (Chicherin, 1999. 191).

The main difference between religion and philosophy, according to Chicherin, is that religion is for all and is the property of all, regardless of level of education or other social factors. Reason seeks unity and science claims to guide life itself (Chicherin, 1880. 8). If one does not possess a religious sense, therefore, it is a deviation from one's natural nature. Such an absence from religion corresponds to the lowest level of human development, when only his 'mental and moral stupefaction' is revealed (Chicherin, 1999. 192), the philosopher calls him an animal. At the highest level such misunderstanding is possible because of the transitional state, when the simple unity is lost by a person of man and new full-fledged spiritual rebirth has not yet come.

How is the highest unity achieved? According to Chicherin, such a renewal is necessary in which all the particulars can merge into one whole, not due to blind submission, while losing their qualitative originality, but due to their own inner desire for development in the direction of unity. “The final unity ... represents not a simple return to the initial point of departure, but the highest stage, which combines all the fullness and all the diversity of life (Chicherin, 1999, 202). The dialectic of movement presupposes that the development of the higher forms does not destroy the lower ones. Thus, the essence of such unity is a process where a living spirit freely embraces all the elements. Chicherin proposes to consider this pattern as an example of the essence of philosophy and the ways of its action. Undoubtedly, philosophy has different ways of knowing from religion, but reason here too cannot fulfill the task of comprehending the true destiny of man, since it is far from the main criterion of truth.

The human mind in its development goes through various stages, where each represents only one side of the truth. If we look at the history of philosophy, Chicherin observes that we can see how it forms a full circle, moving from naturalism to materialism, then it moves to spiritualism and scepticism and completes its movement in idealism. Each of these stages is necessary for the formation of the human spirit and thought. For example, according to the philosopher, materialism is also justified, although it denies religion. However, realism rejects the knowledge of the absolute, recognizing only relative knowledge, reducing religion to the realm of prejudice and superstitions. Chicherin says that it should be remembered that philosophy does not actually oppose religion, but enters into it as an essential element.

The true beginning of philosophy is the religious world-view, in other words it is such an intellectual weapon of the believer which allows him to resolve all inner contradictions. "Philosophy and religion differ in their particular manifestations, for they do not develop in parallel; but on the whole they coincide, because they represent the development of the same content in their entirety" (Chicherin, 1999. 204).

The relationship between them is manifested in the fact that philosophy appears as abstract knowledge and exists in the form of logical thinking, and religion takes the form of living communication with the Divine. Thus, philosophy is synthesis and analysis, but if we correlate it with religion, there will be a synthetic principle in it, and in philosophy there will be an analytical one. The role of philosophy, therefore, is to prepare a person for religious communion with the Divine, since understanding is a necessary part of this communion. Chicherin offers as an example the Greek thought, which in his opinion, prepared the pagans for the adoption of Christianity (Chicherin, 1999. 449). The pattern is manifested in the fact that the development of the human spirit makes a transition through the analytical movement of thought from synthesis to synthesis. Between religious periods in the development of thought there is necessarily a philosophical one, which does not exclude religious consciousness, but prepares it for the next incarnation.

Thus Chicherin's idea is that in the general development of the human spirit the analytical movement of thought serves as a transition from one synthesis to another. Each philosophical period lies between two religious periods, but it does not mean the religion at times of philosophical movement should give the way to philosophy and vice versa. Following the sensemonicists Chicherin calls the change of synthetic and analytical epochs, when either philosophy or religion prevails, the basic law of human history. Thus, the development of mankind is carried out through an initial unity to a split and then finally comes to the ultimate unity.

In the analytical periods there is a movement from one synthesis to another. At the same time, there are two main ways of cycle development: subjective and objective (Chicherin 1999. 453). So, for example, the objective path dominates in naturalistic religions at the initial stage of development. The result of this detailed analysis of the meaning and essence of philosophy and religion in historical terms is Chicherin's statement about forthcoming universalism in culture, which is nothing but the birth of a new religious synthesis. At this stage, in particular, the philosopher sees the possibility of revealing the essence of the Spirit through the reduction of opposites to a final unity. According to him this will represent the end of the path of a human. Humanity comes from God and returns to Him. Each religious form has meaning since it reflects a particular aspect of the Divine: 'The initial synthesis is a revelation of Power, the middle one is a revelation of the Word, while the latter, thereby compensating the others, must be a revelation of the Spirit that completes it all' (Chicherin. 1999, 453). There is the Revelation of God in the first one, in the second one there is the Divine Revelation in morality, and in the third one there's the Revelation in history (Chicherin. 1999).

Chicherin can be considered the creator of his own scientific method that is called rational metaphysics (Parkhomenko, 2013. 106-137). He equally questioned the empiricism, so the mysticism and occultism, that found the fertile ground of the widespread crisis. On the one hand his interpretation of the relationship between the philosophical and the religious in historical and metaphysical terms is extremely rationalised, on the other hand, it is clearly subordinate to the moral and ethical content. In his teaching one can observe: ...'a return to the origins' of philosophy in contrast to the new 'fashionable' trends that were gaining strength at that time such as irrationalism, positivism and mysticism" (Parkhomenko. 2013, 106-137).

4. Results

Thus, despite some peculiarities in the views of Russian religious thinkers regarding the interaction of science, philosophy, religion and mysticism in general, they are united by a common tendency associated with an attempt to find a common basis for them, the desire to combine all knowledge into a discrete whole and having confidence in that the future belongs to unity and universalism. The representatives of Russian philosophy noted that the striving for the transcendent is the most important characteristic of human existence, which is impossible without the spiritual and religious consciousness. The indivisibility of truth, beauty and goodness in human understanding can testify to the necessity and triumph of the moral foundation of life. Empirical knowledge of the world outside religious faith and metaphysics dooms a person to a meaningless existence in an objectified world.

The absence of purpose, ideals, love, faith and spirituality cannot lead even the most technically perfect society to the good, since such an existence is doomed from the very beginning. Consequently, science is powerless in solving issues concerning the meaning of human life, but it is an important component of our cultural development. The unity of faith and knowledge contains the truth that only the seeking philosopher is able to see. The aspiration of representatives of Russian religious philosophy towards a universal world-view destroyed any contradictions between the sphere of science and religion, faith and reason.

In modern science, you can see the same desire for holism, where universality and integrity play a critical role in explaining the unity of our world. Thus, at the turn of the 19th and 20th centuries, the religious mysticism grew and reproduced itself on a variety of grounds, since the very soil of crisis culture not only in Russia, but throughout Europe during this period was a fertile basis for attempts to perform a fruitful synthesis of scientific, mystical and religious philosophical knowledge.

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PERSONAL POTENCIAL OF TEACHERS WORKING WITH CHILDREN WITH DISABILITIES

The relevance of the issue under study is due to the problem of rapid professional burnout, accompanied by regression of health and decrease in the resilience of teachers who implement the education of persons with disabilities, since their pedagogical activity is associated with great personal dedication in the absence of a proper number of sources for the development of their personal potential and replenishment of the resource condition. Hence, it becomes important to diagnose and monitor the state and dynamics of elements that make up the potential and, in particular, the resilience of teachers (the need to replenish internal resources, personal effectiveness, teachers' tolerance to uncertainty, responsibility, self-control). The article is aimed at studying the personal potential of teachers who work with students with special educational needs. The article presents the results of studying the personal potential of teachers working with children with developmental disabilities, compares the state of the main constituent elements of the structure of the personal potential of teachers working at different levels of education and with a different contingent of students. The results of the study presented in the article indicate the need to work out strategies and management models focused on the personal development of teachers, providing such an opportunity in principle. This article does not show such strategies, but it allows us to develop this idea and pay close attention to this, since the teachers themselves speak about insufficient attention to their personal, individual improvement. The materials of the article can be useful for psychologists and teachers involved in the psychological and pedagogical process of supporting persons with disabilities in education, for managers of educational organizations and teachers.

Keywords
students with disabilities, personality, teacher, personal potential, special educational needs, upbringing

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"The key deficit of the 21st century is personality deficit ..."
A.G. Asmolov, 2020

1. Introduction

1.1. The urgency of the problem

A teacher is a constantly evolving personality. This is a person whose personal potential can contribute or not contribute to the development of students' personalities and their personal potentials as well as other subjects of education.

The positive and negative characteristics of the child's personality are socially conditioned in many cases, that is, they are the result of his/her contacts with the adults

raising the child - teachers, parents. In this regard, the psychological problems of the child are the costs of interaction with his/her direct educators. Then it follows that in order to make the educational process effective, teachers must have a sufficiently high level of psychological culture, high emotional intelligence, and also have sufficient psychological and pedagogical competence.

Studying the anthropological pedagogy of A. G. Asmolov, we emphasize one very important idea: “In each of us lives the one who dares, has the courage, the most difficult courage on earth, the courage to be a human being. It is difficult to be a Human.” (Asmolov, 2020). It is difficult to be a Human because we have to motivate ourselves to live, knowing definitely that life is finite. To create yourself knowing that life is finite. An amazing inner strength is given to everyone at birth and the task of an adult is to support the inner spark of each child so that it flares up with a flame that motivates him/her throughout whole life! This idea is very well tracked in the modern animated film “Soul” directed by Pete Docter and Kemp Powers.

Each teacher perceives his/her professional mission and function, whatever he/she sees himself/herself in modern realities: a methodologist who transforms the student's thinking; a psychologist - a master of self-consciousness, a tutor - a master of individualization; a coach - a director of partnerships as leading to a goal ... in any of these incarnations, a teacher leads a child into a world where his/her personality is being formed. A teacher is a carrier, a model, an ideal norm, projecting his/her life position onto his student.

A.G. Asmolov put forward an interesting hypothesis about the key feature of human nature, about the existence of the “phenomenology of unpredictability”. “People have a special paradoxical code that, in principle, can never be encoded,” he writes. “I call the key feature associated with the mystery of human being on planet Earth - the code of unpredictability. You and I are not predictable. And to be convinced of this, let each of you think for a second whether you always know what will happen to you, what you will do in an hour, in a day, in a minute ...” (Asmolov, 2020).

This idea directs our attention to the need to study the potential of each person - the subject of the educational process, to focus on his/her unique personal resources, abilities, the actualization of which leads to development. In this regard, special attention is paid to children with disabilities and special educational needs. Their unpredictability and uniqueness, both in positive and negative (undesirable) contexts, attracts interest from a scientific and practical point of view. A lot of research is aimed at studying their characteristics of thinking, perception of the world and things, the specifics of behavior and response. Of course, special pedagogy clarifies these facts of the originality of this category children in order to forecast, correct, direct, use for the organization of the educational environment. And few people study their capabilities to understand the essence and dignity of the personality of a special child, to a greater extent to identify differences from the norm, focusing on the shortcomings, forgetting about the positive sides of his/her development.

In the context of raising children and students with disabilities, no less interesting is the issue of professionalism and personal potential of a teacher who implements the educational process with this category of students. The more difficult a child is, the higher the level of professional and personal potential of a teacher should be in order to realize the personal development of personality and emphasize the dignity of a growing member of our society, a society of diversity and unique personalities, which appreciates everyone not for status, regalia, benefit, but just for nothing.

The implementation of education, of course, presupposes a constant increase of the teacher's personal potential level in order to use it in unexpected educational situations with children of special categories. Only a teacher who constantly creates himself/herself is able to be flexible and courageous on the way of searching for a “code of understanding”

in the process of raising children. One of the most important tasks in terms of personal and professional development of a teacher working with students with disabilities is the development of such a quality as resilience. Resilience is always the choice of a behavioral strategy in a problem situation, the ability to respond flexibly in situations of undesirable behavior of special children.

1.2. Purpose of the study

Taking into consideration all the above mentioned, we set the goal of the work - to study the personal potential of teachers who work with students with special educational needs.

2. Materials and methods

2.1. Results of the moderation session to collect information

The moderation session held at the Surgut SPU, including the work of focus groups of all participants in education: parents, students, teachers, management of educational organizations, the department of education, showed that the metaphorical image of a modern teacher, like the image of a real teacher created by the participants of public discussion, is unfortunately accompanied by a great personal contribution of the teacher, but the lack of sources of potential development and replenishment of the teacher's resource condition. That is expressed in reality in a quick professional burnout and is accompanied by broken health and vitality decrease. In this regard, the teacher feels the need to focus on his/her own personal development.

The students who made up focus groups also pointed out the need for such development. They noted that an emotionally devastated teacher did not attract their interest in the studied subject, could not ignite a spark, lessons and educational activities were formal and not interesting. Students place an emphasis on the close connection between the teacher's personality and the educational content they learn. The teacher as a motivator, mentor, inspiring, helping to develop personally - this is how students see a new modern teacher. And no matter how much we try to take their attention and the attention of other participants in education from the personal field, the lack of personal potential of the teacher extremely impoverishes his/her professionalism (Dobryakova, 2020; Frumina, 2020). Any development, education, training is based on the development of not only cognitive but primarily personal structures. Now it is already clear that simply "loading" content into the heads of students in a mechanical way (that is, the transfer of knowledge) does not work if it is not accompanied by personal development. Knowledge remains a dead weight, it is not integrated into the picture of the world. And when it comes to parenting issue, it is difficult to imagine the development of the student's personality without taking into account the personality of the educator. Cognition is not self-sufficient, it is only a means, not a goal (Dobryakova, 2020; Frumina, 2020). The main goal of educational and parenting work, in our opinion, is to make visible the learning efforts of the student and through his/her autonomous position to develop the ability to reveal, use and improve their abilities, to compensate for the lack of their own resources by developed personality traits (self-regulation, goal-setting, self-control, etc.), to achieve the set goals, ultimately, to have these goals, motivation and movement towards them.

It is known that in the case of limiting the needs of an individual by conditions and environment, an internal conflict arises as a rule, which contributes to the emergence of emotions that determine negative states of fear and anxiety. Most often, reactions to external and internal obstacles are expressed in the actualization and mobilization of personal

resources: at the unconscious level, this is the activation of psychological defense mechanisms, and at the conscious level, it is self-regulation that determines resilience (Dobryakova, 2020; Frumina, 2020). In a positive version, such an internal contradiction, which arises at the moment of frustration, ensures the formulation of new tasks, allows regulation and change of behavior; in the negative version, the presence of emotional burnout gives rise to a breakdown, negativism, inflexibility, inability to resolve the problem without conflict. But neither the professional standard of a teacher, nor the universal competences specified in the FSES for teacher training impose any teacher's personal potential requirements (Dobryakova, 2020; Leontiev, 2011, 2016; Frumina, 2020).

Goal-setting, motivation, choice, reflexivity, self-regulation, resilience and optimism, tolerance to uncertainty are the constituent elements of the personal potential structure as defined by D.A. Leontyev.

Analysis of the results of the moderation session, which performed the screening function, allowed us to determine the field for further research. One of the directions was the study of the personal potential of teachers, including those working with children with disabilities.

2.2. Research base

The study involved 109 teachers (subject teachers, class supervisors, defectologists) of schools in the Khanty-Mansi Autonomous Okrug-Yugra. Among them 19 were teachers of preschool educational organizations, 47 were school teachers, 23 were teachers of educational organizations for students with disabilities, 40 - pedagogues-defectologists. The age ranged from 32 to 47. Gender differences, length of service, level of education were not taken into account in this study.

Today, we are actively studying the components of the personal potential of teachers: the level of personal effectiveness, resilience, reflexivity, tolerance to uncertainty, responsibility for their actions and self-control.

2.3. Research methods

To diagnose the personal effectiveness in the profession of the studied group teachers, the "Questionnaire of professional self-efficacy" was used (T.O. Gordeeva's adaptation of "General self-efficacy" scale by R. Schwarzer, M. Erusalem and V. Romek). This technique made it possible to diagnose the level of personal effectiveness, understood as belief in the effectiveness of one's own professional actions, belief in personal ability to cope with emerging difficulties and problems. This variable is an important component of personal potential and helps to predict the level of the person's activity effectiveness, his/her persistence and productive strategies for overcoming difficulties. The questionnaire is a list of 10 statements, the agreement with which the respondents are asked to assess on a 4-point Likert scale (Leontyev, 2011; Rasskazova, 2016).

To diagnose the resilience of the teachers participating in the study, we used an abbreviated version of the resilience test by S. Muddy (HARDI-Survey) adapted by D. A. Leontyev, E. I. Rasskazova, E. N. Osin. This technique made it possible to diagnose the resource of resilience as a set of attitudes that make it possible to effectively cope with stressful and difficult life situations. The four indicators of the methodology include the general score of resilience (a system of beliefs that prevent stress and health problems in stressful situations) and points on three subscales: engagement (readiness to participate in current events - a person's belief that only by being active, he/she can find the things that are important to him/her in the world), control (readiness to be active in the life events - the confidence that any problem can be dealt with, if you are active, fight and overcome difficulties) and risk taking (attitude towards difficult or new situations, when

the latter are viewed as challenges, as well as an opportunity to gain new experience and learn something) (Leontyev, 2011; Rasskazova, 2016).

To diagnose the reflexivity of teachers, the "Differential test of reflexivity" (DTR) by D.A. Leontyev and E.N. Osin is used. This method is based on the author's theoretical model - a differential approach to reflexivity - and allows you to differentially evaluate reflexive processes presented in three scales respectively: systemic reflection (based on self-distancing and looking at oneself from the outside), introspection (or self-examination, in which the focus of attention becomes somebody's own inner experience), quasi-reflection (or fantasizing directed at an object that has nothing to do with the current life situation, migration into extraneous thoughts). The authors suggest that systemic reflection is the most adaptive of the three described forms of reflection, and it is this reflection that is associated with self-determination. Introspection is as one-sided as areflexia; quasi-reflection, leading to philosophizing speculations and groundless fantasies, is rather a form of psychological defense through avoiding an unpleasant situation, the real resolution of which is not visible. Systemic reflection turns out to be the most voluminous and multifaceted, although its implementation is quite difficult, it is it that allows you to see both the very situation in the interaction of all its aspects, including the pole of the subject and the pole of the object, and alternative possibilities (Leontiev, 2019; Osin, 2019).

To diagnose the personal effectiveness of teachers' tolerance to uncertainty, we used an abbreviated version of D. McLain's "Tolerance to Uncertainty Questionnaire" (MSTAT-II) adapted by D.A. Leontyev, E.N. Osin, E.G. Lukovitskaya. This questionnaire allows you to measure the readiness of the subject to be included in uncertain (new or not having different interpretations) situations and the idea of the ability to successfully act in them. The general uncertainty tolerance scale includes universal statements that can be applied to stimuli and situations of any type. The questionnaire is a list of 13 statements, the agreement with which the respondents are asked to assess on a 7-point Likert scale (Leontyev, 2019).

To diagnose the responsibility of teachers, the "Responsibility Scale" by D.A. Leontyev was used. This scale made it possible to diagnose a form of self-regulation and self-determination that is specific for a mature personality, expressed in the awareness of oneself as the cause of actions and their consequences, and in the awareness and control of one's ability to cause changes (or counteract changes) in the surrounding world and in one's own life. The methodology consists of 16 statements, the agreement with which the respondents are asked to assess on a 5-point Likert scale (Leontiev, 2011; Rasskazova, 2016).

To diagnose teachers' self-control in their lives, a short self-control scale by T.O. Gordeeva, E.N. Osin, D.D. Suchkov, T.Yu. Ivanova, O.A. Sychev, V.V. Bobrov. This scale assesses the ability of research participants to control their behavior and emotions, to deliberately respond to events and interrupt actions caused by unwanted impulses and emotions. The questionnaire is a list of 13 statements, the agreement with which the respondents are asked to assess on a 5-point Likert scale (Bobrov, 2016; Gordeeva, 2016; Osin, 2016).

3. Results and discussion

3.1. Results

The results according to all the methods used in the study were distributed normally in the groups of preschool teachers, school teachers, teachers of educational organizations for students with disabilities, teachers-defectologists, and a control group (the results obtained according to D.A. Leontyev, E.I. Rasskazova (according to the Kolmogorov - Smirnov criterion $p > 0.2$) were the control group).

All teachers treat their activity as a work and much less often as a vocation or movement in a career plan. For teachers of educational organizations for students with disabilities, scores on the subscales of self-examination and quasi-reflection (escape from reality) are higher than in the control sample. We should pay attention to a completely different pattern of differences between teachers of educational organizations for students with disabilities and defectologists from the control sample and in comparison with the group of teachers and educators of normal children: the subjective well-being of teachers working with children with disabilities is much lower than in the control sample, those indicators that distinguish them are not typical for ordinary teachers, and vice versa.

In general, teachers of normal students are happier than teachers of children with disabilities. This is especially true of the feeling of control over one's own life, interest in life and satisfaction with self-realization, that is, those scales that are characteristic of teachers who do not work in inclusion and special educational organizations and in comparison with the control sample. Teachers of normal children are less likely to perceive their work as a vocation; they tend to have lower involvement and risk-taking, as well as tolerance of uncertainty.

In addition, compared with the group of teachers of ordinary children, teachers of educational organizations for students with disabilities are more resilient in all components and more tolerant of uncertainty ($p < 0.1$).

Teachers of educational organizations for students with disabilities are ready for uncertain and unexpected situations and risks. In stressful situations, they are active and energetic and learn from their own experience. They perceive their life as more interesting and meaningful. Work for them is rather a difficult and long-term labor, a vocation, but not a career. Apparently, the work is associated for this group of subjects with deeper personal dispositions - their attitude to life, the perception of it as meaningful. Teachers and educators of preschool educational organizations who do not work with children with disabilities do not differ from the control sample in terms of meaningfulness of life, resilience and tolerance of uncertainty. They are less likely to experience a sense of flow in their professional activities. Moreover, they are less active, their vitality is lower than in the control sample. These data are in good agreement with the suggestion of D.A. Leontyev that a person may not consider life meaningful, and himself/herself as active and controlling what is happening, but still feel happy (Leontyev, 2011, 2019).

3.2. The prospect and significance of the study

In general, our results confirm the hypothesis that teachers of the general education system and teachers of educational organizations for students with disabilities are characterized by specific features of personal potential, which contribute to effective self-regulation in the conditions of their activities. Subjective well-being is associated with the characteristics of personal potential, as well as the characteristics and meaningfulness of activities. It seems that the data obtained open up the possibility of revising the psychological mechanisms for the implementation of successful activities from the viewpoint of the personal potential concept and its role in self-regulation.

Personal potential is not individual directly measurable variables, but a complexly organized system of interrelated variables (Leontiev, 2019). We can say that a person with a high PP, in different situations in which he finds himself – in sorrow and in joy, in interpersonal relationships and in business activity - will act so that his situation becomes better at every next moment in terms of the desirable criteria that he is guided by (and which can also change).

The results of this study show the need to develop strategies and models for managing educational organizations with a focus on the personal development of teachers, providing them with such an opportunity in principle. This article does not demonstrate such strategies, but it will allow us to develop this idea and pay close attention to this,

since the teachers themselves speak about insufficient attention to their personal, individual improvement.

In our opinion, the data obtained open up the prospect of a new productive understanding of the psychological mechanisms of successful pedagogical activity, in particular with students with disabilities, and the role of motivation in it, as well as personal potential and psychological well-being.

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ECONOMICS OF HIGHER EDUCATION: EVIDENCE FROM THE RUSSIAN FEDERATION

While the Russian higher education system has been observed in crisis for several decades, there is a need for an extensive analysis of the current situation by economic methods. The purpose of this work is to analyse the research results and identify the research gaps in the economics of higher education in Russia. On the one hand, higher education makes a positive impact on individual life. On the other hand, Russia still cannot change the vector to the market model of financing the higher education system and attracting appropriate students. Academic dishonesty and corruption are a common part of the studying process. No one unified approach to the assessment of the higher education quality established yet. The results of the study can be relevant for researchers, policymakers, and managers in the decision-making process.

Keywords
Higher Education, Economics of Education, Returns to Education, Quality of Education, Human Capital

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1. Introduction

Russian higher education system has been observed in crisis for several decades, despite a permanent reform for almost 25 years. Furthermore, the reform in the post-Soviet period has been carried out without a specific purpose and any noticeable indicators of the growth of quality and efficiency. To set a clear purpose and determine the necessary methods to achieve it, a complete analysis of the current situation in Russian higher education is required.

The economics of education studies the micro and macro effects that different levels of education make on the individual and society itself, so, its tools are highly useful for policymakers in pursuing reforms.

What is the economics of education specifically? According to The European Expert Network on Economics of Education (EENEE), the economics of education is a wide-ranging sub-field of economics:

1. **Education and Labour market**. The central topic of the economics of education is the impact of education on wages and employment in the labour market.

Microeconometric estimates of the rate of return on investment in education show how every additional year of study affects individual wages, combining the cost of education with future benefits in labour markets, which is a core concept of human capital theory. Education affects not only wages but also the chances of finding a job.

More specifically, the Education and Labour market topic studies:

1.1. Rates of return to education, costs, and benefits;
1.2. Externalities and non-market effects of education;
1.3. Employment and demand for skills, skill-based technological change.

2. **Schooling Quality and Educational Production**. The second important area of microeconomics of education is the determination of student achievements in the educational process. Microeconometric studies can assess the impact of family background, resource endowments, and institutional characteristics on student achievements in key areas of the curriculum, thereby showing how high-quality learning can be achieved in the "production" of education in the education "industry". That is, in schools and other educational institutions. Schooling Quality and Educational Production consist of:

2.1. Families and student achievements;
2.2. Intergenerational mobility;
2.3. Resource, teacher and class-size effects, efficiency;
2.4. System effects (choice, competition, testing, autonomy, etc.), interventions;
2.5. Teacher labour market.

3. **Human Capital.** The third area of economics of education concerns the impact of human capital on the economy. This area examines education's influence on economic growth and development.

The Human capital section pays attention to:

3.1. Human capital and economic growth, productivity;
3.2. Education and social cohesion, distribution, inequality.

4. **Educational Finance.** There are many policy options in financing education, ranging from public and market financing. These alternatives raise questions about the fairness and effectiveness of government subsidies to education. In this case, the economics of education studies:

4.1. Public financing;
4.2. Private financing (incl. tuition fees).

5. **Levels of Education**. Moving from a compulsory to a non-compulsory level of education are the most studied topics. Levels of education are divided by:

5.1. Pre-school education;
5.2. Primary school;
5.3. Secondary school;
5.4. Vocational education;
5.5. Tertiary (university) education.

6. **Training, Informal Learning and Lifelong Learning.** In the economics of education, a distinction is usually made between firm-specific trainings and general knowledge-based trainings, and different incentives are required to invest in these two types of trainings for both employee and employer.

6.1. Training (firm-specific and general knowledge);
6.2. Informal learning;
6.3. Adult education and lifelong learning.

7. **Research and Knowledge Creation.** All these forms of education and traineeship are central to society in the promotion and dissemination of research and knowledge, and the transfer of this knowledge in the field of entrepreneurship and innovation.

7.1. Research and development (R&D);
7.2. Entrepreneurship and innovation.

8. **Socio-Demographic Aspects.** In many societies, there are significant gender differences in educational opportunities and outcomes:

8.1. Gender;
8.2. Aging;
8.3. Minorities and migration;
8.4. Handicapped.

9. **Economic Theories of Education**. While human capital theory forms the backbone of the economics of education, progress has been made in other theoretical areas.

9.1. Political economy and public economics of education;
9.2. Positive and normative theories of education.

10. **Comparative Economics of Education**. Finally, studies of the comparative economics of education use international variations in educational features to understand better the economics of education.

10.1. Returns to education;
10.2. Institutions of the education system;
10.3. Effectiveness;
10.4. (In)equality;
10.5. Finance.

The purpose of this work is to analyse the research results and identify the research gaps in the economics of higher education in Russia.

2. Methods and Materials

The study of the conducted research on this subject is limited to the period over the last decade from 2011-2021 in foreign sources. The research is placed in such framework in order to show how the topic is represented in the global science. The purpose of this work is to analyse the research results, give an overview of the current situation in higher education in Russia and identify the research gaps in this field. Methods of analysis and synthesis were used in the work. The article is divided into topics according to the EENEE classification.

3. Results

3.1. Education and Labour market

Kyui (2016) assessed the effect on the labour market in 2016. Her work includes the assessment of the effect on the labour market made by the education sector in the 1990-2005 period. The study is based on the data from the Russian Longitudinal Monitoring Survey. The samples of 24- to 35-year-olds, interviewed in the years 2000–2013, were used. Those people made a decision about university attendance during the expansion period of 1990-2005. The results of the research show that higher education brought a significant impact on the labour market in both aspects: wages and employment. Young people independently chose a university degree according to their expectations of the returns to education. However, the marginal returns to education declined. The returns on education were lower for those who completed their degrees during the expansion period compared to those who had graduated earlier. The female population won more from this trend than males.

There are some inaccuracies noted in this work. The author equates the concepts of tertiary education and higher education, while there is a big difference. The explanation of that difference is provided below.

Ankudinov et al. (2014) studied the investment in higher professional education in Russia. The study is based on the statistical data for the 2000-2013 period (Rosstat databases, RIA Novosti, and National Research University Higher School of Economics monitoring of for-profit education). The research shows that even when the number of students and the expenditures per student increase, the utilisation of education is not so straightforward. A gross disproportion between the level of education of an employee and the position requirements is admitted, especially in trade, services, transport, and communication sectors. These sectors are characterised by unreasonably high qualified personnel. This trend leads to ineffective use of governmental spending on the education sector.

The authoritative methodology of OECD was used in terms of the public and private costs analysis and return to education assessment. The results of NPV and IRR calculations show two main trends. Firstly, NPV estimation increased significantly from 2005 to 2011 for all types of tertiary education. Secondly, the financial efficiency declines with every next level of education for both males and females.

The needs of the Russian Federation labour market in the workforce with different levels of education were examined by Fakhrutdinova et al. (2015). The study indicates the decrease in Russia's competitiveness in several international ratings of the efficiency of the labour market. According to the authors' opinion, there is no solution without the implementation of innovative projects. One of the global problems that Russia faces is the industrial economy, which is still hardly being converted into the economy of knowledge. The educational system itself should become an actor of the national economy. The authors analysed 10-years period data ('Labour and Employment in Russia', 2011) and concluded that there was a decrease in the working age of the population, growth in the number of foreign labour migrants. Moreover, they admitted a great staff shortage reported in two professional groups: highly qualified specialists and skilled workers. The solution is seen in providing students with relevant and demanded skills, whose competencies would correspond with the labour market's needs. The main actor who is responsible for such change is the government.

3.2. Schooling Quality and Educational Production

Not only the fact of obtaining a degree affects the national educational results, but the quality plays an important role in this case. One of the widely discussed problems of Russian higher education is dishonesty and corruption. Solovyeva (2018) provides an explanation of the cause of the situation [6]. Research was conducted among students in the Khabarovsk Region. The results obtained from the data analysis showed that even while students assess corruption negatively, they do not believe it can disappear in Russia. The respondents are not willing to participate in corruption-awareness activities. The author claims that students do not consider corruption and dishonest academic practice being a related phenomena. On the one hand, while grand corruption involving high-level politicians and large sums of money is widespread in Russia, students do not consider gifts to professors or special arrangements to be a corruption. On the other hand, students may not critically evaluate their behavior, because dishonest academic practice is almost normalised and is a part of academic life.

In this field, one interesting question was investigated by Chirikov and Shmeleva (2018). To answer this question, the authors used data from two large-scale student surveys. The first one is the survey of more than 2,200 undergraduate students within the annual Monitoring of Education Markets and Organisations Project (MEMO Survey) in 2014. The second one is a nationally representative survey conducted in 2015 as part of the Student Performance Survey (SUPER Test), when over 2,300 first- and third-year engineering students were surveyed. As the result, four factors of students' academic dishonesty were identified:

1. Higher education institutions do not enforce special rules aimed at ensuring academic integrity, so students do not feel responsibility, especially for plagiarism;
2. No effective instruments to fight against cheating are set in universities;
3. No incentive for honest students to maintain academic integrity among their classmates;
4. Curricula are outdated, teaching approaches support the growth of dishonest behavior among students.

There are two approaches that can be used by policymakers and the government to solve this issue. The reactive approach requires the implementation of strict sanctions for

cheating, the proactive approach is aimed to develop a culture of academic integrity among students and teaching community. This aim can be achieved by introducing special courses on academic and research ethics. The Russian education system needs to apply a combination of these two approaches. As far as the system works from top to down, the Ministry of Science and Higher Education of Russia should set the goal.

The recent study made by Tsyrempilova and Slepneva (2020) analyses the approach to the assessment of higher education quality. The premise of the study became the reduction in the number of universities over the past five years in Russia (fig. 1).

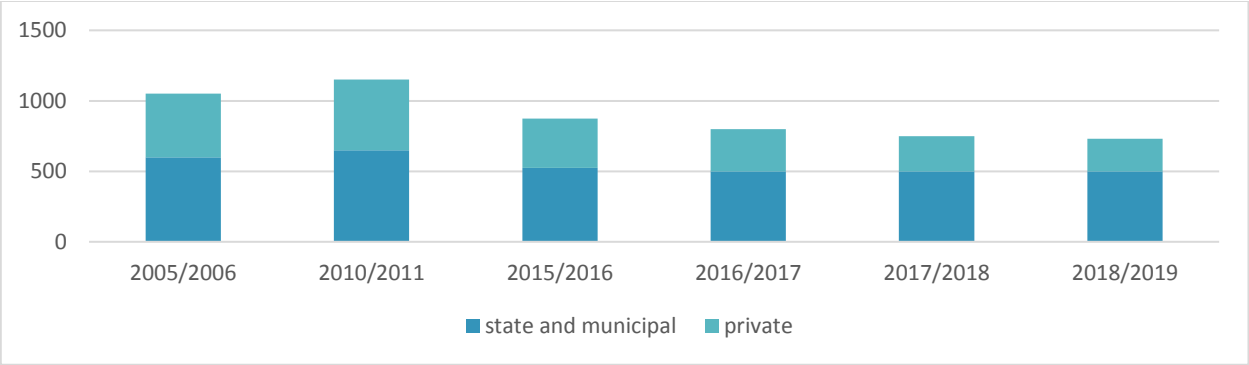

FIGURE 1. DYNAMICS OF THE NUMBER OF EDUCATIONAL INSTITUTIONS OF HIGHER EDUCATION AND SCIENTIFIC ORGANISATIONS IN RUSSIA

First, there is no one standardised approach to the assessment of the higher education quality established yet. It should be noted that one of the key points in the choice of an educational institution is the reputation, image of the university, the prestige of the future profession. For sustainable and dynamic development in the face of growing structural transformation competitive environment of the market for educational services of higher education, educational organisations require not only the formation of the necessary set of knowledge and professional competence of students but also adaptation to rapidly changing conditions, choice, and implementation of a strategy aimed at improving the image, rating and prestige of the university.

The provision of quality educational services will maximise and accelerate the country's transition from a resource-based economy to an innovative economy. This is a fundamental factor for the current stage of market development, education, and globalisation processes, where knowledge capital and the driving force behind the development of the country and the world, and universities are full-fledged structural links of all these systems.

Babintsev et al. (2015) discuss reforms of the higher education system in Russia in the context of its integration into the European education realm. The article is based on the sociological research conducted at the Belgorod State National Research University in 2010–2013.

The research outcomes show that the first trap is the bureaucracy in higher education that leads to tough consequences. The most common are, as follows:

1. Simplification of social phenomena and processes, so there is no option to include rapidly developing diversity and changes in the society;
2. Priority of formal indicators in the work of management makes understanding general problems or fundamental processes and trends of social development impossible;
3. Exaggerated symbolic delineation of responsibility, which leads to problems in internal and external communications;
4. Idealisation and universal application of administrative control.

The second trap admitted by the authors is over-standardisation and regulation of higher education. This trend means the absence of a solid education strategy and leads to the invention of new types of reports for Chairmen.

The third trap is the deformation of the control function. The willingness to emphasise controlling practices is typical for bureaucratic systems for serving managers' own interests.

The last trap closely linked with the second and third ones is an excessive increase in workflow and data capture and a decreasing quality of the documents.

An assessment of the higher education quality in terms of World University Rankings was made by Sidorenko and Gorbatova (2015). One of the methods chosen by the Russian government to improve the quality of higher education was the project "5-100". The project aim was for no less than 5 Russian universities to enter the TOP-100 of the world university rankings by 2020. According to QS World University Rankings, the principal criteria are:

- academic reputation (40%);
- number of foreign specialists (5%);
- employers' evaluation of qualitative training of graduates (10%);
- number of international students who study within educational programs of academic mobility (5%);
- The proportion of faculty members to the number of students (20%);
- citation index (20%).

There are low perspectives for Russia to earn a solid reputation on the world educational market. The problems with academic reputation are, firstly, a low internationalisation in terms of implementing programs in foreign languages and, secondly, a low level of international relations among researchers. The number of foreign specialists is hardly changeable because of the unstable geopolitical situation in Russia and the lack of guarantees like financial benefits, safety, and security for foreign professors. In Russia, employers are out of the process of developing and implementing educational programs and have no certain channels to communicate with institutions. In terms of the number of foreign students, it should be admitted that the absence of English-teaching programs does not help change the situation. The next criterion is the citation index, which directly depends on the frequency of the researcher's publications registered in world databases such as Web of Science and Scopus. According to the latest statistics, the citation index of Russian scientists is only 1%.

3.3. Human Capital

lobal trends in education must correlate with global trends in labour market (Ankudinov et al., 2014). The Institute for the Future's map of professional skills and global changes that the world was facing includes: Extreme Longevity, Computational World, Rise of Smart Machines and Systems, Superstructed Organisations, New Media Ecology, and Globally Connected World. These trends led to implementing new key skills required in a changing labour market: Sense-Making, Novel and Adaptive Thinking, Computational Thinking, Design Mindset, Cognitive Load Management, Social Intelligence, Cross-Cultural Competency, New Media Literacy, Transdisciplinarity, and Virtual Collaboration.

The dynamics of education in Russia demonstrated a noticeable gap of Russia behind developed countries in the export of technologies and innovations. Furthermore, there was a huge disproportion of the structure of graduates in the 1990-2013 period admitted, characterised by a critical shift in the balance. To conclude, the Russian higher education system is characterised by:

1. Weak orientation of the education system to the global trend of labour market changes;
2. Reduction of the quality of training of working professions;
3. Low level of educational mobility programs.

The myth about universal higher education was researched by Bessudnov et al. (2017). The authors set a goal to debunk the myth that higher education in Russia has become almost universal.

Firstly, the study shows that massification of the higher education is not exclusively a Russian trend. The authors refer to the previous studies. Evan Schofer and John W.Meyer showed that expansion of higher education is a global trend whose rates of growth accelerated in developed countries in the 1960s, especially in states with a greater expansion of secondary education. Smolentseva (2017) analysed factors of the massification of higher education in Russia. Firstly, evening classes have become the driving force for this process. Secondly, the initiation of tuition-based services is an important factor admitted. Prakhov (2015) studied the inequality in access to higher education. The introduction of the Unified State Examination has not determined the choice of a selective college, but also by the socioeconomic status, the type of secondary school completed, and the amount invested in preparation for the USE. Kosyakova et al. (2016) provide the research with longitudinal data indicating that inequality in access to higher education develops gradually. The type of institution that a student is graduated from significantly affects his or her future career. Other studies find that families play one of the main roles in future educational and career opportunities: children from more educated families demonstrate better academic abilities.

Secondly, the authors answer the question of how many people have a college degree in Russia.

The widespread opinion about the prevalence of higher education is based on an inaccurate translation of the term 'tertiary education'. Higher education is not equal to tertiary education but is a part of it. Moreover, tertiary education includes vocational school graduates. As of 2010, 27% of people aged between 25 and 64 hold university degrees, 3% have certificates of incomplete higher education (having dropped out of university), and 36% have diplomas of vocational schools. Thus, the Russian rate is lower compering to most developed countries.

Thirdly, the ratio between the rate of the university-educated population and that of managers and professionals was estimated. Russia lags from other European countries.

Fourthly, educational trajectories of secondary graduates were studied. The greatest split into the "academic" and "vocational" tracks happens early, in the age of 15-16 years old.

The question of the impact of education corruption on economic growth was studied by Osipian (2012). Russian Federation is one of the most corrupted countries in the world according to the Corruption Perceptions Index. In 2010, Russia took 154th place out of 178 countries. The educational sector, and higher education sector as well are as corrupted as other sectors are. It makes sense for sustainable economic growth for three reasons. The first reason is decreasing in quality of education and reducing the total social welfare. The second one is the lowering of the total system's efficiency. The last one is the formation of tolerance to corruption. All the levels of the education system are corrupted from pre-school education to doctoral programs. The study showed that a high level of corruption in education hardly damages total factor productivity in the long run.

Since Russia followed the Bologna process, it has not become a part of a single educational space. Russian higher education system combines the worst from the Soviet bureaucratic approach with and the similarity of 'free market element'. The crisis of education in Russia was observed by Taranov et al. (2018).

The consequences of the modernisation of Russian education in the conditions of the economic crisis are:

1. The loss of the "social lift" role of higher education was provoked by the inconsistent copying of the western model;

2. Inequality of access to quality higher education enforces polarisation of the society;

3. The process is characterized by high standardisation of education and exclusion of the human factor from the curricula;

4. The trend of consumer orientation of youth is observed;

5. The modern Russian education system aims to train specialists, but not to develop student's personality and enforce the individuality;

6. The absence of the balance in educational and labour markets.

3.4. Educational Finance

The environment in the educational market is rapidly changing. The labour structure is shifting, the demand for the workforce is changing, and forms of work are converting to remote. State standards and regulations in education do not correlate with the high speed of changes. Therefore, there is a need in changing the approach of funding of educational institutions (Bondarovskaya, 2021).

A classic model of educational institutions consists of governmental budgeting, tuition fees, the revenue of additional educational and non-educational services, grants, and publishing. Bondarovskaya highlighted two groups of students that universities are competing for: those who are seeking quality education and those who are willing to obtain an easy higher education. Each institution should attract its target audience because it cannot offer an appropriate education for both groups of students. L. Bondarovskaya analyses the student's admission with University's sales funnel (fig. 2).

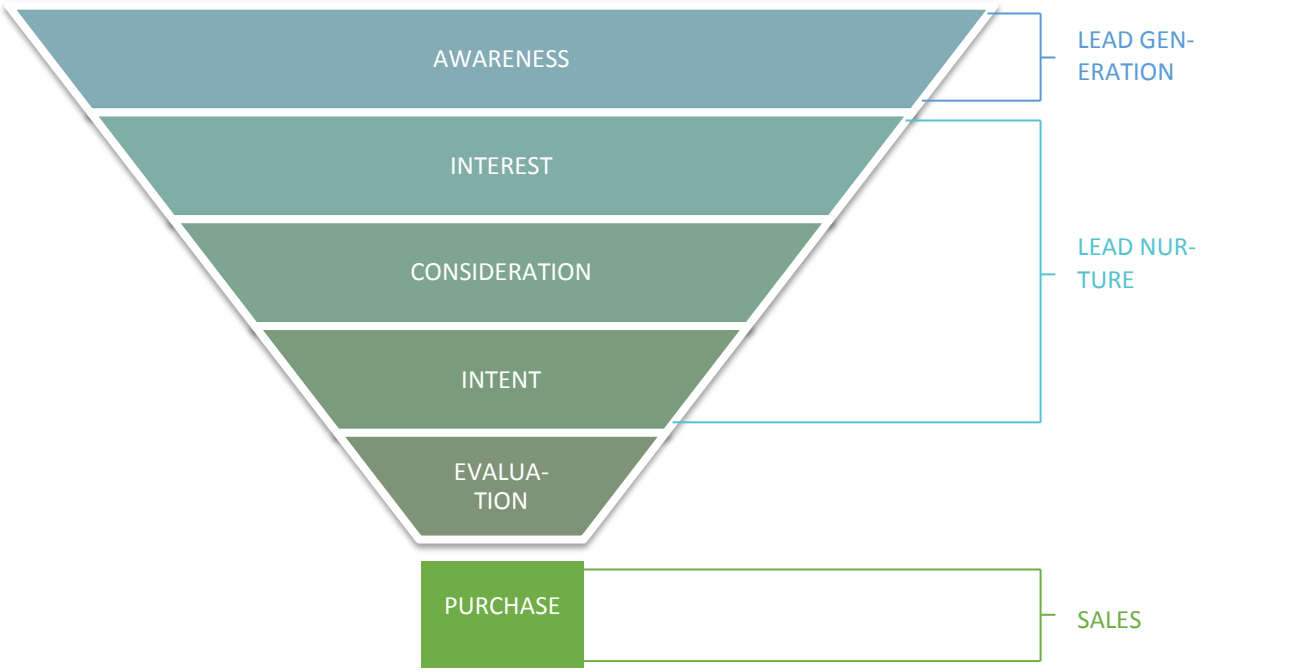

FIGURE 2. UNIVERSITY'S SALES FUNNEL

At the first stage, universities should inform prospective students about their programs with open and hidden advertisements. Then, Open-doors' days and excursions should create interest in the university. After that, institutions should provide information for reasoning and reflection (different statistics). Next, the university should give a plan to enroll with a description of profits for a potential student. Finally, the future student evaluates universities and chooses the most relevant one.

The author highlights the most common mistakes universities make in terms of sales:

- Making non-specific advertisements for huge groups of students;
- Making too narrow advertisement;
- Wrongly assessing their target audience;

- Advertisement is boring and predictable.

While professors are not qualified enough for the fast-changing reality, cheap online courses are becoming the strongest competitors of universities. Therefore, for universities there is a need in changing the sales approach.

Smolentseva (2020) analysed the change that took place in higher education funding in post-Soviet countries. The change was provoked by the economic liberalisation of the late Soviet period and the further collapse of the Soviet Union. The creation of a private sector initiated the marketisation, then the dual-track tuition system was established. Starting right from that moment, the higher education system was split into two segments according to funding and student selection. Institutions started to attract both students for government-subsidised places and fee-paying students, who commonly performed worse in the Unified State Examination. National standardised testing became a key tool of the process of marketisation because future students' performance started to be evaluated with this instrument. The analysis showed that a high level of privatisation of costs was admitted in all 15 post-Soviet countries.

The author considers the system model as incoherent and dual. The unresolved problem is that higher education is still a post-Soviet legacy as a public good and a consumer choice at the same time.

3.5. Levels of Education

Since this article deals with research on the topic of higher education in Russia, the author has not singled out special works for this block.

3.6. Research and Knowledge Creation

A problem with higher education for sustainable development is discussed by Kankovskaya (2016). The author analyses the concept of sustainable development in Russian higher education in the transition to a knowledge economy. The basis for the work is the analysis of state educational standards and educational programs in terms of the principle of sustainable development.

The author found sustainable development included in curricula only in a few education programs in the geosciences: 'Ecology and Nature Management', 'Geography', 'Cartography and Geoinformatics', and 'Landscape Architecture'. While the National Strategy for Education for Sustainable Development in the Russian Federation declares goals and objectives, now it has nothing to do with the education system.

The problem of sustainable development is closely related to the development of the national innovation system. The main principles of the development process in terms of higher education were formulated by the author:

1. The principle of national security;
2. The principle of consistency of the priorities of different levels;
3. The principle of the elimination of bottlenecks;
4. The principle of a level of technological innovation in compliance with a level of a technological cycle;
5. The principle of international scientific and technical cooperation;
6. The principle of indicative management of scientific and technological development in the implementation of the priorities of the scientific and technological sphere.

In conclusion, the author recommends to incorporate the principles of sustainable development in the main part of educational programs as general cultural or general professional competencies, an interdisciplinary approach, and interfaculty integration in the realisation of educational programs.

An assessment methodology for the development of higher education in Russia was created by Gurban and Sudakova (2015). The analysis covers a 12-years period (2000-2012) of monitoring of the higher education system in the Ural Federal District. It is divided by two aspects: operating conditions and status of the infrastructure of higher education and status of education and research activities in higher education.

The analysis of the first aspect is based on 3 modules:

- system of HE financing;
- status of foundations and HE learning environments;
- status of human resource capacity of the HE system.

The second aspect is indited into 3 modules:

- Status of the research capacity of the teaching staff;
- Status of the educational and research capacity of students;
- Impact of research activities of the HE system.

The results showed that, despite a sharp improvement in the infrastructure and operational process of the higher education system, there were no significant positive changes in research activities in the Urals Federal District. In other words, there was no direct correlation between investment growth and quality improvement. The authors argue that it is necessary to reform the regulation of the higher education system, especially in terms of priorities for its development and improvement of financial and economic mechanisms.

Chmykhalo and Hasanshin (2015) paid attention to the assessment of current trends in the development of Russia's innovative activity. In their work, the authors analysed the results of the interaction of higher educational institutions with the Tomsk-type Special Economic Zone (SEZ) of Technological Development for the development of research and development in the 2006-2014 period. They noted that insufficient results of the Tomsk innovation center's work can be explained by the inefficient use of personnel, research, and educational potential. Why does this happen?

1. There is no special department, which would study the market and consumers' needs in innovative products Tosk center could offer.

2. There is a significant imbalance in the number of IT specialists trained in Tomsk universities, which is not directly related to the purposeful activities of the SEZ. This provokes a shortage of university graduates to promote the development of other areas of innovation in the SEZ.

3. The rules for setting up an enterprise within the SEZ limits are complex.

4. University graduates are not motivated to start their own business in the future.

5. Graduates are not involved enough in the innovative activity in Tomsk center.

6. The research activity of universities is practically not presented within the limits of SEZ.

3.7. Socio-Demographic Aspects

In 2009, the Unified State Exam (the USE) began to be applied throughout Russia. Extensive research of the effect of the reform on a wide range of outcomes was made by Francesconi et al. (2019). The 2009 reform required all Russian universities to accept students based on the USE results. This change frees future students from expensive university preparation courses and pre-university travel costs.

The work is based on the Russian Longitudinal Monitoring Survey from 1994 to 2014. According to the authors, the reform provoked an increase in student mobility by 12-16% among school graduates in small towns and villages. The reform has changed the previously pent-up demand for university enrollment in small Russian agglomerations.

Due to the 2009 reform, families living in small agglomerations are likely to make transfers for their children and increase education spending to prepare for the USE. There is no evidence that the reform has influenced the behavior of families with other spending or labour supply. Moreover, there is no evidence that the introduction of the USE affected the outcomes of high school graduates staying in home cities.

The authors conclude that, according to their study, the USE reform democratised access to higher education for Russian high school graduates.

4. Discussions

Russian higher education system is in imbalanced conduction. On the one hand, higher education makes a positive impact on individual life. Prospective students from small towns increased their mobility.

On the other hand, Russia still cannot change the vector of the market model of financing the higher education system and attracting appropriate students. Some sectors of the national economy suffer from overqualified personnel. Academic dishonesty and corruption are a common part of the studying process. No one unified approach to the assessment of the higher education quality established yet. Since Russia had followed the Bologna process, it has not become a part of a single educational space. There is no effective research development admitted.

In published works, the data used in the research is outdated by now. A non-corrected interpretation of the term 'higher education' is used. The articles are rather short, cover only part of the problem, often state the facts, but do not necessarily offer solutions. It can be concluded that the economics of higher education in Russia is far from being fully covered by the research.

Further, it is possible to conduct a study of the economic outcome for a person on relevant data, study the labour market for teachers, deepen the study of the financing of higher education, and socio-demographic aspects of higher education.

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