

SECTION 8. PHILOSOPHICAL PROBLEMS OF EDUCATION

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PROFESSIONALLY-FOCUSED PHILOSOPHY TEACHING AT UNIVERSITY LEVEL

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At first glance, the contemporary world appears stable and progressively unfolds across a variety of situations. However, a closer examination of the causal relationships between phenomena and processes within the social space reveals a markedly different picture: most adversities are anthropogenically rooted, and numerous deviations from the optimal development of socio-segmental constructs (primarily processes) are enabled precisely by human action.

The conceptual delineation of contemporaneity may be expressed in a single word – ‘crisis’. Yet a crisis does not necessarily present itself as a concentrated depiction of the worst. Rather, it signifies liminality – a distinct stage at which subsequent courses of action are selected. A possibility (which, in essence, is what a crisis represents) is not a decision per se, but a spectrum of potential trajectories, among which the human being actualises only one – the optimal one under given circumstances. Crises periodically arise within most socio-segmental constructs, accelerating the renewal of components that no longer function in proportion to present challenges. Such micro-disruptions (here: crises) may even be beneficial, as they signal ‘local failures’, the rapid remediation of which prevents systemic breakdowns across socio-segments. In other words, the emergence of a crisis constitutes a demand for transformation as an unavoidable change required for systemic continuity, entailing modifications both to components (preservation and substantive renewal; replacement; removal; addition) and to structure (preservation; reassembly; reconstruction based on the previous form; or the formation of an entirely new configuration).

By contrast, the notion of ‘global crises’ functions as a marker of systemic failures across multiple socio-segments. An examination of their causes demonstrates that, in most cases, they are anthropogenic: delayed responses to micro-disruptions (or controlled crises) within a company may result in widespread dysfunction within a countricial society. Paradoxically, such disruptions can be anticipated and detected before reaching critical proportions. Importantly, this anticipatory capacity may be cultivated through philosophy teaching at the university level, particularly in the preparation of future specialists enrolled in non-philosophical programmes.

Philosophy does not provide answers to every question. However, by virtue of its essential orientation, it cultivates the capacity for rapid response and professional anticipation of dominant trends within a 3–5-year horizon. It does not prioritise rote memorisation; rather, it appeals to understanding (and reasoning). The latter comprises a sequence of steps directed toward the optimal application of one’s reasoning in critical situations (here: micro-disruptions). While philosophy retains a theoretical component, this primarily serves to calibrate the human being at a foundational level, rather than to offer universal answers applicable to all contexts.

The primary **challenge** of contemporaneity lies not in forecasting situational deviations within socio-segments – which remains possible only in a preliminary sense as trend recognition – but in preparing younger generations for existence in a volatile world. Geopolitical processes have already established a trajectory toward a new standard of anthropo-existence: collectivity, subordination, conditional adaptation, and monitoring. The plasticity of norms thus appears natural, orienting the human being toward making optimal decisions instantaneously.

Problematisation. Socio-segmental processes inevitably affect the sphere of higher education. Traditionally, students have been taught the theoretical foundations of their disciplines; however, in praxis, much of this knowledge proves insufficient under rapidly changing conditions and artificially sustained obstacles to local governance at all levels (from company to country). The challenge for lecturers lies in balancing mandatory theoretical content with its prospective professional relevance.

The teaching of foundational philosophy may have been acceptable in earlier periods, as reflected in SPOD (Steady, Predictable, Ordinary, Definite). Subsequent concept-formulas of worldview – VUCA and VUCAP, BANI, SHIVA, TACI [1] – presuppose accelerated change and heightened uncertainty. Higher education should respond to these transformations by proportionally updating curricula; yet this shift remains insufficiently implemented. The obstacle is not always a lack of opportunity,

but rather a shortage of specialists prepared to teach proactively, with attention to emerging trends that can only be tentatively identified.

Professionally-focused philosophy teaching is inherently interdisciplinary, which renders it demanding: philosophy lecturers must understand the internal dynamics of their students' professional domains (law, economics, philology, audiovisual arts, journalism, etc.). While this constitutes an additional burden, it is precisely this demand that enables the meaningful adaptation of philosophical knowledge to professional context. For philosophy to be comprehensible to future specialists, it must be articulated in the language of their discipline – through relevant examples, the absence of ready-made solutions, and engagement with profession-specific problems.

The contemporary human being exists at the intersection of multiple information flows that must be navigated effectively. Philosophy cultivates purposeful action imbued with prospective meaning and oriented toward minimising harm to all participants in a given situation.

Competence developed within higher education is not merely knowledge nor a collection of practical prescriptions. It consists of coherent constellations of skills and strategies that function under contemporary conditions; it concerns 'how' more than 'what'. The catalyst for philosophy teaching lies in the lecturer's prior response to the question: 'Why does a specialist need philosophy?'. Before entering the classroom, the lecturer must temporarily assume the student's perspective in order to grasp the practical significance of philosophy.

Solution. The question of the potential professional relevance of philosophy is pressing for both lecturers (who delivering it) and students (who engaging with it). Students' initial query typically begins with 'why' and subsequently transforms into 'how'. For philosophy lecturers, however, this inquiry always remains focused on an optimised 'how': how to structure the course material, how to select the clearest illustrations, how to explain concepts in understandable terms, and how to demonstrate its benefit for the future specialist, among other considerations. Lecturers are concerned not with 'whether it is possible', but rather with 'how it is possible'. In other words, philosophy lecturers do not aim to instruct future specialists on how to understand their own field. Their task is to cultivate in young professionals a clearer vision of their field as an integrated system of interconnected elements – its strengths and weaknesses. These limitations may be compensated for or mitigated through philosophy. It should be emphasised that philosophy is not a 'servant to the professional domain'; rather, it functions as an anthropo-centred compass (or navigational system) that students must learn to apply.

Guidelines. The curriculum for higher-education philosophy teaching at the first (bachelor's) level provides students with an introduction to topics

that render the world, along with its phenomena and processes, more comprehensible. However, individual student work does not consist in merely reproducing the course material; it involves adapting it to their specific professional field.

Dual roles. The human being always remains at the centre. Both lecturers and students inhabit reciprocal roles: lecturers temporarily adopt the student's perspective to evaluate the effectiveness and clarity of tasks, while students simultaneously act as learners and emerging practitioners. In the first case, lecturers can adjust the delivery of course material promptly. In the second, students provide feedback on the comprehensibility of the material through their clarifying questions and responses. A crucial aspect of these dual roles is communication, manifesting as open connectivity between the two poles (lecturer and students). In contemporary educational discourse, this is identified as the co-construction of knowledge.

Examples and situations, presented through tasks of varying complexity, enable students not only to demonstrate their competencies in philosophy but also to link these competencies with professional aspects. This involves not merely reproducing lecture material, but also producing the outcomes of their own reflections on a topic, problem, or question. Philosophy lecturers should not insist on a single type of task, as philosophy itself constitutes a multifaceted cultivation and exercise of students' intellect. At times, tasks that lecturers consider simpler may, in fact, present greater challenges for students.

On one hand, we have philosophy; on the other, lecturers and students. Philosophy is more akin to a quest, undertaken by each human being in pursuit of self-improvement – an outcome surpassing any material reward. Lecturers identify optimal sets of tasks that help students practise the diverse interconnections of worldly phenomena. Students, in turn, find their path to self-understanding through the elimination of fear (everything is an experience), the acquisition of knowledge (i.e., the expansion of awareness), and the rehearsal of thematic decision-making (through solving situational tasks and presenting structured, well-argued responses to questions), which together help establish an algorithm for managing one's own natural intellect. Moreover, a form of professional exchange occurs: lecturers convey the philosophical component to students, while students elucidate the nuances of their own disciplines to philosophy lecturers. This constitutes educational capital [2], representing situationally enacted competencies of lecturers and students that fully unfold only through collaboration, yielding mutual benefit.

Thus, professionally-focused philosophy teaching at the university level is not only an urgent necessity for the formation of the contemporary specialist and of the human being more broadly, but also an opportunity

for lecturers and students to engage in mutual self-improvement through the co-attunement of philosophy and professional disciplines.

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