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EVOLUTION OF SOCIAL INSTITUTIONALIZATION OF THE UNIVERSITY**ЕВОЛЮЦІЯ СОЦІАЛЬНОЇ ІНСТИТУЦІОНАЛІЗАЦІЇ УНІВЕРСИТЕТУ****Radionova L. / Радіонова Л. О.,***s. philos., as prof. / к. філос.н, доц.*

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Abstract. *The article compares the points of view on the mission and role of the university of the classics of social philosophy. The principles of development of the classical university are analysed, on the basis of which such categories as sustainability, stability, homogeneity, non-dynamism of the classical university are interpreted. It is shown how utilitarianism served as a basis for the transformation of the understanding of the university and its idea. An attempt is made to comprehend the idea of the university in post-industrial society. The authors analyse two stages in the dynamics of the sociocultural role of the university as a social institution: the stage of cultural orientation of the idea of university education and the stage of professional orientation of the idea of the university. The article emphasises that the evolution of the idea of the university contains an unchanging and stable core of ideas about it, which is expressed in the understanding of the educational value of the content of university knowledge, as well as in the idea of indirect or direct influence of the university on the development of society.*

Key words: *education, institutionalisation, university model, university idea, university as a social institution.*

Relevance of the research. Modern universities have undergone significant changes in their role and functions. They are no longer just centres of education and research, but also function as social institutions that influence social development, economy and culture. Understanding these changes helps to better adapt universities to new social and economic realities, helps to understand how educational programmes and university policies relate to the requirements of the modern labour market. And the UN, among the Sustainable Development Goals, as a universal call to action to eradicate poverty, protect the planet and ensure peace and prosperity, notes that education plays a key role here. Universities influence the formation of public opinion, the development of scientific thought and culture in general. Understanding their social institutionalisation allows us to better understand how universities interact with other social institutions. With globalisation, universities are becoming important actors in the international arena, facilitating the international exchange of knowledge and culture. The study of social institutionalisation helps to understand how universities are integrated into global networks and how they can contribute to international cooperation and sustainable development.

Analyses of scientific publications. The evolution of the social institutionalisation of the university is a complex process spanning several centuries



and involving many transformations: from the birth of the university in the Middle Ages, expansion and specialisation during the Renaissance and Reformation, to the emergence of universities as centres of science during the Enlightenment, the formation of classical universities in the 19th century (Humboldtian model) and mass education in the 20th century and today»s digital transformation. The evolution of universities has interested many philosophers and educational theorists: H. Ortega y Gasset, Karl Jaspers, Wilhelm von Humboldt, John Henry Newman, Jürgen Habermas, Martin Heidegger, Pierre Bourdieu. These philosophers and their works represent different approaches to understanding the universities of civilisation and their role in society, covering a wide range of views and ideas at the moment.

Research results. The analysis of literature has shown that the integration of education and research at the university was most radically, in our opinion, considered by H. Ortega y Gasset. According to him, science should be separated from culture, education and professional activity [1, 104]. The model of the Humboldt University, combining educational and research functions is questioned by him.

The main idea, mission and goal of university education, according to Ortega y Gasset, should be the reproduction of cultural samples and professional knowledge. He puts scientific research and the training of new research personnel out of the picture. He calls the model of a research university «disfiguring» it, because by performing the function of a research organisation, the university ceases to fulfil its primary mission, thus contributing to «general uncultivation and decay» [1, 18].

On the contrary, Karl Jaspers sees the idea of a research university as consonant with the model of a research university, according to whom researchers and students complement each other perfectly, pursuing a single goal – the search for objective knowledge. The university, as Jaspers notes, is an important social institution where «the self-consciousness of the epoch is cultivated» [2, 38]. Its goal is the search for true knowledge, which can only be discovered through incessant scientific enquiry. That is why «research is the first task of the university..... Since the scope of truth far exceeds the scope of science, it is also the duty of the scientist to consider this search on a universal scale and not only as a specialist.... The second task of the university has to do with teaching, since the knowledge of truth must be transmitted.... It follows that both teaching and research aim at more than the mere transmission of ready-made facts and skills. Their aim is the formation of the whole person..... The task of the university is threefold – research, transfer of knowledge (education) and culture...» [2, 47-48]. The considered views on the idea of the university, its functions and missions fulfilled in society allow us to trace the specificity of the university as a cognitive social institution. First of all, classical university education is based on the categories of knowledge and truth, which created the general idea of the so-called «idea of the university».

Naturally, the idea of the university is not formed by itself, its formation was facilitated by special socio-cultural features and regularities. In order to identify the main criteria of the classical model of the university it is necessary to consider the socio-cultural foundations of its activity, which had a significant impact on the development of the university. The following provisions can be considered the main socio-cultural bases of the development of the classical university:



- the principle of classical scientific rationality, which is based on the laws of logic, universal, universal and objective laws of nature and society;
- the search for objective and absolute truth, self-valuable in itself, is a direct dimension of educational and research activities of the university;
- the principle of autonomy and independence, the university independently determines the criteria of true knowledge and transmits it to society;
- the high level of fundamental research does not offset the interest in empirical research;
- knowledge is seen as a self-value, as a spiritual and cultural category, and not only as a practical tool for professional application;
- understanding the idea of the university as the production and reproduction not only of established knowledge, but also of cultural patterns;

Taking the principles of organisation of classical science as a basis, the classical university is interpreted through such categories as sustainability, stability, homogeneity, and non-dynamism. Along with a positive assessment of these categories, which speak about the stability and immutability of such a social institution as a university, we can say that such characteristics as stability and non-dynamism, in turn, rather indicate the «sluggishness» of the system to socio-cultural changes.

In addition, «non-developing» and «inflexible» become synonyms of «bureaucratic» as inherent in traditional university management [3].

The post-industrial state of the social order with its economic dominance and market relations has raised the question of the place and role of the university in the social structure very sharply. In the new economic conditions, when everything becomes a service and a subject of consumption, the university can no longer exist autonomously and have its special inviolable status of a separate «state in the state». The university, like any other social institution, now needs to meet the requirements of financial efficiency [3].

This idea was already outlined in the early 20th century by the American economist Thorstein Veblen. Veblen saw the main meaning of higher education in the ability to easily adapt and adjust to changing socio-cultural conditions.

According to T. Veblen's theory, the university as a social institution mobilising to any socio-cultural changes should be necessarily embedded in the existing socio-economic system and meet its requirements. Scientific and technological progress, active development of science, demand for practical narrow professional skills – all this has created prerequisites for the gradual transformation of the university into a narrow professional higher education institution, the main priority of which becomes mastering a narrow set of specialised practice-oriented knowledge and skills, while the formation of education and cultural values is negated. Knowledge produced and reproduced at the university now acts as a good and service, and scientific research – as a by-product of production activity [4, 284].

Thus, since the twentieth century, the role and functions of the leading educational social institution have been redefined and transformed into the so-called «utilitarian» idea of the university.

The emergence of the term «utilitarianism» is associated with the name of the English philosopher Jeremy Bentham, the founder of the theory of utilitarianism. The



concept is based on the evaluation of any phenomenon or phenomenon on the basis of its usefulness. It was utilitarianism that served as the basis for the transformation of the understanding of the university and its ideas. Representatives of utilitarianism linked the development of the university's research potential with the progress of scientific knowledge and the subsequent introduction of research results into production processes. From now on, the university was seen as an economic entity that is directly interwoven into the system of market relations. Classical education began to be regarded as «a wasteful and archaic asset of the idle classes, which contains a complex of fantastic unnecessary» [4].

An original concept of comprehension of the idea of the university was put forward by the American researcher Abraham Flexner. In his works, he made a peculiar attempt to rethink the idea of the university, but already in the era of the formation of post-industrial society. Flexner paid special attention to the social mission of the university [5]. He saw the university as a social force that would be able to solve serious social problems, find a way out of critical situations in society and take responsibility for further social transformations. Flexner sees the university as a reflection of his era and therefore gives it such a characteristic as «modern», explaining that the university always belongs to a certain time and is inside, but not outside the social structure of society at different stages of its development [5, 38]. Most destructive to the university itself, Flexner saw the need for its social institutionalisation. «The university is an institution. It cannot be, on the one hand, amorphous and chaotic. On the other hand, it cannot flourish unless it is elastic enough to create acceptable conditions that various productive individual personalities would find favourable» [5, 33].

Justifying the ideal model of the university, A. Flexner identifies the main directions of its activities, which should act as markers of its social purpose: conducting scientific research; social orientation of research in order to identify the problem field and solve social problems; critical thinking of scientific and technical achievements; training of high-level researchers.

According to A. Flexner, the notion of the idea of a university includes several bases: it includes education, conducting scientific research at a high level, and critical social assessment of social phenomena and processes.

Summarising the ideas proposed by the researchers, we can conclude that the idea of the university in the twentieth century has received a new understanding. The new social role of the university began to be considered in the context of its inseparable connection with the ongoing social processes.

Particular attention to the consideration of the university as a special social institution was paid by H. Ortega y Gasset. In his opinion, the institutionalization of higher education became a necessity only in Modern times, as only then there was a need to comprehend and systematize knowledge on a large scale, and in previous eras the knowledge that was available to mankind could easily be learned in the process of labour activity [1, 85]. The main feature of higher education and the university in particular, if we consider it as a social institution, is its direct dependence on external, surrounding socio-cultural factors, rather than on the pedagogical environment artificially created in it. The most important mission of the university is the spiritual enrichment of the individual and his personal liberation. The educational impact is



manifested, first of all, not through a set of necessary pedagogical methods, but through the cultural and educational environment created in the university. According to Ortega y Gasset, the purpose of the university is, first of all, to form cultural patterns and ideals in students and to disseminate them in society, which creates preconditions for its civilised further development.

Ortega y Gasset draws his attention to the problem of higher education turning into highly specialised training, which inevitably leads to the emergence of a huge number of «a peculiar type of knowledgeable ignoramuses».

These «fresh ignoramuses» possess a certain set of professional skills, but do not possess the sum of ideas about the nature of phenomena, which allows us to call them «mass philistine». A person who has received a university education is «not just a knowledgeable person, it is a cultural person who has realised his professional and life purpose» [1, 97].

The need for cultural revival for society creates prerequisites for the creation of the so-called Faculty of Culture at the university, which should become the core of all higher education. Speaking about the creation of the Faculty of Culture, Ortega y Gasset resumes J. Newman's idea of the ideal of free education. The ability to identify and analyse the problems of the past and to see their relationship with culture will allow one to understand current problems facing society and to be able to offer recommendations for their solution.

The cultural mission of the university, considered by H. Ortega y Gasset as its leading mission, is to overcome the narrow disciplinarity and compartmentalisation of higher education, to focus on the responsibility of future specialists for the future destiny of mankind.

The German philosopher Karl Jaspers holds a special place among the researchers who have been engaged in conceptualising the idea of the university. His ideas that the university should be considered as a phenomenon of spiritual culture are in line with the ideas of H. Ortega y Gasset. The most important impact of the university on the personality is educational and spiritual.

The idea of the university, according to Jaspers, should not be of a national or state character, but should be expressed in the «search for the ideals of truth, freedom and justice in this unfree, unjust world» [2, 109]. It is the search for truth and the pursuit of knowledge that should become the main mission of the university, as this property is an inherent characteristic of human personality.

The social mission of the university as a leading cognitive social institution, according to Jaspers, should be to select the most capable and talented individuals. An educated person after graduation will be able to apply his or her profound knowledge to a wider range of activities than a narrow specialist can. In other words, the social function of the university, according to Jaspers, is a kind of selection of «spiritual aristocracy. Well-educated and independently thinking».

Summarising all of the above, we can trace the dynamics of the evolution of the idea of the university by analysing the socio-cultural transformations that make the university a leading social institution responsible for the integration of education and science and the creation of new socio-cultural forms.

In our opinion, the evolution of the idea of the university contains an invariable



and stable core of ideas about it, which is expressed in the understanding of the educational value of the content of university knowledge, as well as the idea of indirect or direct influence of the university on the development of society. Before the New Age, the influence of the university on social development was considered insignificant. Only afterwards, with the development of scientific knowledge and active development of technology, the idea of the necessity of reproduction of professional staff by the university was recognised. At the same time, social philosophers were increasingly calling for universities to be warned against too narrow specialisation and the need to preserve their cultural function.

The generalisation of views on the university, its socio-cultural foundations and functions allowed us to identify two stages in the dynamics of the socio-cultural role of the university as a social institution: the stage of cultural orientation of the idea of university education and the stage of professional orientation of the idea of the university. The sociocultural bases of the first stage were the understanding of the university as a social institution, the main mission of which is the formation of worldview attitudes oriented towards humanistic and universal principles of existence. In this case, the university acts as a transmitter of culture, its attitudes and values.

The stage of professional orientation is characterised by the understanding of the university as a professional educational institution that does not aim to influence the world outlook of a person. The university is a communicative platform, a network organisation, providing educational «services» – knowledge «purified» from the load» of any philosophical, moral and ideological. The university at this stage provides private utilitarian knowledge.

Thus, there is a transformation of traditional ideas of education: the levelling of the humanistic component, which was based on the idea of forming the spirit of the individual, the upbringing of a human being. This idea is being replaced by a new economic model of the university, based on the transfer of pragmatic, narrowly professional, utilitarian knowledge, which is given the status of goods and services.

The new emerging digital society again puts the university in the face of socio-cultural challenges, assigning even greater responsibility for the formation of public consciousness. This is why today educational determinism is increasingly evident. Educational practices are now becoming available everywhere – not only in traditional higher education institutions.

The understanding of education as a key element of civilisational development, forming subjects and transforming cultural codes into social practices, makes it necessary to clarify the idea of the university in the conditions of modern society transforming into a knowledge society.

In the conditions of technogenic civilisation, not only high professional qualities of specialists are in demand, but also their humanitarian training. Therefore, it is necessary to preserve the general cultural component in the university without reducing higher education to the level of a highly specialised professional educational institution. Preserving the university's worldview and culturally oriented functions becomes a problem today, which is caused by the confrontation of two models of higher education – professional and cultural.



Conclusions. Thus, throughout history, the idea of the university is gradually transformed: two types of knowledge are opposed to each other – pragmatic knowledge replaces essential knowledge. On the one hand, this pragmatic knowledge is capable of training a professional in a narrow specialised field of knowledge, but on the other hand, it is «incapable of providing an understanding of the spiritual movement of modernity».

The university should be a kind of cognitive space in which there is a synthesis of natural and humanitarian knowledge, which will allow to form a universal, universal type of thinking. Knowledge should not only provide the necessary professional competences, but also be oriented to moral and spiritual meanings, be the basis for the construction of humanistic worldview principles aimed at overcoming technocratic thinking.

Fundamentalisation and humanisation of knowledge should be the necessary conditions for the university to retain its social status, when «integral fundamental natural science and humanities education will be oriented towards the formation of personality and sustainable development of society».

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Анотація. У статті зіставляються точки зору на місію та роль університету класиків соціальної філософії. Аналізуються принципи розвитку класичного університету, на основі яких інтерпретуються такі категорії як стійкість, стабільність, однорідність, нединамічність класичного університету. Показано як утилітаризм послужив основою трансформації розуміння університету та його ідеї. Здійснюється спроба осмислити ідею університету в постіндустріальному суспільстві. Автори аналізують два етапи в динаміці соціокультурної ролі університету як соціального інституту: етап культурної орієнтації ідеї університетської освіти та етап професійної орієнтації ідеї університету. У статті підкреслюється, що еволюція ідеї університету містить незмінне і стійке ядро уявлень про нього, що виражається в розумінні виховного значення змісту університетського знання, а також в ідеї опосередкованого або прямого впливу університету на розвиток суспільства.

Ключові слова: освіта, інституціоналізація, модель університету, ідея університету, університет як соціальний інститут.