UDC 1(378) DOI: https://doi.org/10.21564/2663-5704.56.274316

Dolska Olga Oleksiivna, Doctor of Philosophical Sciences, Professor, Professor of the Department of Philosophy, National Technical University «Kharkiv Polytechnic Institute», Ukraine e-mail: dolska2016@gmail.com, ORCID ID: 0000-0002-9577-8282

Dyshkant Tetiana Mykolaivna, Candidate of Philosophical Sciences, Associate Professor, Associate Professor of the Department of Philosophy, National Technical University «Kharkiv Polytechnic Institute», Ukraine e-mail: tatdysh@i.ua, ORCID ID: 0000-0002-5026-7913

# THE IDEA OF THE UNIVERSITY IN MODERN CHALLENGES

The article, exploring the genesis of the idea of the university, reveals how its value bases and mission have changed over time. The fate of the University as a social institution is inextricably linked with society and bears the imprint of the transformations taking place in the social environment. In relation to the University in the modern world, the existence of a serious crisis is universally stated and, as shown in the article, it is associated with the processes of globalization, the establishment of market fundamentalism and postmodern culture.

**Keywords:** university, university mission, crisis in education, university models, globalization and deglobalization, Modernity crisis.

**Research problem.** The social role of the university is difficult to overestimate. According to the famous saying of the eminent statesman Otto von Bismarck, whoever saves on schools will build prisons. And the University is a higher school that creates scientific potential and provides society with a high-quality human resource. The fate of the university as a social institution is inextricably linked with society and bears the imprint of the transformations taking place in the social environment. In this regard, it is important to analyze what challenges are thrown to the modern University and what these challenges are connected with.

**Background.** The theme of the university, its mission has always been at the center of attention of all major philosophers since the Modern. I. Kant [1], T. Adorno [2], K. Jaspers [3], J. Le Goff [4], M. Foucault [5], J. Dewey [6], J. Derrida [7], J. Ortega y Gasset [8] and others gave a high appraisal to this institutional

organization and carefully analyzed the contemporary cultural, political and social basis of its functioning for their time. Modern studies of the problems of the essence and functioning of the university include the works of J. C. Scott [9], J. Pelikan [10], B. Readings [11], Jurgen Kenneth J. [12] and others. Among domestic scientists working in this direction, it should be noted the works of M. I. Boichenko [13], V. P. Andrushchenko [14], V. V. Levkulych [15], V. S. Gorskyi [16], N. V. Polyakov, V. S. Savchuk [17].

To study the transformation of the idea of the University in this article, a comparative-analytical principle is chosen, and when considering the role of university education, an axiological method is used to trace the main trajectories of movement towards the mission of the University of our time.

**Paper objective.** The main **aim** of this article is to analysis of the discussions around the mission of the university during the crisis of capitalism. The inconsistency of his mission with the demands of society and time became obvious. The question of how modern representatives of philosophy assess this situation, in what directions the discussion of the topic of the mission of the university is going, became the main points of this study.

#### Paper main body.

Formation of university models and its first missions. At an early stage of the formation of the university, two of its models can be distinguished - Bologna and Paris. The first was based on student self-government, the second - on professors' self-government. After 1500, the Parisian model spread to the German lands. Le Goff writes about this in depth and in detail in his works, emphasizing the ambiguous significance of the Bologna model of the university in the educational space of Europe [4]. The main characteristics of the University of this Period – over-territoriality and internationality – were formed together with the university itself, the space of which became the entire Christian world. The university is institutionalized as a corporation whose mission is education (the first mission). Moreover, the training involved the rejection of the image of a hermit teacher, deepened in his thoughts. He was replaced by the image of a university intellectual surrounded by students, whose task is not only to accumulate knowledge, but also to materialize it, putting into circulation the mechanism of transferring it to students. The university-corporation of the early Middle Ages resembled a handicraft organization dominated by the handicraft nature of labor.

However, by the XVth-XVIth centuries, such factors as the replacement of simple education with the value of education in combination with the service of religion, the minimization of the secular nature of education with its characteristic value of intellectual freedom and autonomy, had a rather powerful influence on changing the nature of work and, consequently, the mission of the university, not only from the ecclesiastical, but also from the secular authorities. In addition, socio-political processes contributed to leveling the status of the university as a pan-European educational center. That is why, by the XVI century, the university as a European phenomenon began to lose activity, but the processes of regionalization of universities began to appear, and the entire space of university education was in a crisis.

All subsequent time (the time of the early Modern) was the time of the search for the most significant model of the university, the value foundations and, of course, the mission of the university. The university has a diverse range of features, but the most common approach in determining the features of the latter is determined by the national criterion, that is, identification is carried out due to the «characteristic mental features of a particular society» [17, p. 225]. During the crisis, the regional nature of the role of the university was increasingly manifested, which was outlined in certain lands, and later this process led to the emergence of English, French and German models of the university. That is why the majority of scientists studying the issues of the formation and functioning of the university distinguish Italian, French, English, German and American models of universities [16].

Italian, English, French, German models finally took shape in the Enlightenment. The English model was based on a specific training program: to form an educated gentleman with an emphasis on obtaining not so much knowledge, but «how much the formation of the spirit, mind, character as the most accurate results of classical mathematical teaching at school and many years of reading the classics» [17, p. 68]. The French model is based on direct state control and a clear distinction between teaching and research activities in the public sector. In this model, higher education was seen as an arena of state intervention, there is a general level of centralization in it, so the university must comply with nationally defined rules and regulations. The university did not become a center of scientific activity.

In sharp opposition to the French model is the German model of the university. It was she who became the most common model in the space of education in Europe of the Modern era – the model of W. Humboldt. Why did it happen that this particular model was widely used in the European environment? The ideal of this model was built around several principles, among which the most powerful and relevant were the following: the autonomy of universities, the freedom of a scientist in choosing «research methodology, questions and methods within the framework of a particular study, as well as in the opportunity to publish their results» [18, p. 45], the freedom of scientists in choosing and planning the content of their teaching. We find the roots of the Humboldt model in the ideology of the Enlightenment: the principles of Lern- und Lernfreiheit (learning and free learning) became the institutions and pinnacle of the higher education system.

W. Humboldt emphasized the need to develop science within the walls of the university. That is why the mission of the University of Enlightenment was defined

as the unity of research and teaching (the second mission). This unity was ensured by the educational process, the organization of which took place on new conditions. The task of the professor is to arouse scientific interest, inquisitiveness, acquainting students with contemporary scientific discoveries. That is why such a value as academic freedom appeared. It subsequently acquired a powerful connotation not only of an axiological nature, but also of an institutional principle in the organization of university life.

In the space of education in the United States, its own model of education has developed – the American one. She has her own story. The most interesting work that reveals the essence of this model was the work of Laurence Veysey «The Emergence of the American University». She also substantiated the importance of the mission of democratization for this model, the roots of which are present at Jefferson University in Virginia [19].

The New Mission of the University in the Post-Enlightenment Era. In our opinion, contemporaneity is entering an era that we call the Post-Enlightenment. In the context of modernity, where culture, ideology, politics, economics and science are intertwined, education has become the hallmark of every developed country, a kind of indicator of the development of the above-mentioned components of any society. But the events of recent months make us think and raise the question of firmness in the foundations, above all, of the global nature of the world. In our opinion, events are already taking shape that emphasize the unwillingness of a number of countries to build economic, business and political directions for the development of their countries in the context of past-style globalization. Most likely, we are dealing not so much with a situation of a post-global nature, but rather with a process of de-globalization. Scientists still have to deal with the terms. If the question of the correctness of the definition of the situation may be questioned or is not yet sufficiently relevant, then the statement of certain facts testifies to the crisis of globalization itself. And this can become the basis for fixing the crisis in the space of education. We have witnessed large-scale explosions: powerful traditions come into conflict with the challenges of today, the usual patterns of education are being destroyed, educational migration flows are increasing for completely different reasons and, of course, directions.

The question arises of changing, transforming the very mission of the university, which found itself on the border between the ideals of the Enlightenment and the Post-Enlightenment. Quite confidently and in the spirit of «rapid globalization», J. Scott proposes a new mission – internationalization [9]. However, differences in the understanding of its new role have deepened, which, in our opinion, requires an active discussion of its main characteristics. At the same time, questions about possible changes in the direction of work and the nature of the content components of subjects, disciplines, questions about the target principles of the university's

work, etc., became more active. Discussions about the mission unfolded in a rather active mode.

The ideals of the Enlightenment of the Modern era allowed the idea of the university to be presented with the central position of Reason (Kant). Later Reason was transformed into Culture, thanks to F. Schiller and W. Humboldt. But these ideals require revision: today the university does not meet the requirements of strengthening the nation-state. In confirmation of this, a well-known specialist in the field of philosophy of education, J. Pelikan, emphasized that one of the main shortcomings of the university and at the same time one of its most attractive characteristics today is the desire to delve into oneself and ignore society and its needs [10, p. 228]. It is he who proposes to reconsider the idea and mission of the university. J. Pelikan wrote about the new conditions for the existence of the latter, emphasizing: the need to pay attention to active joint work with the central and local authorities, with civil organizations and their activists in the creation of common social, public, economic and cultural projects (conducting an examination, creating centers for professional counseling, etc.).

The Canadian philosopher, author of the book «The University in Ruins», B. Ridings criticizes J. Pelikan for the fact that the latter again refers to the liberal model of the university, and gives many examples that cast doubt on his assertions. B. Ridings himself also emphasized the negative impact of «liberal education», which led to the erosion of the broad social role of the university as a social institution, to its mutation, to the collapse of its national cultural mission [11, p. 12]. Special criticism is given to globalization (B. Ridings suggests evaluating it as a synonym for Americanization), which leads the university to «post-historicity» [11, p. 18]. Similar assessments were made by A. Bloom, author of the book «The End of Thinking America», which argues that the history of liberal education has lost its organizing core [20].

Ridings B. proposes to analyze the transformation of the university along the line: Reason – Culture – Perfection (in his opinion, the University of Culture can move into the University of Perfection). In the context of globalization, this has become a completely natural code, when there is not only the end of the nation state, but also of consumer ideology. After careful analysis, he comes to the conclusion that Perfection in the current conditions is more a simulacrum than a real situation, emphasizes the danger of such a situation, insists on tough resistance to it, and still believes in the idea of Perfection [11, p. 298].

A special relationship has developed in the period of globalization between the university and science. Fulfilling the requirements of the mission of the University of Modern, the teacher is always moving in his research, combining the obtained scientific results and teaching. It was a kind of activation and strengthening of the national subject. But in the situations that have arisen, the subject is no longer a political being, but a global victim. Today, science has already migrated from the walls of the university to the walls of commercial firms and transnational corporations. And such a turn reinforces the effect of the statements of representatives of epistemology about the role of social, cultural, political contexts that significantly affect the results of scientific research. This is written by many researchers who form the backbone of modern epistemological practices. We would like to cite as an example the reasoning of B. Latour, who plunged into the everyday life of scientific laboratories and showed how culture, sociality, issues and even the devices themselves can significantly affect objective results (or, as Latour himself writes, «on seemingly objective results») [21]. And in his recent works, he generally raises the question of the expediency of organizing on his part such a direction as the sociology of science.

Recently, education has been viewed as a service for obtaining certain competencies, and the criterion for the same excellence has been the successful operation of the university in the market. This implies the transformation of the latter into a kind of social form, also reminiscent of a simulacrum. He wrote about the transformation of education into a service in the 1930s and 1940s. T. Adorno, offering the general public for discussion the idea of semi-education. Semi-education is the loss of the experience of education as a whole and constant movement on the path to self-improvement while maintaining this whole. At the same time, the entire learning process takes place in isolation from the values of education, which leads to the loss of knowledge not only about the world, but also about oneself, and the real experience of education is replaced by replaced by research imitation [2].

The Ukrainian philosopher M. Boichenko, developing the theme of education as a service, analyzed two Ukrainian laws of education (the Law on Higher Education (2014) and the Law on Education (2017) and showed that the provision on education as a service «moved» to the first article of the Law 2017 Mr. M. Boichenko emphasized: «commercialization permeates not only higher education, but also secondary», which brings a negative connotation to the entire education system [13, p. 224–226]. We would like to remind that Aristotle already distinguished the economy (purposeful activity to create the benefits necessary for a person) and chrematistics (activities for the accumulation of money, benefits for speculation, trade), he treated the latter extremely negatively. Therefore, it is necessary to adjust state education standards.

In our opinion, such a number of «negatives» in the discussion of the decline of education is associated with many factors. One of them is an increase in the role of distance education in various forms and types. Recently, the work of the Open Universities, which is incredible in its scale, has been gaining momentum. We have witnessed the formation of these educational structures, which have been functioning in different countries for almost 50–60 years [22]. They actively use the practice

of E-education; rely on E-platforms, offering a wide range of different courses. In some countries, the Open University implements the idea of a University on the periphery (for example, China). However, it should be noted that this type of education cannot perform the functions of a traditional university. Its focus and activities pursue completely different goals. That is why the question arises: will the Open University model become the university model for most countries of the world in the future with dramatic social changes? The posing of such a question is alarming and makes one think about the mission of the university in the new conditions, especially when many countries offer their services on the world market. For example, the practice of large-scale invitations for applicants from Ukraine has existed for more than two decades. However, among the proposed specialties, as a rule, the following are absent: management, top and middle management, law, medicine. Probably, these directions are designed only for «their» graduate. At the same time, there is one peculiarity in the question of the education of representatives of the highest management level. In conditions when the role of the nation state is decreasing, and power is being transferred from the territorial government to campaigns of a transnational nature [11, p. 74–75], the requirements for the quality of education of the future elite should increase. But in American and European countries, a paradoxical situation arises, namely: it turned out to be very problematic to give posts to the younger generation due to the low education of future elites.

Transformation of the Mission of the University and Opportunity overcome the crisis. Despite all the disputes and disagreements regarding the idea and mission of the University, the speech, one way or another, concerned the concept of «knowledge» and, depending on what seemed to be priority knowledge, methodologies for obtaining it were developed. The process of cognition is always transformative, otherwise it is a simulacrum. Therefore, axiological and ethical problems are always closely interconnected with the problems of knowledge (and cognition). As mentioned above, if knowledge includes an educational and humanistic aspect, we are talking about the classical German model of the University of the Modern Period, the period of striving for clarity, certainty, the rise of Reason, Science and Man. So, for example, K. Jaspers, guite in the spirit of the German classical tradition, believed that the ideal university is a combination of the worlds of profession, education, and research. In the idea of the university, such goals as training in special professions, education (upbringing) and research constitute an inseparable unity, being the embodiment of the spiritual essence of the university, and no one goal can be separated from the rest without eliminating the spiritual essence of the university [3, p. 66]. It was in such an environment, free, creative, that it was possible to transform students into an elite on a national scale. And in the implementation of true globalization on a cultural basis, with the recognition of the

uniqueness and value of each culture, there were outlined prospects for reaching the universal scale. But, thanks to market fundamentalism, globalization has degenerated into westernization, where the unification of consumer tastes, at the expense of cultural diversity, expands the market. The university is a social institution and therefore it is inappropriate to consider it outside the context of the social situation, problems. He is also involved in the processes that forced J.-F. Lyotard to state with bitterness that «The transfer of knowledge no longer looks like what is called upon to form an elite capable of leading a nation to liberation, but provides the system with players capable of ensuring the proper performance of the role on practical posts that institutions require» [23, p. 118].

The widespread statement of the crisis in higher education indicates that its activities are no longer directed towards the triune goal that K. Jaspers pointed out. The break (split), with the subsequent loss of the value of education as an upbringing activity, has been outlined since the confrontation between the German and English models of the university. The German model is based on the Kantian position of Reason as a source of autonomy and the basis of moral behavior. The autonomy of self-restraint is duty according to Kant. A person has a choice: to follow the natural «animal» principle (sensual pleasures) or the spiritual principle. Man's duty is to subordinate the natural principle in himself to moral goals. And this can be done only on the basis of the prescriptions of reason (morality (and duty) does not exist in nature). It's human property. According to I. Kant, a person needs education. «Education includes the formation of behavior and training. … He who has not received moral education is rude; who has not received the habit of self-restraint is wild» [1].

In the work of the representative of the English model of education, J. G. Newman, the university is described as a place for teaching universal knowledge and its goal is intellectual, not spiritual [24]. The omission of this aspect destroys the threefold purpose of the activity of the University, but is quite consistent with the ideal of liberal education, shared by J. G. Newman. Classical liberalism builds its ideology around the concept of «negative freedom». Negative freedom is found as «freedom from something», so it can also be characterized as independence. This makes it possible to take out the universally significant scale of ethical values and, leveling the relationship between the individual and the public, to focus on the individual. Therefore, J. Pelikan, as a follower of J. G. Newman, defines the mission of the contemporary university as promoting deepening into oneself while ignoring social needs and demands.

The present reduction of a person to his role, thanks to an increasing specification, makes the field of ethical values related to the generic concept of a person redundant. In postmodernity, the concept of «man» is a metanarrative, and, therefore, according to M. Epstein, it is just a harmful myth or a stupid abstraction [25]. In this regard, there is no need for the educational function of the university.

The spirit of freedom reigning in the classical universities was gradually supplanted by the utilitarian tendencies of modern society. Autonomy is replaced by heteronomy. The requirements of the market make significant adjustments to the life of universities. B. Ridings notes that the contemporary university should be viewed as a bureaucratic institution, reminiscent of the role of TNCs [11, p. 77]. Students degenerate into consumers of university services, and the discussion of the mission of Universities is increasingly reduced to considering the possibilities of acquiring any competencies, regardless of the essence of the student as an integral subject. Manipulators are becoming the driving force of modern society, and representatives of the modern elite are increasingly reminiscent of a colorful, shiny screen woven from simulacra, designed to convince that reality is not even a «magic» magician's box with a double bottom, but an illusion in itself, arbitrarily interpreted [26, p. 143]. The mission of the University to form elites becomes unclaimed. Now they are more interested not in the transformative power of education, but in the adaptive one. For example, K. J. Gergen writes that in connection with the development of technospace, a person acquires a new habitat and education is designed to prepare a person for life in this environment [12, p. 6].

But it turns out that the focus on one of the functions of the university, combined with disregard for others that make up the trinity according to Jaspers (and, in general, from the standpoint of the German model of the university), does not increase, but reduces its effectiveness. This is evidenced by the decline in the value of a diploma of higher education. According to Michael Barber, Professor, Chief Adviser to the UK Secretary of Education on School Standards (1997-2001), Head of Pearson's global research program in the field of educational policy and the impact of the company's products and services on learning outcomes, the head of Kelly Services, Carl Camden, called the diploma not more than a filter for applicants and material from which piles of resumes are formed and added that a candidate's experience in a first-class management consulting company is more valuable to them than an MBA from an elite educational institution [27, p. 169].

**Conclusions.** Today the university found itself in a difficult situation, which can only be assessed in the context of broad discussions. The foundation for understanding the role of the university in a certain period was and is the mission of the university. Scientists offer different formulations, but the situation is complicated by the fact that the world is entering a new phase of civilizational development, that is, there are objective prerequisites for changing the mission of the university. It should meet the national interests and at the same time have a connection with the world's scientific achievements, should be aimed at socio-economic activity and strengthen the cultural and spiritual component in order to preserve the main value – humanity. One could speak not about the crisis of the University, but about its transformation during the period of transition from the

Enlightenment, when the culture of nation-states was established, to the Post-Enlightenment, associated with globalization. But globalization has not been the next step towards connecting cultures. True globalization could raise the very idea of the University, based on the idea of culture, to a new level, however, in fact, instead of it, we have globalization in the form of «Americanization» (B. Ridings). The crisis is exacerbated by the postmodern culture with its anti-systemic character. Under these conditions, the need for an analysis of existential threats to the University, a review and rethinking of the basic values that determine its mission becomes obvious.

### REFERENCES

- 1. Kant, I. (2015). O pedagogike. URL: https://www.gumer.info/bogoslov\_Buks/Philos/ kant/pedag.php [in Russian].
- 2. Adorno, T. (2017). Teoriia napivosvity. *Filosofiia osvity Philosophy of Education, 1(20), 128–152* [in Ukrainian].
- 3. Yaspers, K. (2006). Ideya universiteta. Minsk: BGU [in Russian].
- 4. Goff, Z. L. (2003). Intellektualy' v srednie veka. Sankt-Peterburg: Izd-vo SPbGU [in Russian].
- 5. Fuko, M. (2005). Intellektualy' i vlast': izbranny'e politicheskie stat'i, vy'stupleniya i interv'yu. Moskva: Praksis [in Russian].
- 6. D'yui, D. (2000). Demokratiya i obrazovanie. Moskva: Pedagogika-Press [in Russian].
- Derrida, J. (2001). The future of the profession or the university without condition (thanks to the «Humanities», what could take place tomorrow). URL: https:// law.unimelb.edu.au/\_\_data/assets/pdf\_file/0005/3441227/5.-Jacques\_Derrida\_and\_ the\_Humanities\_A\_Critical\_Read...\_-\_CHAPTER\_1\_The\_future\_of\_the\_profession\_ or\_the\_university\_without\_condi....pdf.
- 8. Ortega-i-Gasset, X. (2005). Missiya universiteta. Minsk: BGU [in Russian].
- 9. Scott, J. C. (2006). The Mission of the University: Medieval to Postmodern Transformations. *The Journal of Higher Education*, 77 (1), 1–39.
- 10. Pelikan, Y. (2009). Ideia Universytetu. Kyiv: Dukh i Litera [in Ukrainian].
- 11. Ridings, B. (2010). Universitet v ruinax. Moskva: Vy'sshaya shkola e'konomiki [in Russian].
- Dzherdzhen, K. D. (2015). Texnologiya i transformaciya pedagogicheskogo proekta. Teoreticheskie voprosy' obrazovaniya – Theoretical questions of education. Minsk: BGU, part. 2, ch. 1, 9–38 [in Russian].
- Boichenko, M. I. (2017). Mizh «napivosvitoiu» i «napivdiieiu» u poshukakh shliakhu do diievoi osvity. *Filosofiia osvity – Philosophy of Education*, 2 (21), 219–239 [in Ukrainian].
- 14. Andrushchenko, V. P. (2004). Rozdumy pro osvitu: Statti, narysy, interv'iu.. Kyiv: Znannia Ukrainy [in Ukrainian].
- 15. Levkulych, V. V. (2022). Vyshcha osvita u dzerkali vyklykiv ta alternatyv suchasnosti. *Filosofiia osvity Philosophy of Education, 28 (1), 139–158* [in Ukrainian].

- Horskyi, V. S. (2005). Ideia Universytetu ta «universytetska filosofiia». *Poklykannia universytetu Vocation of the university*. O. Homilko (Ed.). Kyiv: RIA «Yanko»: Veselka, 2–21 [in Ukrainian].
- 17. Polyakov, N. V., Savchuk, V. S. (2007). Klassicheskij universitet: ot idej antichnosti k ideyam Bolonskogo processa. Dnepropetrovsk: Izd-vo DNU [in Russian].
- Gumbol'dt, V. F. (2002). O vnutrennej i vneshnej organizacii vy'sshix nauchny'x zavedenij v Berline. Neprikosnovenny'j zapas *Emergency ration*, 2 (22), 5–10 [in Russian].
- 19. Veysey, L. R. (1965). The emergence of the American University. Chicago: The University of Chicago Press.
- 20. Bloom, A. (1987). The Closing of the American Mind. New York: Simon and Schuster.
- 21. Latur, B. (2002). Dajte mne laboratoriyu, i ya perevernu mir. *Logos*, 5/6 (35), 211–242 [in Russian].
- 22. Dolska, O. O. (2018). Paradyhmalni zminy u suchasnii filosofii osvity. *Filosofiia* osvity Philosophy of Education, 2, 146–162 [in Ukrainian].
- 23. Liotar, Z. (1998). Sostoyanie postmoderna. Moskva; Sankt-Peterburg: Institut e'ksperimental'noj sociologii: ALETEJYa [in Russian].
- 24. N'yumen, D. (2006). Ideya universiteta. Minsk: BGU [in Russian].
- E'pshtejn, M. (1998). Informacionny'j vzry'v i travma postmoderna. URL: file:///C:/ Windows/system32/config/SYSTEM~1/AppData/Local/Temp/Rar\$DI00.857/%20 Эпштейн%20Михаил.%20Информационный%20взрыв%20и%20травма%20постмодерна%20-%20royallib.ru.fb2 [in Russian].
- 26. Dyshkant, T. M. (2021). Mezha «Ya» i faktor zovnishnikh obstavyn, abo metafizyka svobody. Bahatovymirnist liudyny ta kultury u suchasnykh filosofskykh landshaftakh Multidimensionality of man and culture in modern philosophical landscapes: Kharkiv: Izd-vo Ivanchenko I. S., 122–149 [in Ukrainian].
- 27. Barber, M., Donnelli, K., Rizvi, S. (2013). Nakanune sxoda laviny'. Vy'sshee obrazovanie i gryadushhaya revolyuciya. *Voprosy' obrazovaniya Educational Issues, 3, 152–236* [in Russian].

Дольська Ольга Олексіївна, доктор філософських наук, професор, професор кафедри філософії, Національний технічний університет «Харківський політехнічний інститут», Україна

Дишкант Тетяна Миколаївна, кандидат філософських наук, доцент кафедри філософії, Національний технічний університет «Харківський політехнічний інститут», Україна

## ІДЕЯ УНІВЕРСИТЕТУ В СУЧАСНИХ ВИКЛИКАХ

У статті, за допомогою розгляду генези ідеї Університету, виявляється, як із часом змінювалися його ціннісні основи та місія. Доля Університету як соціального інституту нерозривно пов'язана із суспільством і несе на собі відбитки трансформацій, що відбуваються в соціальному середовищі. Щодо університету в сучасному світі повсюдно констатується наявність серйозної кризи, і, як показано у статті, вона пов'язана з процесами глобалізації, утвердженням ринкового фундаменталізму та постмодерної культури.

**Ключові слова:** університет, місія університету, криза в освіті, моделі університету, глобалізація та деглобалізація, криза сучасності.

#### ഗ്രര