

CHANGE OF THE PARADIGM OF UNIVERSITY EDUCATION



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Summary. The main idea of this article is to analyze the socio-cultural realities of the present that determine higher education. The essential characteristics of modern higher education, such as comodification and fragmentation have been analyzed in detail. A retrospective analysis of the structural changes that took place in the system of higher education of the country during the first decade of the XXI century was carried out.

Key words: *higher education, university, comodification, fragmentation, educational services.*

Despite the fact that today there are a large number of educational institutions (from colleges to educational corporations), the university as an institution, as a form of organization of the educational process and as a cultural phenomenon, remains very noticeable in our difficult and informative time. The University is a socio-cultural phenomenon, and therefore depends on the socio-cultural context in which it is operating.

The University as a phenomenon became the subject of a scientific reflection not so long ago, from the XIX century. Different aspects of the university were studied by many scholars, whose works should be noted, namely Dewey J., Kravtsov A., Le Hoff J., Tytarenko L., Ortega-i-Gasset Jose, Popovych M., Prolieyeva S., Khufner K., etc. All these researchers had

the opportunity to analyze the historical and cultural aspect of the university and the current state of university life.

The purpose of this article is to highlight the contemporary characteristics of university education and the features of changing the paradigm of the University as a cultural phenomenon.

The author considers "higher education" and "university education" as synonyms notions, and therefore the text of the article deliberately does not analyze the specifics of domestic higher educational institutions of the 2nd and 3rd levels.

Today, the domestic teaching community is increasingly, louder and fearlessly declaring trends in higher education, which by definition are antipodes of classical university education

(especially its humanitarian component). It seems to us, the Ukrainian teachers, that the terrible jaws of capitalism in the form of a market economy absorb university traditions and the very essence of university education. Well, we do not think that "University is in ruins" is a figure of speech, it's a reality (but with clarification - "the classic university is in ruins"). But here, in fact, I want to insert a remark: the university education tradition is "wasting away" all over the world, and especially in Europe. The Humboldt and Jasper model of the university and its purpose today are relevant for studying in the history of pedagogy and philosophy of history (it is worth mentioning that domestic universities in the nineteenth century were created under the Humboldt model). But the day when ideas of Humboldt, Jaspers, Ortega y Gasset will officially be proclaimed as an example of the "university idealism and romanticism" is coming soon. At one time, it was the Humboldt's model of the university that became the quintessence of ideological landmarks, the achievements of science and the aspirations of the European community, especially since the elephants of the Germanic way of life - self-governance, corporate identity and the formality of social relations - became crucial for the formation of justice, education and the arrangement of city life" [8]. The Humboldt model of the university provided the rejection of the idea and principles of the functioning of the classical medieval university and a new reading of the very idea of the university: the university is declared a research center that organically combines two components (generates new knowledge and scientific programs, but carries out the educational process at the same time): "The purpose of this is to study science in the deepest and broadest sense of the word and the development of educational material, not specifically selected, but in its very nature suitable for spiritual and moral education. ... the essence of these institutions is to unite under their leadership, on the inside, objective science with subjective education, and from the outside - complete school education with the first independent occupations, or rather, bring the transition from one to another" [2].

The paradigm of Humboldt University for the European and young European (USA) culture was a confirmation and domination of secular-pragmatic guidelines in society, which was shaped to a large extent also under the

influence of the rapid development of sciences of natural sciences and technology, as well as the ideas of strong national states. The main task that universities were supposed to accomplish was to cultivate a new type of educated person - a person that would meet national ideals and dominant values of the national state.

But modern socio-cultural realities shift emphasis on the understanding and purpose of the university and university education. The classical university set the tone of society's development, formed the intellectual elite of society, was the center of scientific research, and therefore influenced scientific and technological progress. Until the middle of the twentieth century, we are still dealing with the classical university, and from the second half of the twentieth century, the university as an intellectual-spiritual, educational and educational institution acquires its next "otherness": And, it is likely that the adherents of the idea of the classical university will have a thesis: "from Bologna it all began, in Bologna everything will end": "... it was there that 920 years ago the world's first university was founded. The modern European reform of higher education, symbolically, embodying itself in the name of Bologna, may lead to the fact that the university will disappear. Since the foundation of the Bologna University in 1088, before the "Bologna Declaration of European Ministers of Education" in 1999, there was a glorious history that, to our view, turned into a prehistory of something else "[6]. But there is nothing bad. So, you can sigh "O tempora, o mores", or constantly repeat that the century in which we live "dislocated our knees", but at the beginning of the twentieth century not everyone liked cars, they were even afraid of them. Therefore, everything is in order with the "knees", we are simply moving on to a qualitatively¹ new cultural development of mankind, with the features inherent in this period, features that may not all be liked. It's also possible to call this time differently - Postmodernism, post-informational society, innovation-nanotechnological society, etc. In general, it is the natural processes of change in society, the problem is rather different. If the preparation and implementation of fundamental changes in social life required

¹ "Qualitative" is used not in the meaning of good, corresponding to criteria, but in the meaning of something being significantly different from the previous one.

lengthy time intervals (sometimes an age that is hardly possible to talk about revolutionary changes), then, especially since the middle of the twentieth century, we are faced with the accelerated pace of social processes - from the reasoning idea to the practical implementation of the plan is quite a short distance. From the medieval university to the university, under the model of Humboldt (classical university) passed nine! centuries, but from the classical to the modern little more than sixty.

Today, the university has lost its former autonomy, and therefore it has become one of many social entities, the quality, content and functions of which are determined by the current socio-cultural and, unfortunately, political and state realities. Such realities are: social openness, informatization, globalization, network structures in the cultural space and, of course, economic and political factors. According to the modern philosopher of education O. Karpov, today the university as a center of universal knowledge changes its purpose, since under the influence of socio-cultural factors and the need to survive "the missions of universities are divergent - some work as technical colleges, others like distant stores, others as religious and political structures, fourth as innovative tools of knowledge economy" [4].

Let us consider two features of modern higher education: commodification and fragmentation. The commercialization of education, which has received the beautiful name of the commodification (from eng. commodity; commodity production), is one of the manifestations of the affinity of practically all social spheres (education, science, medicine, etc.). It is simultaneously the result and cause of profound cultural and anthropological changes in the field of humanitarian technologies of personality formation - socialization, identification, and inculturation. Education was one of the most sensitive to such changes, because its sphere is a person.

Commodification, unfortunately, has become a socio-normative factor of the present, a channel for translating the social and spiritual experience of educational traditions, in the classical-traditional sense, into the material realities of modern life, and "the person in the space of modification becomes the bearer of another's consciousness, since it does not reach the truth itself, and swallowed a hastily prepared

product with strong mutagenic properties" [7, p. 60].

What are the ideological and ontological factors underlying the commercialization of higher education? The famous thinker Michel Foucault wrote a brilliant work "Discipline and punish", in which an author without decoration and far-fetched romanticism and hypocritical humanism explains the cause of fundamental changes in the system of punishment, proving that the basis of the so-called humane attitude to the perpetrator of society is the thirst for profit and elementary economic calculation of the same society. Also, on the pages of this fundamental work, we encounter a combination of incoherent: two social institutions are analyzed - the generation of the Enlightenment era, which are very similar with each other in the presence of disciplinary spaces, have the architectural similarity of their premises, require specially trained personnel for their operation, similar goals, tools and functions. This is a school and a prison. Foucault argues that the emergence of schools and prisons in the form in which they lasted until the middle of the twentieth century have the same roots: economic benefits.

Nothing has changed. Paradoxically, but the things that now are happening in higher education and penitentiary practices have more similarities than differences. At the heart of modern penology (through the institute of probation) and in the commercial nature of modern higher education lies the unity of three E (economy, efficiency, effectiveness). Institutions that can not practice this unity of the three E and ensure their own social survival are doomed to extinction. The need to meet these three E in the field of education entails two phenomena - commodification and fragmentation.

Commodification of modern higher education is closely linked with fragmentation. This is because the commodification in the field of higher education is a space for new cultural symbols created by cultural and social progress. And with what kind of forms of commodification and fragmentary higher education we are dealing today? First of all, we encounter a conscious denial of the traditional informative content of the educational process (unnecessary and obsolete proclaimed reflections, basic forms of self-consciousness, classical methods and teaching techniques). However there are new

educational styles, curriculums, trainings, game forms of education are coming to the forefront. Commodification easily breaks education into fragmented phenomena, the main purpose of which is, most often, to meet the immediate needs of society (it should be noted that these needs are natural (in the sense that grow out of the nature of society itself) and artificially modeled using a whole arsenal of social manipulative practice) Again, an interesting moment that few people mention. The fragmentation of higher education today is the training of specialists in a short time, with a focus on narrow specialization (minimum of humanities and social sciences disciplines, but more disciplines of practical direction). The undergraduate degree has nothing to do with the medieval bachelor's degree, except for the title. Famous seven liberal arts, studied at the undergraduate degree, provided fundamental humanitarian training, education and culture.

Commodification and fragmentation are objectifying in the phenomenon of "providing educational services". It is quite possible to agree with the opinion of O. Karpov that the interpretation of the educational process and the institute as a supermarket, and its students as buyers and consumers, has serious cultural and economic consequences (the trouble is that in this supermarket the prices for the goods are different for different buyers - a foreign student will pay for education more than a citizen of the state in which the university operates) [5]. In 2015, Terry Ingleton, a leading English philosopher and literary critic, specialist in Marxist aesthetics, social philosophy and ideology theory; professor of cultural theory at the University of Manchester published the article "Slow death of the university". Let us pay attention to the fact that T. Ingleton, without a mask of hypocrisy, analyzed the situation in modern British universities. Reading this article, it seems that the author works in a Ukrainian university and describes his current situation (thanks to the constant author's reminder of the national context described). All the comments and facts presented in this article are familiar to teachers of Ukrainian universities: "As teachers become managers, students turn into consumers. Universities trip each other, trying to preserve the means in a shameless struggle. As soon as the students get into their hands, universities are beginning to press teachers so that they do not put bad

marks, because it is a risk of losing money. The general idea is that the failure of the student is the teacher's fault ..." [3].

The announcement of education and science as one of the economy sectors poses a danger to the loss of the identity of education and science, but to a large extent the revision is subject to the foundations of modern culture (especially the economy that works on knowledge) [5, p. 89]. In such conditions, the "provision of educational services" is a new form of socio-cultural relations, with clearly marked positions "customer – executor". And very often the executor flexes under the customer (in our realities - the low intellectual and cultural level of the student-contractor, the dependence of salary and the preservation of the place of work of the teacher on the number of contract students, the need to fill the special fund of the educational institution, etc.). and what is most sad is the phenomenon of managing the activities of universities: "the management of the activities of universities, means the use of ideologies, techniques and practices that are inherent in the private sector of the economy, created a strange situation of "conditional-raider" seizure of the space in which they teach, and which is under state control. There was also a more figurative definition of this process – "McDonaldization of Higher Education", that is, the use of fast-service restaurant principles in its structures - the effectiveness, predictability and controllability of the educational process" [7, p. 58].

Perhaps "death of the idea of the university" is revealed in the modification and fragmentation of higher education. Since the idea of a classical university and a classical university (higher) education is incompatible with the following considerations: "The main achievements of the last decade in the marketing of higher education include the definition of the product of the university, its consumers, customers and the target audience, as well as the awareness of the need for a strategic approach to marketing activities and its organizational design. The introduction of a marketing system in an educational institution means, in essence, the philosophy of market relations in education systems, where the interaction of consumers and producers of educational and related services and products in a free market is ensured" [1].

Conclusions.

The university, in its classical form, today is not able to meet the challenges of a society that has a different name - consuming, informational, and multicultural. Whatever name for modern stage of social development should we give; we will have to agree that this society with its inherent features and characteristics is objective in relation to us. Apparently, the medieval university adherents, as well as us, representatives of the classical university, had painful and unclear changes in the educational field. Today society declaring the idea of the integrity of everything, in practice places emphasis on fragmentary. It (society) now requires narrow specialists who do not go beyond the strictly defined functional duties (to be a successful lawyer, it is not necessary to read Homer in the original). In order to meet the needs of the market there are short-term courses, trainings, and shorter terms of study at higher educational institutions.

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