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ГЕРМЕНЕВТИЧНИЙ ПІДХІД ДО РОЗГЛЯДУ ІДЕЇ УНІВЕРСИТЕТУ ЯК СОЦІАЛЬНО-КУЛЬТУРНОГО ФЕНОМЕНА В ІСТОРІЇ ФІЛОСОФІЇ

Феномен освіти як інституційна основа гуманітарного знання є характерною ознакою сучасності. Саме в такій якості філософська думка виявляє власну евристичність і пропонує альтернативні підходи до вирішення проблем, викликаних розвитком світової цивілізації, які професійне наукове мислення бачить лише як сукупність окремих, «спеціальних» аспектів, позбавлених цілісності.

Для сучасної суспільства потрібна особистість-цілісна, компетентна, здатна до самостійних рішень, готова виконати розумні, розуміючі дії у вибраній сфері діяльності, використовуючи не тільки професійні, але й особисті якості. Однак використання філософських категорій в аналітиці реалій освітнього процесу залежить від рівня парадигмальності сучасного філософування, характер якого визначається глибиною історико-філософського обґрунтування концепту вищої освіти.

Узагальнення історичного випадку філософування, спрямованого на концептуалізацію навчальної та виховної діяльності людини, є пріоритетним завданням сучасної науки, рішення якого дозволить утворити якісно нову

основу для ідентифікації та оцінки концепцій інституціоналізації і реформування системи вищої освіти, розширити її семантичний горизонт, виявити філософські передумови актуальних освітніх практик, спроектувати можливість формування нової освітянської спільноти.

У статті розглядається ідея університету, як найбільш яскраво вираженого феномену в рамках концептуалізації освіти.

Ключові слова: освіта, знання, універсальне знання, концептуалізація освіти, університет, філософія освіти.

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ГЕРМЕНЕВТИЧЕСКИЙ ПОДХОД В РАССМОТРЕНИИ ИДЕИ УНИВЕРСИТЕТА КАК СОЦИАЛЬНО-КУЛЬТУРНОГО ФЕНОМЕНА В ИСТОРИИ ФИЛОСОФИИ

В новом тысячелетии меняются функции человека, а значит выдвигаются и новые требования к профессиональной и личностной подготовке будущего специалиста, его нравственному облику. Современному обществу нужна личность-целостная, компетентная, способная к самостоятельным решениям, готовая осуществлять осмысленные, понимающие действия в избранной сфере деятельности, используя не только профессиональные, но и личностные качества. Конституирование феномена образования в качестве институциональной основы гуманитарного знания является характерным признаком современности. Именно в таком качестве философская мысль обнаруживает собственную эвристичность и предлагает альтернативные подходы к решению проблем, вызванных развитием мировой цивилизации, которые профессиональное научное мышление видит лишь как совокупность отдельных, «специальных» аспектов, лишенных целостности.

В данной статье рассматривается идея университета как наиболее ярко выраженного феномена в рамках концептуализации образования. Можно сказать, что именно европейский университет явился практическим воплощением концепта образования, квинтэссенцией которого явились академическая и гражданская свобода и чистый, беспристрастный поиск истины. Проанализированы результаты теоретических поисков тех мыслителей, которые на современном уровне разрабатывали идею университетского образования.

Ключевые слова: образование, знание, универсальное знание, концептуализация образования, университет, философия образования.

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**THE HERMENEUTIC APPROACH IN CONSIDERING THE IDEA
OF THE UNIVERSITY AS A SOCIO-CULTURAL PHENOMENON
IN THE HISTORY OF PHILOSOPHY**

The phenomenon of education as the institutional basis of humanitarian knowledge is one of the main features of modernity. It is in this capacity philosophical thought reveals its own heuristics and offers alternative approaches to solving problems caused by the development of world civilization, which professional scientific thinking sees only as a set of separate, "special" aspects, devoid of integrity.

The generalization of the historical destiny of philosophizing aimed at the conceptualization of human education and educational activities is a priority task of modern science, the solution of which will allow to form a quality new basis for identifying and evaluating the concepts of institutionalization and reforming the education system, to widen its semantic horizon, to discover the philosophical prerequisites of actual educational practices and to design the possibility of forming a new educational community.

This article considers the idea of university as the most pronounced phenomenon within the conceptualization of education. We can say that it is the European university is the practical embodiment of the concept of education, the quintessence of which is academic and civil freedom and a pure, impartial search for truth.

The purpose of the research is to reveal the historical and philosophical laws of the formation of the concept of learning in higher education. The findings of the research can be assimilated by the modern pedagogical thought which will help looking for optimal ways of constructing educational practices in the higher medical school.

Key words: *education, knowledge, universal knowledge, conceptualization of education, university, philosophy of education.*

Hermeneutics is the art of understanding the secret, sacred meaning of texts. Under the text is understood all that is created artfully (scientific theories, lecture material, computer programs, buildings, people and his actions). This article considers the idea of the university as the most pronounced phenomenon within the framework of the conceptualization of education. We can say that it was the European University that was the practical embodiment of the concept of education,

the quintessence of which was academic and civil freedom and a pure, impartial search for truth.

Relevance: In the new millennium, the functions of a person are changing, which means that new requirements for professional and personal training of a future specialist are also being put forward. His moral image. Modern society needs a personality-holistic, competent, capable of independent solutions, ready to implement meaningful, understanding actions in the chosen field of activity, using not only professional but also personal qualities. The constitution of the phenomenon of education as the institutional basis of humanitarian knowledge is a characteristic feature of modernity. It is in this capacity that philosophical thought reveals its own heuristics and offers alternative approaches to solving problems caused by the development of world civilization, which professional scientific thinking sees only as a set of separate, "special" aspects, devoid of integrity.

This article considers the idea of the university as the most pronounced phenomenon within the framework of the conceptualization of education. We can say that it was the European University that was the practical embodiment of the concept of education, the quintessence of which was academic and civil freedom and a pure, impartial search for truth.

Here it is necessary to analyze the results of theoretical searches of those thinkers who at the present level have been developing the idea of university education – J. Newman, H. Ortega y Gasset, K. Jaspers, E. Durkheim, M. Weber, K. Kerr, A. Wyehead, V. Taylor, J. Habermas, and also to consider the views of high school researchers on the idea of the university. Sociocultural grounds for formulating the idea of a modern university are introduced, and the dependence of structural features of the university on its goals is justified.

Education – the most important part of the life of the individual and therefore appears as one of the most important spheres of society. Higher education is the result and the ultimate expression of the idea of education in each particular society and in each particular era. For the European education, the university becomes such an important phenomenon.

In many countries of the world, universities are very popular, which in turn is associated with their symbolic capabilities. However, the global socio-cultural changes that accompany the change of epochs cast doubt on the ideas that the famous universities of Italy, Spain, Britain, Germany, and France have generated, creating a contradiction between the customary arrangement of the university and its current assignments. Thus, it is necessary to rethink the idea of the university as a socio-cultural phenomenon. In the Grand Charter of European Universities of 1988 [1] drawn up in Bologna, we find that "the University is an autonomous institution within societies with different organizations that are the result of divergences in geographical and historical heritage. He creates, studies, evaluates and communicates culture through research and study. The University is the keeper of the traditions of

European humanism. In the realization of his vocation, he constantly strives to achieve universal knowledge, crosses geographical and political boundaries and affirms the urgent need for mutual knowledge and interaction of different cultures. It produces, evaluates and transmits culture – this is an inheritance, through research and study. To know the needs of society with respect to universities, their research and educational process must be morally and intellectually independent of any form of political power and economic pressure. The processes of study and research in universities should be inseparable, even if this contradicts the changing needs of society. Freedom of research and education is the basic principle of the life of the university; this principle must be respected and adhered to by both the universities themselves and the government" [1].

Y. Habermas (German philosopher and sociologist of the 20th century), describing university autonomy, wrote: "Humboldt and Schleiermacher were interested in two points in connection with the idea of the university. The first is how modern science can be institutionalized, free from the care of religion, so that its autonomy is protected from the claims of the state and from the influence of bourgeois society interested in the practical results of scientific work. The solution was seen in the state guarantees of autonomy. The second is the need to explain the reasons why the state is interested in providing the university with an external form of unlimited freedom. The level of culture is determined by the benefits that science brings" [5, p. 16].

The authors of the theory of the classical university believed in the authority of science, and therefore allocated to it the priority positions in university life. The autonomy of the university was necessary first of all for the sake of being a temple of science.

Humanization of education and the humanitarian function of the university were aimed at the formation of a personality – highly intellectual and intelligent, which was identified with the notion of "educated". Such a comparison was possible due to the fact that scientific knowledge, to which a person was attached to the university, implicitly carried a humanistic content. The truth in classical philosophy, since the times of Ancient Greece, contained good, beauty and justice.

The process of cognition, study, education included the process of the formation of a morally and aesthetically developed subject. "The merit of that professor is criticism and rejection of by-products of accelerated social evolution. An invisible "sanitary" border was built up, which isolated the university from a society that was saturated with civil wastes and cultural waste" [4, p. 16–17].

Thus, university education in the XIX century was fundamental and humanitarian. Studies and education, in unity, in the enlightenment and creation of man through the development of his scientific curiosity and intellectual capacity were the very education. The university saw its goal in the development of intelligence and the disclosure of spiritual potential.

M. Foucault, in his study on the history of sexuality, considers this concept in its gradual ascent from a mundane-material and physiological sense, through the socio-political content to some higher characteristics of man, which, although not completely defined, are nevertheless the main goal of its development" [6, p.55].

Although M. Foucault was not a theorist of education in the proper sense of the word, it should be acknowledged that his ideas, connected not least with the consideration of the formation of the episteme in the classical and non-classical philosophical tradition, the idea of social construction of the most important anthropological concepts – power, disease, punishment, sexuality, up to the idea of constructing the very concept of man, have and continue to have a significant effect on the formation of the currently extremely popular post-structure and post-modern theories until consideration gender stereotypes and analyzing phenomena of consciousness.

Not for nothing in the aristocratic and educated circles of this period was a joking definition: the intellectual is the son of a shoemaker who graduated from the university. The university had a "metabolic potential", which allowed "digest" and ennoble the commoner, and not only train his profession [5, p. 17].

All the criteria of the classical university developed historically, were refined at different stages of development, but the cultural spirit of the epoch always expressed its time. Time and spirit of the former epochs were quite carefree in comparison with modern times: slow flow, measured development, predictable steps. The University could then afford both autonomy and elitism in pure science.

The creation of this educational institution was preceded by the program works of the classics of German idealism – Schelling, Fichte, Schleiermacher and therefore the concept of the Humboldt University can be considered as a productive synthesis of the ideas that they contained [7].

The main features of the Humboldt University were academic freedom and the unity of scientific research and teaching.

The original British thinker and theorist of education – John Henry Newman (1801-1890) evaluated the European university as an institution that has a clearly expressed and constantly performed educational function. In his opinion, the university, in addition to other tasks (education and research), forms a special type of worldview in which moral guidelines play a leading role. His main work, in which he laid the West European tradition of philosophical discussion of the university as a subject of social change, is called the "Idea of the University."

The most important thought of this study is a comprehensive justification for the university's special mission. This mission is the affirmation of the unity of mankind, based on the integrity, universality and unity of human knowledge. This idea is the principle that constitutes the semantic core of this work.

In this work he notes that "The purpose of the university is the cultivation of the intellect. Intellect is understood by Newman as a relatively stable structure of the

individual's mental abilities, which is identified with the system of mental operations, with the style of thinking and strategy of solving life problems, with the effectiveness of an individual approach to a situation that requires cognitive activity and has universal characteristics" [3, p. 5].

José Ortega y Gasset believes that the researcher, the scientist at present (of course, the Spanish university of the first half of the twentieth century) is a fairly narrow expert in any specialty who is not able to work out and, even more so, to teach the pupils a complete knowledge about the world. In this phenomenon of the narrow professional José Ortega y Gasset sees one of the sad symptoms of the era.

Here, perhaps, it is worthwhile to ask how ideal the universal and integral knowledge, the loss of which the philosopher so regrets, in principle will be realized in our day. After all, even in special areas – physics, chemistry, biology, medicine, no one, even the most significant scientists, is able to master the entire amount of accumulated knowledge.

The tendency towards scientific specialization is an objective phenomenon that can not be canceled with good wishes or nostalgia for the universal education of earlier eras.

Science (like language) builds a puzzle. Each of the sciences fills its site, partly letting it know what is hiding in other areas. But there is no single rule or principle for building a puzzle. The puzzle does not have a substance, a common truth or essence. But there is in fact the original picture, we can say that it is given transcendentally, a priori. Finally, there is a base, a platform for the puzzle, whatever it was, from whatever it was made. The platform and the mental image are what makes the world itself and the science of the world possible.

Undoubtedly, the Spanish philosopher is right when he says that modern universities release their pupils without some universal idea of the world, but as an outlet, he suggests creating a "faculty of culture", something like the faculty of liberal arts. The latter should become a kind of unifying link for special faculties.

After all, the goal of any real education, Fichte reminds us, is a strong, definite, integral spiritual existence, about which it will be possible to say that it not only "develops and thrives", but, of course, is, and which can not be any other, but only such as it is. If a university education does not seek such an existence, then it is not education, but only an aimless game, similar to that played by wealthy youth in modern universities.

Because if the university does not form a similar integral spiritual existence in its graduate, then, at best, it only means that its education has not yet been completed [8, p. 25-26].

An attempt to comprehend the new tasks of the university is presented in the article by Yu. Habermas "The idea of the university. Processes of Learning" (1994) [5], where the author concentrates his attention on the tradition associated with the philosophy of German idealism and implemented in the reform of the German

university. In this tradition, the university sought to make the institution of Science and scientific knowledge.

As M. Gusakovsky wrote in his work, "... mental development is the result of learning, which is directed; study, therefore, requires a careful description of such a scheme of behavior, which is regarded as desirable for specific reactions [2, p. 22].

The university survived its first major crisis when it was forced to reorganize itself from the medieval university of doctors, lawyers and theologians to the natural science university of scientists and engineers. Experimental natural science and applied science entered the walls of the university, expanding the field of knowledge that should be taught to university students [2, p. 6].

The modern university conveys universal knowledge, calls into question the content of its educational function, and this is its problem. Thus, today's university has become many-sided. We understand what a university is, what its status is, what requirements it puts forward to itself, but we can not accurately determine its "formula". The globalization of the scale of the spread of higher education, indicates the ambiguity of the concept of university.

It is clear that the activities that take place at the university have no clear limits, and if you try to create them, then there will be a threat to the university itself, because its ability to adapt will be compromised, which allows it to develop and exist. It is a complex structure, it is designed not only to teach to understand the world, but also to live comfortably, under conditions of uncertainty, personal and social development. The university generates super complexity, teaches us to live with it.

It should be noted that the very idea of the European University contains a lot of fairly fuzzy goals, tasks, concepts, which are extremely difficult to unite into a holistic image.

This is particularly difficult to do, given the long and difficult path that universities have gone through in their history, from antiquity to advanced institutional forms. During this time, the universities themselves changed, the principles and forms of education and upbringing changed, as did the European man himself. The idea of the university, created by V. Humboldt two centuries ago, turned out to be an important socio-cultural concept, which has not lost its significance to this day. From the very beginning of its existence, the university was an institutional form within which the individual's moral growth was carried out. Philosophers – the theorists of education, among which the figures of V. Humboldt, F. Schelling, F. Schleiermacher are particularly distinguished, reasonably believed that the classical university is the focus of the spiritual and moral culture of the people.

J. Newman believes that the university performs a high social mission, and educates the intellectual elite.

The idea of the University's inextricable link with the life of modern society is expressed by Max Weber, an important condition for the development of the individual is objective knowledge.

K. Jaspers believed that a person should realize his responsibility for his own moral development, in this he saw the main result of the educational impact of the university on the student's personality. The main task of the University of José Ortega y Gasset is to introduce a person to a culture that helps to see the way of life. J. Derrida, speaking about the nature of the university, compares the fundamental and practical feasibility in the framework of university education.

In conclusion of my thoughts I would like to say the following: a modern cultural situation allows us to speak about quite radical changes in the forms and tasks of university education. The University, as before, continues to play a significant role in modern society. However, despite the existing traditional and proven institutional forms, the development of the university continues, which is reflected also in the philosophical reflection on the conceptualization of higher education.

Summarizing the analysis of the works of European philosophers about the "idea of the university", we can say the following: throughout history, educational value was given primarily to the content of scientific knowledge, as it is engaged in the search for truth; the content of university education and upbringing should be aimed at revealing the inner potentialities of man; freedom of thought is an important condition for the education of the individual, which was reinforced by academic freedom and the autonomous institutional position of the university; in all the works of philosophers considering the "idea of the university," an idea is being made about the influence of the university on the development of society, if in the 18th-19th centuries, this influence was considered relatively hidden, then already in the XX century, the university turns into a special social institution, designed to respond to requests and demands of the time.

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