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ACADEMIC TRADITIONS OF UNIVERSITY EDUCATION: ONLINE VS OFFLINE

Lyudmyla Ryzhak

*Ivan Franko National University of Lviv,
Faculty of Philosophy, Department of Philosophy
Universytetska str., 1, 79000, Lviv, Ukraine*

Nataliya Zhyhaylo

*Ivan Franko National University of Lviv,
Faculty of Philosophy,
Department of Theory and History of Political Science
Universytetska str., 1, 79000, Lviv, Ukraine*

The article analyzes the transformation of university academic traditions in the context of global trends. In the eighties of the twentieth century, the process of corporatization of university education began, which became a global trend. Corporatization led to the transition of the university to business principles of operation based on market values. The corporate university launched the virtualization of education and online distance learning. The introduction of computer and information and Internet network technologies in education caused a change in the technological foundations of the University's functioning. The influence of the global trend of the XXI century – digitalization of education – on university academic traditions, in particular freedom and responsibility, was studied.

It is found that the classical university was constituted on the basis of academic traditions as the socio-cultural value foundations of its activities. It is argued that the reproduction and preservation of scientific, educational and moral academic traditions was facilitated by the freedom of communicative exchange of scientific achievements between teachers and students. Academic freedoms have undergone a significant transformation. In particular, virtual network technologies led to the establishment of individual technological freedom as opposed to the social and communicative content of freedom. The innovative transformation of education causes the devaluation of academic traditions. Distance online education, with its screen-network communication, leads to the devaluation of knowledge, its fragmentation and is unable to form the intellectual freedom of a person, his socially significant values.

Key words: classical university, academic traditions, corporate university, virtualization of education, digitalization of education, communication culture, freedom, responsibility.

Introduction. As we enter the twenty-first century, humanity is facing a number of global challenges and threats. First of all, these challenges are related to the introduction of high technologies in all spheres of human activity, including education. Indeed, computer and information and Internet network technologies have fundamentally changed the process of scientific research and education, their traditional forms and content. The process of digitalization of education has begun, which has been significantly accelerated by the COVID-19 pandemic. From now on, all types of educational activities are carried out mainly online. Remote communication, information overload of students, and social isolation of participants in the educational process threaten education with the loss of established traditions and thus its dehumanization.

In this global crisis situation, university education is one of the strongest grounds for confidence in the future. As a socio-cultural and scientific institution, the university is designed

to preserve the academic traditions of training critically thinking and innovation-oriented professionals.

Analysis of recent research and publications. The University was founded by constituting its academic traditions. Therefore, each stage in the University's development was associated with a rethinking of academic traditions. Therefore, each stage in the University's development was associated with a rethinking of academic traditions. As noted by J. Ortega y Gasset, the preservation and reproduction of academic traditions depends more on the historical and cultural atmosphere of national life than on the pedagogical atmosphere artificially created within the university [12, p. 95-96].

During the 20-th century Western European philosophers: P. Bourdieu, J. Habermas, H.-G. Gadamer, J. Derrida, J. Ortega y Gasset, K. Jaspers reflected on the spiritual foundations of the functioning of the university. They emphasized that the highest value is individual freedom – freedom of choice, freedom to seek the truth, freedom of thought and freedom of communication. The university has been and is a place of freedom, and therefore it nurtures internal freedom as an intellectual and spiritual tradition of its life.

American intellectuals J. Pelikan, K. Robinson, J. Gutt, M. Nussbaum, R. Florida made a significant contribution to the rethinking of academic traditions. Their works present the transformation of academic educational traditions in the context of the information society.

Since the mid-1990s, in Ukraine, the issues of university education, its national foundations and the restoration of academic traditions are being discussed. Among Ukrainian philosophers, the following authors should be mentioned: V. Andrushchenko, D. Dzvinchuk, V. Zhuravskiy, V. Kremen, M. Mikhalchenko.

The third millennium, which began with accelerated computerization and internetization of the educational process, manifests the transition from offline to online scientific and pedagogical activity. The increasing information and technological pressure of teachers and students negatively affects the functioning of academic traditions, their reproduction and preservation.

The purpose of the article is to analyze the transformation of university academic traditions caused by information virtualization and digitalization of education. To rethink the content of academic values in the context of online learning, their technologization through computerization and internetization of education.

Classical university: confirmation of academic traditions. The Ivan Franko National University of Lviv was founded on academic traditions in 1661. Its 360-year history began with the signing by King John II Casimir of the diploma on the foundation of the university, registered in the book of Crown Metrics. According to this document, the Lviv Jesuit School was granted the "dignity of the Academy and the title of the University" with the right to teach all university disciplines at that time, award bachelor's, licentiate, master's and doctorate degrees [8]. From the foundation to the present, academic traditions determine the spiritual atmosphere of the university.

Academic culture distinguishes a classical university from private universities that have emerged as a result of market demand and on the basis of commercial values. Private universities are business corporations that implement business projects of commercialization of education, not only within individual countries but also at the level of the global market. Describing corporate universities, D. Dzvinchuk notes that they are, in fact, "virtual educational institutions that do not have buildings with columns and large amphitheater auditoriums. Corporate higher education institutions are simply a group of specialists who have created their own electronic database and skillfully use other information resources, which allows them to offer consumers the necessary range of educational services" [5, p. 173].

The virtual university is a phenomenon of the information society. It appeared as a result of computerization and internetization of educational activities. The virtual university is completely devoid of signs of territoriality. It is a hyperreal model, the core of a synthesized agglomeration. J. Baudrillard calls the university, like other hyperreal models, "a multifunctional core, a complex of "black boxes" with many entrances and exits, a center of convection (bringing) and destruction" [1, p. 115]. Such universities operate in many countries around the world in different languages, although they have a single governing center that develops common policies and coordinated curricula and programs.

Unlike a virtual university, a classical university is territorially established. It functions institutionally on the territory of the nation-state and is part of the global education space as a national educational institution. However, global competition prompts classical universities to switch to business principles of operation. This global trend was analyzed by M. Kwiek, a Polish expert on educational systems. It is obvious, the author notes, that the classical university has ceased to be a partner of the national state, as this contradicts the prospect of global consumerism. Therefore, the state is reorienting itself to supporting consumers and their interests.

Is it really true that in order to survive in the global marketplace, asks M. Kwiek, a university must turn into a corporation that provides educational services more or less efficiently? "Will it resist the temptation to "corporatize" and move to business rather than educational principles of functioning under the pressure of globalization and its social practices?" [8, p. 269]. After all, the competition for the client-consumer of knowledge threatens to denationalize the classical university, marginalize it and push it to the periphery of the global educational space, and then, perhaps, to "institutional death" as a competitively unviable one.

The fact is that corporate universities introduce free-market technologies and values into education. That is why they benefit from the powerful financial support of business structures. Scientific discoveries (ideas, knowledge, technologies) are the property of business structures and are turned into a commodity for a limited number of consumers, namely, financially capable ones.

Undoubtedly, Lviv National University, like any other university, functions in the conditions of a market economy and consumerist ideology. Nevertheless, J. Pelikan emphasizes: "Whatever the ideological orientation, the university should be a free and responsible community, and where it is not, there is a constant need to remind the university, as well as the state, the church, or private sponsors, that this is how it should be" [13, p. 114].

In contrast to corporate universities, classical universities are educational institutions based on the tradition of scientific collaboration among teachers. They conduct scientific research and make new discoveries for the purpose of transferring them to others, not for private accumulation. New knowledge is published in scientific articles and textbooks, highlighted at lectures and presented at conferences. But the state's financial support for fundamental and applied university research is significantly reduced from year to year. Therefore, the "brain drain" from Ukrainian universities to foreign ones, particularly among scientists in natural and technical specialties, is quite understandable.

A classical university is an academic community with well-established educational traditions, the main of which is freedom. As J. Pelikan emphasizes, it is not about freedom of thought, but about freedom of research, which "is an intellectual value on which the life of a university as an educational and research center depends" [13, p. 95].

The free scientific search for truth, the increase of scientific knowledge and the introduction of scientific achievements into the educational process are fundamental intellectual virtues of the university community.

The academic tradition of research has always been and remains the basis of the academic status of the professorship. Lviv National University is a research university, so scientific research with the subsequent implementation of the results in the educational process is a requirement of the times. Accordingly, in order to be elected to the position, the teacher must present his scientific and educational and methodological work to the department and the Academic Council of the Faculty or the Academic Council of the University. This is the academic practice of university life.

One of the traditions of the university is the involvement of students in the intellectual laboratory of scientific research with the subsequent recommendation to continue their postgraduate studies. The supervisor directs the graduate student's intellectual activity, discussing the obtained results. His help consists in the formation of independence and responsibility of a graduate student, in the desire not only to reach the level of a scientific supervisor, but also to surpass it.

It should be noted that scientific activity has undergone a transformation in the conditions of computerization and informatization of education. The fact is that scientific activity always requires long-term concentration on the subject of research: whether it is on experiments in the laboratory, or thoughtful reading of texts in the library or archives. Scientific work is about dedication and devotion to science. However, the situation has changed radically. The technological equipment of scientific activity, the ability to use computer equipment and Internet resources, deprived the process of scientific search of systematicity. T. Eriksen sees the reason in the fact that the latest technologies introduced to save time actually deprive millions of people of free time, including teachers and students: "Time-saving technology has made time more scarce than ever" [6, p. 94].

First of all, every teacher must be constantly in touch, that is, online. This is a new dimension of educational activity. Thus, in addition to searching for the necessary information, updating lecture courses, and developing assignments for students, the teacher is the organizer of classes on one of the educational platforms. After the class, the teacher has to enter information about the presence of students and their participation in the class, including the points they received, into the "dekanat" system. And there are also consultations for students, checking laboratory works, individual tasks, essays, etc. So the teacher is in thrall to the tasks that need to be completed first. Therefore, it is quite clear that there is no time left for scientific research. As T. Eriksen notes, "it seems absolutely impossible to work consistently and unhurriedly on a serious project" such as academic research [6, p. 8].

Usually, teachers devote weekends or winter or summer vacations to research. "And there is nothing surprising in the fact that many scientists plan serious works that never go beyond the initial ideas. Scientific books increasingly resemble collages pieced together from bits and pieces of conference papers and journal article excerpts" [6, p. 138].

In addition, in the twenty-first century, the phenomenon of self-presentation has emerged. The teacher presents the same scientific developments in his articles. Their novelty does not increase, but on the contrary – decreases. That is why university communities are developing "Codes of Academic Integrity".

One of the requirements of academic integrity is the teacher's responsibility for the results of his own scientific research. As J. Pelikan notes, according to some observers, a decline in standards of personal honesty can be observed in Western society. Among the factors: "the pressure of the university environment on scientists to produce scientific products", "competition among researchers for positions and grants" [13, p. 96].

This situation is also observed in the Ukrainian academic environment. In order to prevent plagiarism and objectively evaluate the scientific achievements of a teacher, the Rector of Lviv National University has established a personnel certification commission. It examines the

scientific and educational and methodological achievements of applicants for the positions of associate professors and professors. This is one of the tools to ensure the quality of the educational process. In addition, the university seeks to protect itself by introducing a Code of Academic Integrity, the requirements of which are mandatory for teachers and students. After all, as J. Pelikan emphasizes, vigilance is necessary in detecting falsifications of scientific research, even if they do not cause social harm. The fact is that academic fraud destroys or can destroy the foundations of the university, its academic values, on which it rests.

One of such values is the inner freedom that an individual can acquire through self-education in the academic environment of the University. Here, K. Jaspers emphasized, "there is only an aristocracy of the spirit everywhere, which chooses and tests itself... The aristocracy of the spirit means for individuals decisive demands on themselves. And not superiority over others or demands on others [15, p. 133].

It should be noted that not only research, but also the publication of scientific results are among the educational principles of the university. "By insisting on the publication of research results, the university proclaims the intellectual virtue of affirming the continuity of the tradition of intellectual and scientific life, on which each generation works, bringing something new" [15, p. 100].

However, the publication of scientific results has been subjected to detrimental commercialization. This primarily concerns the humanities and social and behavioural sciences. The importance of scientific publications is determined not by relevance and content, but by their publication in indexed foreign journals from (Impact Factor, Web of Science, Scopus). For such a "prestigious" publication, a university teacher has to pay from 250 to 500 euros. This payment is incomparable to the salary of even a professor, let alone an associate professor. Can we talk about academic integrity? After all, the answer lies in the teacher's financial capacity, not in his intellectual honesty.

By the way, the commercialization of scientific periodicals led to the emergence of financial intermediaries that offer the service of sending articles to the editorial board of the journal. It is almost impossible to submit an article directly. A reasonable question arises: should Ukrainian university professors really publish their research abroad? After all, in the humanitarian field of knowledge, scientific research concerns primarily the Ukrainian experience, which the Ukrainian community should familiarize itself with. Accreditation of specialized scientific publications in Ukraine should be the answer to the challenges. In particular, the Faculty of Philosophy of LNU has three accredited "Vistniki" of category "B": Philosophical Sciences, Philosophical and Political Studies, and Psychological Sciences.

The academic traditions of the university include the thoroughness of scientific research. Without upholding scientific integrity, the university not only harms itself, it collapses. This is the destruction of the moral foundations of the university: moral duty and responsibility. As J. Pelikan noted, "refusal to demand responsibility is not a sign of compassion and love, but, on the contrary, is a betrayal of the university and its members (including those who deserve bad grades or replacement of an academic position)" [13, p. 105].

In the tradition of the classical university, a national-cultural academic environment is created in which research and teaching are a direct path to erudition for teachers and students. However, this is not enough. In the context of global commercialization and consumerism, there is a narrowing of the intellectual horizon due to the pragmatic limitations of scientific research. That is why the university should care not only about the breadth of the intellectual horizon, but also about preserving national memory and historical experience, enriching the cultural and creative academic potential for the future.

That is why we should listen to the opinion of the President of the American Academy of Sciences, J. Pelikan, that professional or scientific knowledge is not a self-sufficient goal of university education. At the university, a specialist should acquire breadth of thought, freedom and self-control, which is primarily associated with the study of philosophy and humanitarian disciplines. Education is not only the acquisition of knowledge, but also the acquisition of moral and intellectual virtues.

The university is called upon to form a humanistic worldview, a practical wisdom that would harmoniously combine human self-realization with care for culture and nature. According to J. Pelikan, the university will not fulfil its moral and intellectual duty unless humanities professors who teach literature, philosophy, history, and art find a way to overcome moral cynicism and give new meaning to human experience, and in particular to the experience preserved in the tradition they represent.

Today, Ivan Franko National University of Lviv is an intellectual, educational and scientific community in which interdisciplinary critical thinking is the organizing principle. The tradition of the university was and still is to train critical thinking specialists: "The most valuable of all natural resources, especially if all natural resources are under threat, is the critical mind; and the most important of all products of national production, especially if national production is in question, is an educated mind. It is, after all, the resource on whose availability the development and preservation of other resources depend" [13, p. 255-256].

The value of an educated mind in Ukraine is undeniable. And knowledge is value. Education is a virtue!

Modern university: virtualization of academic traditions. Preservation and transmission of academic traditions is impossible without direct communication with the professorship. It is about communication at not only lectures, seminars or practical classes, but also when discussing the subjects of students' scientific researches, their participation in conferences, discussions about new literature, etc. The erudition of teachers, their worldview and values define a cultural academic environment in which students are formed as individuals with intellectual and moral virtues.

Quintessence of the University, J. Newman, is that "due to personal communication, it is a place of communication, circulation of thought on the scale of the whole country... No book will convey the delicate nuances of its profession as quickly and confidently as a living dialogue of minds through eyes, gaze, accent, manner, well-placed remark and unexpected turns of free conversation will do" [11, p. 37-39]. Indeed, only a live conversation allows us to discuss and seek answers to numerous questions in search for truth.

The culture of communication has experienced perhaps the biggest challenge due to the COVID-19 pandemic and quarantine restrictions. The requirement of social distance between teachers and students led to the introduction of online learning and the transformation of all types of educational activities using information and communication technologies. K. Robinson is convinced that only creative, competent people who are able to constantly update their knowledge will be able to adapt to rapid changes [14, p. 19]. Creative destruction has covered the sphere of education since the virtualization of educational communicative practices has become a global trend. Is the education system of Ukraine ready for global technological challenges?

It should be noted that the virtual e-learning platform Moodle functions in the educational space of Ivan Franko Lviv National University. Since 2015, teachers have used its educational potential in a mixed form of learning: offline – online – as an auxiliary resource. Firstly, this system presents students with free access to educational and scientific content. Free virtual communication promotes the exchange of knowledge, experience, and creative achievements.

Secondly, it provides interactivity of communication in real time or time chosen by the student. The ability to build a dialogue develops critical and evaluative thinking, which plays an important role in innovative exchanges, cultural borrowing, etc. Thirdly, the Moodle system provides opportunities for individualization of learning, which develops the flexibility of thinking, necessary to realize the creative potential of students.

It is clear that the availability of the Moodle system and access to educational content and the Internet does not guarantee the effectiveness of their use. The potential of the World Wide Web, emphasizes M. Castells, can be used only by those who possess digital competences [7, p. 248]. Therefore, the Ministry of Education and Science of Ukraine introduced the National Digital Literacy Program in 2020.

Use of information and computer technologies and digitization of educational communicative practices is an unprecedented high-tech upgrade in the communicative space of education, which leads to its virtualization. At the same time, university traditions are undergoing transformation. In particular, the culture of communication, the culture of scientific discussions, and the culture of critical assessment of scientific research are being leveled.

According to J. Ortega y Gasset, the transmission of culture is a priority function of university education, along with vocational training, scientific research, and nurturing of new scientists [12, p. 80]. Only by preserving its historical heritage, the University can look to the future with confidence and outline its prospects. "A university, J. Pelikan emphasizes, which... because of its great willingness to "develop" and "look ahead" would neglect its vocation to preserve the "truths of universal wisdom" and be a storehouse of tradition, would lose along with the past and the present, and the future" [13, p. 191]. The social and cultural memory that the University accumulates makes it possible to teach a young person "the entire culture of his time, to open for him with clarity and precision the vast modern world into which his life must be embedded in order to become authentic".

The task of the university was and remains not only the training of a professional at the level of modern science, but also the formation of an educated person as a citizen who identifies himself with the national community. In the implementation of this task, an important role belongs to humanitarian education at the university. However, in the educational space of democratic societies, there is a tendency to reduce the scope of studying social and humanitarian disciplines. If it persists, emphasizes M. Nussbaum, then very soon all the countries of the world will produce generations of useful machines, and not full-fledged citizens, capable of independent thinking and a critical attitude towards. This is one of the reasons why the university program must necessarily include the study of philosophy and other humanities.

One should agree with M. Kwiek's opinion that philosophy feels uncomfortable in higher education. "Philosophy has ceased to conceptualize the institution of the university: to give it a philosophical basis, to justify its mission, to unite its discourses or (as it once was) faculties" [9, p. 1].

Let us give an example from the experience of humanitarianization of education at the Lviv National University. The constitution of the university's national identity is ensured by such mandatory disciplines as philosophy, history of Ukraine, history of Ukrainian culture, and the Ukrainian language. Despite the fact that these courses are read in the amount of 3 ECTS credits (90 hours), there is a reduction in classroom communication between teachers and students to 30-32 hours. In addition to normative humanities courses, there is a wide choice of free-choice disciplines in humanitarianism for students. However, the vast majority of students choose finance and economics or technology courses. This testifies to the pragmatic disposition of the students. But this is also a challenge to the national rootedness of the University, as it limits the

mission of formation of the national elite, preservation of social and national memory, national traditions, etc.

Added to these challenges was the threat of war launched by the Russian Federation against Ukraine. The war put millions of Ukrainians on the verge of life and death. Thousands of internally displaced persons left the occupied territories and hostilities. They lost their jobs, housing, and the opportunity to return to the cities and villages destroyed by the floods. This life tragedy of Ukrainians is accompanied by the pain of the loss of defender soldiers, medics, volunteers and civilians. Despite the trials of the war, the Ukrainian people are indomitable in their desire for Victory and Independence.

Our spiritual strength is nourished by Ukrainian culture, its heroic spirit of the Cossacks, and for now – the courage of the Armed Forces. J. Ortega y Gasset emphasized, that it is culture that saves from a life catastrophe; it allows a person to live in such a way that his life does not become a senseless tragedy or complete savagery. Culture makes it possible to "live at the height of one's time", i.e. "at the height of its ideas and ideas" [12, p.76]. And in modern Ukraine – at the height of its civic purpose.

The Moscow horde, in its fierce hatred to destroy Ukrainian culture, launches rocket attacks on universities in Kharkiv, Poltava, Sumy, Odesa, and Chernihiv. On the eve of the New Year 2023, Taras Shevchenko National University of Kyiv suffered terrible destruction. However, despite constant air raids and shelling, no Ukrainian university has stopped the educational process. In particular, with the beginning of the 2022/2023 academic year, the Lviv National University switched to a mixed form of education – face-to-face and distance learning, having equipped safe shelters.

Culture is learned in the process of direct communication, which forms the spiritual environment of the university community. Unfortunately, two years of COVID-19 isolation and the war in the country with the Moscow horde had a negative impact on communication in the educational process of the University. The main communication tools are not the living word, but online lectures and online practical classes, SMS messages via corporate mail, etc. They usually instrumentalize actions without meaning. Mindlessness becomes the rule of life. Such a situation of thoughtlessness is evident in the massive use of tests in the educational process, which fragment knowledge and thinking.

Unfortunately, the tradition of thorough intellectual work with the textbook is receding into the past. Systematic processing of primary sources replaces their concise presentation. Wikipedia with its informational and technological freedom becomes an authoritative source of knowledge. Undoubtedly, "The Internet is an incredible knowledge base. But at the same time, it is the source and tool of the epidemic of false information. The Internet is making many of us dumber and meaner: behind their keyboards, people argue rather than discuss, hurling insults rather than listening to each other" [10, p. 4]. While the impersonal knowledge of a scientist or teacher is losing its significance, and the oral tradition of educational communication is being supplanted by Internet network communication.

Technologization of the educational process is increasing. Undoubtedly, the use of the latest technologies in the educational process will change the functions of the teacher, but not replace him. This is an illusion: supposedly virtual communicative practices are possible without a teacher. After all, the creation of virtual content depends on the teacher, namely: the preparation of electronic dictionaries, lecture courses and textbooks, as well as the maintenance of a personal educational and professional network. Computer and network technologies allow only to digitize and format the provided information. Instead, the content of electronic resources, their updating with scientific achievements is the teacher's responsibility. The teacher also relies on the

interactive development of the virtual educational network: dialogic presentation of knowledge; questions that require an independent search for an answer, motivation for self-education.

The preservation, transfer and creation of new knowledge belongs to the intellectual traditions of the university. Because of the university, convinced by J. Newman, is the supreme defender of the whole circle of knowledge, he has an undeniable intellectual power [11, p. 123]. The university constantly reproduces its intellectual strength through teaching and scientific research. Their creation takes place within the framework of scientific schools, by posing problems, proposing hypotheses and their experimental verification. Traditionally, hypotheses and experimental results are discussed and critically reevaluated by the scientific community, which serves to increase scientific knowledge.

It should be noted that technological innovations also affected the activities of scientific communities. In the 21st century virtualization of scientific research has become an undeniable fact. The virtual field of science has always existed as an integral part of the paradigm of a specific scientific community. It had a local character and a limited sphere of influence. Thanks to the worldwide Internet and the development of local networks for the collective use of information, a global virtual field of science is being formed, which provides ample opportunities for scientific creativity. After all, experiments have moved to the virtual field of science, and discussions to Internet platforms. From now on, the scientist has unlimited freedom of scientific research, but at the same time he is not answerable to anyone but himself. Society has always protected itself from the arbitrariness of dangerous experiments for humans and the environment by introducing social and legal restrictions.

The university was, is and remains an institution that provides communication not only for the search for truth, but also for the improvement of the spiritual and intellectual life of professors and students. Therefore, noted K. Jaspers, "the manner in which communication takes place at the University is the business of all its members. Vigilant withdrawal into oneself, transformation of communication into friendly meetings that do not commit to anything, transformation of important forms of communication into veiled conventions – this is at the same time always a deterioration of spiritual life" [15, p. 135]. These thoughts of the philosopher are extremely relevant in the conditions of the coronavirus pandemic and war. Social isolation replaces the freedom of direct communication with the technological freedom of virtual communication.

It is impossible not to notice, emphasizes J. Baudrillard, that nowadays we are observing an undisguised attraction to the virtual and technologies related to it. The thing is, the philosopher continues, that the virtual is a sphere where all events take place in a technological mode, simple informativeness, calculation, calculability reigns here. The virtual environment is a homogeneous field of game experimentation with digitized reality [1, p. 31].

Having analyzed the phenomenon of the virtual communicative game, J. Baudrillard emphasizes: "Here they play the game of pretending to talk to each other, listen to each other, communicate, here they play out the most subtle mechanisms of establishing communication... contact for the sake of contact becomes a kind of empty temptation of language, when it is no longer there what to say" [1, p. 283]. Therefore, the function of contact is hypertrophied in information networks. It certifies the connection of two terminals, not two interlocutors. The communication appears only as a network connection check, it stops reporting anything.

Indeed, the tradition of live communication is being replaced by Internet network communication. "Instead of stimulating communication, it exhausts its energies on staging communication. Instead of producing meaning, it spends its energies on staging meaning. Before us is a well-known gigantic process of simulation" [1, p. 191]. Permanent information exchange outside the social context leads to the loss of a sense of reality, to social isolation, to the destruction

of social communication, to the refusal to communicate face to face in real circumstances. This is confirmed by the experience of online learning, in particular at the Lviv National University during 2020-2022, which demonstrated the lack of students' desire to present the acquired knowledge in language. Students prefer visualization of knowledge in the form of slides, essays or written answers in chats. The experience of expressing thoughts is lost, there is insensitivity to words, there is a lack of words. But "everything human must be said", because only in the sphere of speech communication does a person achieve self-understanding, understanding of others, and understanding.

The successful functioning of the university is served by the tradition of discussions in all spheres of its life: scientific, educational, social, moral and spiritual. Instead, virtual communication replaces direct discussions, which affects the culture of discussion, presentation of views, and rational criticism. After all, the culture of discussions requires the search for arguments and counterarguments taking into account social contexts. Today, according to J. Pelikan, free discussions lack the culture of presentation both at the university and outside of it. This culture is often understood as something optional. However, the debates taking place within the walls of the university should be a clear indication that such a culture is in fact the best example to follow [13, p. 106].

A university that prepares an intellectual elite capable of introspection and critical thinking should teach students the Socratic culture of discussion. Therefore, the methodology of Socratic dialogue should occupy a central place in the theory and practice of humanitarian education. Because the main task of humanitarian disciplines is to teach students to think independently, argue reasonably and respect the opinion of the opponent.

A particular threat to university traditions is the narrowing of the intellectual horizon under the influence of the acceleration of information processes. As T. Eriksen emphasizes, unrestrained and a powerful flow of information in our time is ready to fill every gap. "Tiny fragments – informative noil – they fill the gaps, break into logically coherent bodies of knowledge and split them, and as it seems certainly, are pushing out everything that is a little outdated, a little too big or a little slow" [6, p. 7]. In particular, the tradition of analyzing primary sources in the original has been lost in humanitarian studies. This is understandable, because there are numerous translations on the Internet. In addition, students use dubious Internet resources, since they are audio-visual and do not require analytical thinking. Visualization leads to the loss of thoughtful reading and reflection on what is read. But it is humanitarian education that develops imagination and independent thinking, which is so necessary for social progress, freedom of thought and action.

The traditions of the University include not only defending the freedom of pedagogical and scientific creativity, but also social and moral responsibility for educational and scientific results. It should be noted that the academic integrity and responsibility of the teacher is perceived as a duty to the students. Instead, for students, online learning is a virtual game in which, as in any computer game, responsibility is not provided. So online distance learning functions outside the realm of morality. "Apparently", says J. Baudrillard, "there is a sphere of morality, a sphere of the market and a sphere of immorality, a sphere of the game process, where only the event of the game itself and the agreement of the partners regarding its rules are important" [1, p. 16].

Despite the virtualization of educational activities, a modern university is an environment for the intellectual and spiritual life of teachers and students. The university was and is "a place of accumulation of everything that directly concerns the moral culture of the nation" [1, p. 25]. That is why universities are still centers of national and cultural life. The culture of the academic environment and the educational process develop not only personal responsibility, but also care and the ability to sympathize and empathize with other people. The key to the humanization of life is the preservation of moral university traditions, which spread to society through their graduates.

Conclusion. The academic university community was united and is united primarily by national and cultural traditions, ideals of science and intellectual integrity, moral values of respect and trust, traditions of freedom and responsibility, which the classical university transmits from generation to generation. They serve as the basis of the scientific and intellectual life of university education, the dignity and respect of teachers and students. Therefore, in the conditions of global technologization of education, the university should nurture an intellectual elite rooted in the socio-cultural being of the nation, the purpose of which is to establish the continuity of academic traditions in combination with scientific-technological and spiritual-intellectual progress.

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АКАДЕМІЧНІ ТРАДИЦІЇ УНІВЕРСИТЕТСЬКОЇ ОСВИТИ: ОНЛАЙН ПРОТИ ОФЛАЙН

Людмила Рижак

*Львівський національний університет імені Івана Франка,
філософський факультет, кафедра філософії
вул. Університетська, 1, 79000, м. Львів, Україна*

Наталія Жигайло

*Львівський національний університет імені Івана Франка,
філософський факультет, кафедра теорії та історії політичної науки
вул. Університетська, 1, 79000, м. Львів, Україна*

У статті проаналізовано трансформацію університетських академічних традицій в умовах глобальних тенденцій. У восьмидесятих роках ХХ ст. розпочався процес корпоратизації університетської освіти, який став глобальним трендом. Корпоратизація зумовила перехід університету на бізнесові принципи функціонування, в основі яких ринкові цінності. Корпоративний університет започаткував віртуалізацію освіти та дистанційне онлайн-навчання. Запровадження комп'ютерно-інформаційних та Інтернет-мережових технологій в освіту зумовило зміну технологічних засад функціонування Університету. Досліджено вплив глобального тренду ХХІ ст. – діджиталізації освіти – на університетські академічні традиції, зокрема свободу і відповідальність.

З'ясовано, що класичний університет конституювався на засадах академічних традицій, як соціокультурних ціннісних підвалин його діяльності. Стверджується, що відтворенню та збереженню наукових, освітніх і моральних академічних традицій слугувала свобода комунікативного обміну між викладачами та студентами науковими здобутками. Академічні свободи зазнали істотної трансформації. Зокрема, віртуально-мережові технології зумовили утвердження індивідуальної технологічної свободи на противагу соціально-комунікативному змісту свободи. Інноваційна трансформація освіти спричиняє знецінення академічних традицій. Дистанційне онлайн-навчання, з його екранно-мережевою комунікацією, зумовлює знецінення знань, їхню фрагментацію та неспроможне сформувати інтелектуальну свободу особи, її соціально значущі цінності.

Ключові слова: класичний університет, академічні традиції, корпоративний університет, віртуалізація освіти, цифровізація освіти, культура спілкування, свобода, відповідальність.