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THE FUTURE OF THE UNIVERSITY: FOUR MODELS OF DEVELOPMENT

The development of a market economy, the COVID-19 pandemic, globalization, digitalization, the development of the online sphere, the crisis of values and many other factors contribute to changing the role of universities in the modern world. While a number of researchers believe that after a protracted pandemic, the axis of world higher education will return to its former traditional course, others are confident that universities will soon disappear altogether, being thrown overboard by massive online courses. The main purpose of this study is to analyze and present the main scenarios for the development of universities in the future, based on the research of leading philosophers, as well as to highlight the general prospects for the development of higher education. The main methods of this foresight research are content analysis of research literature, descriptive method of future scenarios, as well as their historical and philosophical analysis. The study is of a review and theoretical nature. The results and discussions present four main "ideas" of the university, the goals and social legitimacy of which are now accepted in society as true and indisputable. This study will complement the ideas about the future of higher education, the transformation of universities under the influence of globalization, market capitalism and other factors. Its results will be useful to teachers of higher educational institutions, philosophers of education and anyone interested in the problems of higher education.

Keywords: philosophy of education, neoliberalism, classical university, MOOC courses, online courses, transformation of education, crisis of values.

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Университеттің болашағы: дамудың төрт үлгісі

Нарықтық экономиканың дамуы, COVID-19 пандемиясы, жаһандану, цифрландыру, онлайн саланың дамуы, құндылықтар дағдарысы және басқа да көптеген факторлар университеттердің қазіргі әлемдегі рөлінің өзгеруіне ықпал етеді. Бірқатар зерттеушілер ұзақ уақытқа созылған пандемиядан кейін әлемдік жоғары білім дәстүрлі қалпына оралады деп сенсе, басқалары көп ұзамай университеттер тарихтан тыс жаппай онлайн курстармен жойылып кететініне сенімді. Бұл зерттеудің негізгі мақсаты – жетекші философтардың зерттеулеріне сүйене отырып, болашақта университеттердің дамуының негізгі сценарийлерін талдау және ұсыну, сонымен қатар жоғары білім беруді дамытудың жалпы перспективаларын бөліп көрсету. Бұл форсайт-зерттеудің негізгі әдістері – ғылыми-зерттеу әдебиеттерінің контент-талдауы, болашақ сценарийлердің сипаттамалық әдісі, сондай-ақ олардың тарихи-философиялық талдауы. Зерттеу шолу және теориялық сипатта. Нәтижелер мен пікірталастар университеттің төрт негізгі "идеясын" ұсынады, олардың мақсаттары мен әлеуметтік заңдылығы бүгінде қоғамда шынайы ретінде қабылданады. Осы зерттеу жоғары білімнің болашағы, жаһандану, нарықтық капитализм және басқа да факторлардың әсерінен жоғары оқу орындарының трансформациясы туралы түсініктерді толықтырады. Оның нәтижелері жоғары оқу орындарының мұғалімдеріне, білім беру философтарына және жоғары білім беру мәселелеріне қызығушылық танытатын адамдарға пайдалы болмақ.

Түйін сөздер: білім беру философиясы, неолиберализм, классикалық университет, MOOC курстары, онлайн курстар, білім беруді өзгерту, құндылықтар дағдарысы.

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Будущее университета: четыре модели развития

Развитие рыночной экономики, пандемия COVID-19, глобализация, цифровизация, развитие онлайн-сферы, кризис ценностей и многие другие факторы способствуют изменению роли университетов в современном мире. В то время как ряд исследователей полагают, что после затяжной пандемии ось мирового высшего образования вернется в прежнее традиционное русло, другие уверены, что вскоре университеты вовсе исчезнут, будучи отброшенными за борт истории массовыми онлайн-курсами. Основная цель данного исследования – проанализировать и представить основные сценарии развития университетов в будущем, опираясь на исследования ведущих философов, а также выделить общие перспективы развития высшего образования. Основными методами данного форсайт-исследования выступают контент-анализ научно-исследовательской литературы, описательный метод будущих сценариев, а также их историко-философский анализ. Исследование носит обзорный и теоретический характер. В результатах и дискуссии представлены четыре основные «идеи» университета, цели и социальной легитимность которых сегодня принимается в обществе истинным, неоспоримым. Настоящее исследование дополнит представления о будущем высшего образования, трансформации вузов под воздействием глобализации, рыночного капитализма и других факторов. Его результаты будут полезны педагогам высших учебных заведений, философам образования и всем, кто интересуется проблемами высшего образования.

Ключевые слова: философия образования, неолиберализм, классический университет, МООС курсы, онлайн-курсы, трансформация образования, кризис ценностей.

Introduction

In the conditions of an unstable, rapidly changing, and vulnerable world facing various threats, the future of higher education appears extremely uncertain. Will the traditional university continue to function in the future or will it give way to massive online courses in the era of digitization? Will the sphere of higher education continue to promote equal internationalization and global cooperation or will it be absorbed by one-way globalization? Will universities be able to continue their classical role in shaping a humane and integral personality, or will they irreversibly transform into anti-human business structures? These questions do not have a clear answer.

Authors from around the world identify many scenarios for the future development of universities. They differ both in different forms of functioning of universities, the content and variability of educational programs, and conceptually, different philosophical foundations and ideas of universities. In this article we will mainly consider the latter, that is, those models and ideas that essentially change our ideas about the future of universities, their mission and role in society.

The future of universities is not just, and not primarily, about changing their physical form (ex-

panding or reducing campuses, merging or separating faculties, opening branches abroad, transition to online learning, etc.), but rather about transforming the “idea of the university” as a whole, rethinking its role and significance, philosophical rethinking of its role and significance, its impact on society and individuals, and altering its historical mission and purpose.

The term “idea of a university” has firmly entered the academic lexicon of scholars after the publication of John Henry Newman’s treatise “The Idea of a University” in the mid-19th century. This classic text laid the foundation for the Western European tradition of philosophically understanding the role of the university in society.

“The idea of a university” represents a conception of the purpose and social legitimacy of higher education, which is accepted as true and indisputable in society. Ideas shape and maintain perceptions of the university, its mission and role, which subsequently influence decision-making about the future of higher education institutions.

The object of this research is futuristic and foresight studies of scientists in the field of philosophy of education. The subject of the research is conceptual models of the future development of universities, highlighting the main ideas of higher education

institutions based on a review of foreign research literature.

The goal of the research is to describe and conduct a foresight analysis of the main ideas of universities, as well as to identify the prospects for the development of higher education in the future. The tasks include reviewing the scientific literature on the research topic, conducting content analysis, describing the main models, and conducting a philosophical analysis of future prospects for university development.

This research will supplement understanding of the future of higher education, the transformation of universities under the influence of globalization, market capitalism, and other factors. Its results will be useful for educators in higher education institutions, education philosophers, and anyone interested in issues of higher education.

Materials and methods

The main methods of this foresight research are a review of research literature and a content analysis of the positions of scientists on the future of higher education, the identification of the main scenarios and models of university development in the future, a descriptive method, as well as a philosophical analysis of each of the presented models.

The research materials are publications of leading modern philosophers and theorists of education: R. Barnett, M. Rutkevich, D. Staley, M. Conway, M. Peters, S. Rotblatt, M. Ridding and others over the past 30 years.

The theoretical basis of the research was the works of famous philosophers and scientists: V. von Humboldt, I. Kant, M. Scheler, K. Jaspers, J. Newman, J. F. Lyotard and others.

The materials of D. M. Dzhusubaliyeva, A. T. Chaklikova, N. Anarbek, G. K. Nurguliyeva, S. Aubakirova and others were taken as the basis from among the Kazakhstani researchers.

The main question of the research is an attempt to comprehend the transformations that the idea of a university undergoes in modern conditions of instability and variability, and to answer the question about the possible future of universities.

The main hypothesis of the study is that the "idea of the university" is a rather changeable structure and can change its conceptual content under the influence of global factors. Thus, due to the rapid development of industry, market economy and mass culture in the twentieth century, the classical university gave way to the neoliberal university. However,

having lost its fundamentality, humanism and spiritual values, the neoliberal university today has the risk of either degenerating completely, giving way to online MOOC courses, or transforming into an updated university that will return fundamental theoretical, spiritual, moral, environmental knowledge and values to the educational process.

Based on the concepts and reflections of scientists, this article will present four potential scenarios for the functioning of the university in the future. The main "ideas" of the university will be analyzed.

The result of the study will be the identification of trends and prospects for the development of higher education in the future, as well as the identification of potential opportunities for each of the presented ideas of universities to become dominant.

Literature review

There is a lot of scientific research literature dedicated to the future aspects of higher education development. Philosophers and educators from different countries offer their scenarios and models of universities development in the future. The theoretical basis of these studies consists of the works of famous philosophers and scientists such as Wilhelm von Humboldt, Immanuel Kant, Karl Jaspers, John Henry Newman, Ronald Barnett, Jean-François Lyotard, and others.

Regarding the future of universities, literature increasingly expresses pessimistic moods. For example, Ronald Barnett, a professor at the University of London, began his famous inaugural lecture in 1997 entitled "The Idea of a University" with the words: "The Western university is dead" (Barnett, 2015: 5) [1]. Bill Readings titled his 1996 book "The University in Ruins" (Readings, 1996) [2], implying that the modern university has lost its connection with common sense, the state, and culture. Jean-François Lyotard previously noted that the university is "sick" and "going out of use" (Lyotard, 1984: 18a) [3].

In this regard, it becomes important to study the reasons for the "sickness" of the modern university, its detachment from reality, and possible options for future development. Scientists offer various foresight scenarios. For example, the well-known futurist David Staley from Ohio University, USA, in his book "Alternative Universities: Speculative Design for Innovation in Higher Education", released in 2019, proposed 10 alternative universities of the future. Among them are the platform university, the system of micro-colleges, a nomadic university, a

liberal arts college, an interface university and others (Staley, 2019: 108) [4].

In turn, the well-known Russian philosopher M.A. Rutkevich proposes three ideas, or models of universities that historically succeeded each other: the medieval university, the classical university of W. von Humboldt, and the mass university of the 20th century (Rutkevich, 2022: 69) [5]. The scheme proposed by Australian scientist M. Conway seems to be more detailed. It identifies four models of universities: traditional, managerial, reinterpreted, and a model in which the university no longer functions (Conway, 2019: 23a) [6]. However, the basis was not taken from historical-philosophical, conceptual, or paradigmatic views but from the concept of educational goals and their social legitimacy.

A disadvantage of these models is that they are all pre-pandemic and do not take into account the wide impact of COVID-19 on people's livelihoods, the rapid growth of distance learning, the development of online technologies, and others.

It should also be noted that most scholars, without proposing their own alternative models of university development, nevertheless identify a number of features by which universities could develop in the future. For example, American researcher Sheldon Rothblatt believes that the main trend in the development of higher education in the 21st century will be its massification and compares the university to a fast-food restaurant, where administrators will need to train as many students as possible within established time frames while minimizing costs (Rothblatt, 2012: 28) [7].

Researcher from the UK Louise Morley, in turn, notes that the main task of future education will be to find a balance between tradition, the archaic nature of university knowledge, and modernity, new technologies ("with such an acceleration of the pace of life, there is no need to read books, it is enough to know the summary from 'Wikipedia'") (Morley, 2012: 30) [8].

John Nixon, in his article "Universities and the Public Good," argues that the university will only be of benefit to society if it rethinks the meaning of learning itself and transforms educational space (Nixon, 2012: 146) [9].

Finally, scientists Michael A. Peters, Garrett Gietzen, and David J. Ondercin in their work "Socialism of Knowledge: Accessibility of Intellectual Goods and the Principle of Openness in the University" believe that thanks to the latest technologies that provide open access to courses and curricula, it will be possible to create a unique Open University that functions online (Peters, 2012: 193) [10].

Kazakhstani researchers Dzhsubaliyeva D.M., Chaklikova A.T., Yelantsev D.V. believe that for domestic universities "it is necessary to create an electronic university in order to become an internationally adaptive university of an innovative type" (Dzhsubaliyeva, 2016: 12) [11]. "E-learning can be a powerful factor in the formation of a new generation of personality and a free citizen of an information society with high innovative potential." This opinion is shared by G.K. Nurgaliyeva and E.V. Artykbayeva (Nurgaliyeva, 2016: 11) [12].

This article will attempt to combine these diverse and sometimes conflicting trends in the development of universities, and based on an analysis of scientific literature, identify the main foresight models and scenarios for the functioning of universities in the future.

Results and discussion. Four models of the future of universities

1. The classical idea of the university

The creation of the University of Berlin in 1810 is considered by many researchers as a pivotal moment in the emergence of the classical university, which represents the traditional idea of a university. "The classical university" is a "special universe of high knowledge in its universal content, humanizing man, creating an environment in which man is formed and becomes himself through ascent and participation in his substantial essence" (Jampol'skaja, 2014: 29) [13]. Within this paradigm, humanization and education are identical, and the main mission of the university is seen as the development of the individual within culture.

Wilhelm von Humboldt is credited with developing the basic concept of the classical university, "founded and supported by the state, but enjoying as its most precious privilege the widest freedom of research and teaching" (Tierney: 1937: 355) [14]. Herbert Schnadelbach emphasized that academic freedom and the unity of research and teaching are fundamental principles of Humboldt's classical model. Humboldt viewed the university as the "moral soul of society and a source of culture and national survival. Absolute freedom of teaching and learning (*Lehrfreiheit* and *lernfreiheit*) was necessary for the provision of the highest form of knowledge (*wissenschaft*)" (Perkin, 2007: 160) [15]. Humboldt's reform asserted the humanistic significance of natural science education.

Max Scheler expanded the concept of a traditional university by distinguishing three types of

knowledge: scientific or “educational” knowledge, spiritual or “divine” knowledge, and practical knowledge. He believed that a university should provide education in all three types of knowledge. Based on the principles of mutual respect and integrity, scientific, spiritual, and practical knowledge should be taught within the walls of the institution of higher education. At the same time, he criticized the one-sidedness of German higher education in the early 20th century, argued for the destructiveness of the dominance of scientific knowledge over others, and warned of the consequences of neglecting the educational and humanistic functions of universities.

Karl Jaspers continued the critique. In his work “The Idea of the University”, first published by him in 1923 and then in 1945, the author questions the necessity of subordinating the university to the state, especially if the demands of the state pose a threat to the idea and mission of the university. At the same time, Jaspers, following in the footsteps of Humboldt and Scheler, believes that the ideal university is a unity of profession, education, and research. In the idea of the university, such goals as teaching specific professions, education (upbringing), and research constitute an inseparable unity and embody the spiritual essence of the university. According to Jaspers, education should be carried out using the traditional Socratic method, in which the teacher and student are free and communicate with each other as equals. “Education at the university is a process of education towards complete freedom, namely, a process that takes place through participation in the spiritual life that takes place here”. And science can and should only function within the walls of higher education institutions, as researchers deal with living science and creativity, not “dead results of knowledge” (Jaspers, 1959) [16].

Autonomy of universities from the state and society, independence of scientists and teachers, academic freedom – these are the main characteristics of the traditional idea of a university. Ideas of W. Humboldt and other philosophers can be found in the work of J. Newman “The Idea of a University,” who also develops the image of the classical university. Although Newman’s construction was specific, created for a particular historical context and time, researchers believe that it was implemented to the fullest extent in practice. “All modern conceptions of university education are a series of footnotes to Newman’s lectures and essays” (Rothblatt, 1977: 330) [17].

Thus, the traditional model of the university has undergone many changes over a long history, from its initial goals of breaking away from dogma and separating education from religion to the autonomy of universities, the integration of education, upbringing, and science, and the formation of a holistic, humane personality.

Does the traditional idea have a future?

Scholars have different opinions on this matter. For example, M. Conway believes that the traditional university has a guaranteed future “due to its longevity and thanks to its self-evident role and legitimacy” (Conway, 2019: 286) [6]. Other scholars are less optimistic. For instance, J.-F. Lyotard believes that education in its classical form (*Bildung*) is outdated in terms of the substantive values it was previously oriented towards. Therefore, the classical university is “ailing” and “going out of use” (Lyotard, 1984: 186) [3]. This same view is held by such foreign researchers as S. Fuller, B. Readings, J. Habermas, R. Barnett.

Scholars associate the crisis of the classical university with the crisis of its value foundations. All human culture since the beginning of the 20th century has been in spiritual stagnation, which is reflected in all spheres of human activity, including education. Its future is uncertain.

2. The Neoliberal Idea of University

Over time, the idea of the classical university has given way to the idea of the neoliberal university, where the main values are not universal and humanistic values of a general nature, not the so-called progressive Enlightenment project, but rather the values of a specific market economy, the “triumph of the West,” which led to the expansion of capitalism into higher education. Some experts consider the neoliberal educational project to be the second stage of international experiments related to the radical modification of the World Bank-funded program “International Development Education – IDE,” which was initiated by the United States immediately after the end of World War II in several countries in Europe and Asia (Gutorov, 2022: 1020) [18]. Neoliberalism today is the dominant ideology of globalization, or the “global agenda”. In the field of education, the neoliberal concept has prevailed for the last 20 years (since the late 1990s).

Some researchers believe that one of the reasons for the shift in the educational paradigm was the massification of the education system. “University education has become mass in the sense of legitimizing the principle of accessibility. With the pen-

etration of representatives of various social strata into the university, high classical culture has been replaced by mass culture” (Petrova, 2015: 75a) [19].

“The cost of knowledge,” “knowledge as a commodity,” “the student as a product,” “the professor as a seller of education” – all these are linguistic symbols representing the real life of a neoliberal university (Petrova, 2015: 756) [19]. Ideas such as “free market,” “financial efficiency” of education, “lower costs per student,” expanding private schools, introducing mandatory testing, and others have been put to the forefront (Suter, 2019: 572) [20].

In scientific literature, the neoliberal idea of the university is also called managerial. First, the classical university gave way to entrepreneurial universities in the late 20th century, and then to neoliberal universities in the 21st century.

The reaction of scientists to neoliberalism and managerialism was swift but unsuccessful. Some researchers wrote about the transformation of higher education into a business structure, some about the loss of collegiality, many described the new role of students as customers, and some researchers opposed the “invasion” of business language into university activities. The neoliberal university extols economic profit and neglects questions of social policy. Henri Giroux is one of the prominent critics of neoliberalism in education. He writes that “neoliberalism, or what can be called the latest stage of predatory capitalism, is part of a broader project to restore class power and consolidate the rapid concentration of capital” (Giroux, 2017: 105) [21]. Within the neoliberal paradigm, the university is no longer autonomous.

What is the future of the neoliberal university?

At the moment, the neoliberal idea of the university is globally dominant. Most universities in the world represent one or another variant of the implementation of the neoliberal idea in higher education. Even the coronavirus pandemic could not significantly change the situation. Over 700 works were published in the Web of Science database for 2021 and 2022 with the keywords “neoliberalism” and “education.” Scientists are asking questions about how compassion can break down neoliberalism, calling for greater responsibility of universities as social institutions, and developing the epistemology of the Global South to help overcome authoritarian, destructive threats of ultra-neoliberalism in modern societies. However, most people see the further development of globalization, the expansion of the world market, and the mutation of neoliberalism as a panacea for all modern ills.

M. Conway believes that the neoliberal university will have a future as long as market capitalism dominates the world and education meets its demands. The scientist emphasizes that such a university has no soul, it has made a Faustian bargain and has been “sold.”

These negative reviews of neoliberal education, the “loss of control” by academics over the goals, roles, and functions of universities, and, as a result, the outrage of most education theorists and philosophers in the world, have given rise to a renewed idea of the university, which represents an absolute rejection of the concept of the neoliberal university.

3. The Renewed Idea of the University

The renewed idea emerged in the second decade of the 21st century. There has been a shift in scientific literature from resistance concepts to neoliberalism as opposition to concepts of resistance as transformation. Academics acknowledged that they realized too late what was happening to their universities in the 1980s and 1990s and that they had actually become complicit in the implementation of neoliberal approaches in universities.

Nevertheless, the realization that scientists and educators have lost control of universities and academic freedom no longer generates a sense of hopelessness in scientific circles but creates a sense of urgency for change. For example, J. Bacevic writes that the main problem lies in the ecosystem in which universities are embedded. “If we want to envision new knowledge communities, we must create them in a new ecosystem, not controlled by the same stimuli, rewards, and punishments as in results-based universities. We need to expand the space for creating knowledge and innovation beyond universities and explore new ways of organizing. Those who adhere to this idea have actually decided not to play the neoliberal game anymore. They consciously strive to create new forms of universities outside the main sector of higher education and theoretically beyond the reach of managerial ideas and their manifestation in the form of a neoliberal university” (Bacevic, 2018) [22].

Scientists are looking for a “real alternative, neither private nor public, which undermines the [...] logic of the capitalist state on which it [neoliberal university] is based” (Neary, 2016: 3) [23,]. Essentially, the updated idea of the university stimulates scientists to search for new structures and ways of functioning in higher education.

“Kazakhstani research universities of innovative type should pursue the goal of training highly quali-

fied specialists guided by humanistic values to form a new type of scientific education,” according to S. Aubakirova, M. Kozhamzharova, G. Akhmetova and Z. Iskakova (Aubakirova, 2022: 28) [24].

Updated universities seek to regain autonomy and the right to determine the foundations of their activities. Anarbek N., Dzhomartova Sh., Yesseyeva M. note that “the autonomy of the university makes it possible to increase its competitiveness and the development of innovations” (Anarbek, 2016: 7) [25]. They will maintain their relationship with the state, but not in such aggressive forms as direct relations between the neoliberal government and universities. Scientists believe that updated universities may need to comply with legislative requirements, but they will have relative freedom in developing their structure, operations, and methods of work, which “puts scientists, not managers, at the center of higher education policy” (Boden, 2012: 22) [26].

Does the updated idea of the university have a future?

Since it is relatively new and represents some opposition to neoliberal universities, it is understandable that as long as the market-driven global agenda dominates, the transformation of universities based on this idea will only be seen in the distant future. Nevertheless, scientists believe that this is an excellent alternative to the neoliberal university, which is increasingly bogged down in a crisis and conflicts of values.

4. The idea of the complete disappearance of universities

The idea of the complete disappearance of universities emerged in 2008, with the appearance of the first massive online courses (MOOCs). It was then that scientists first announced a future without universities (Webley, 2022) [27]. This is also indicated in the UNESCO World Report for 2005, where one of the paragraphs has a subtitle “Why there is no ‘University of the Future’.” In particular, the report states that “the European model of the university has reached its natural limits as an educational institution created in a certain geographical location, as an engine of science and a distributor of codified knowledge among an elite formed on the basis of both intellectual and socio-political and economic criteria. The emergence of new knowledge, as well as its distribution into increasingly specialized disciplines, its integration into increasingly complex complexes and the decreasing hierarchy of the structure of knowledge call into question the viability of ‘universities’” (UNESCO, 2022) [28].

“MOOCs play an important role as a new learning technology and direction in distance and open, lifelong learning in the modern educational space” (Elubay, 2020: 16) [29]. Today, in scientific and research literature, there are fewer and fewer questions about which universities will receive more development in the future – research, entrepreneurial or teaching. The discourse increasingly revolves around the idea of whether existing models of higher education are capable of development at all.

This idea is motivated by the crisis and ideological conflicts in higher education, the decline of the classical university, and the negative consequences of the functioning of neoliberal universities. The emergence and development of the idea of forgetting universities speaks to the questionable value of the university in its modern form. We live in a post-truth society where trust in government institutions is rapidly declining, access to knowledge through the Internet is open to all, individualism is growing, and social faith in the common good is decreasing, while the cost of university education is increasing. New online and virtual forms of learning, research, information and knowledge accumulation and storage are either free or inexpensive for students. The online and off-university learning sphere has made alternative education personalized, with timely delivery and micro-accounting data. Some innovators believe that the current educational crisis can be overcome with innovative technologies such as virtual universities or massive open online courses. The boundaries of formal education are becoming blurred, and it is moving beyond the walls of universities. Today, people talk less about the accreditation of specialists and more about the certification of knowledge and competencies obtained outside the formal education system. “An analogy to the changes taking place in higher education has become an avalanche: it is still creeping down the slope, but the speed is increasing, and soon this avalanche of change may bury the beautiful buildings of modern universities under it” (Donnelli, 2013: 201) [30].

At first, the university elite was extremely skeptical of the idea of MOOCs. However, today, especially during and after the COVID-19 pandemic, leading universities around the world actively collaborate with them, reaching a multi-million audience. One of the most successful MOOC projects, Coursera, has an audience of over 12 million registered users from 190 countries and offers more than a thousand different courses from 119 universities. Another resource, Udacity, has teamed up with universities such as AT&T and GeorgiaTech to offer

users the opportunity to obtain a master's degree in computer science remotely at a cost several times lower than face-to-face learning.

The basis of the idea of forgetting about universities is the belief that modern universities are not able to provide access to higher education for broad sections of the population, nor are they capable of addressing crucial social, ecological, and global problems. J. Brewer asks, "Do any of these organizations apply a fully integrative approach to bringing together human and ecological systems, which would be able to develop and implement political solutions [...] to avoid a massive planetary system collapse? Are they teaching people to intervene in such a way as to save us from falling off the civilizational cliff? [...]. Are universities really failing in their tasks and letting humanity down? Unfortunately, the answer is yes. Will they continue to do so? This is a question for culture — only if we decide to stay on the current course, realizing that somewhere in the future there will be a systemic collapse (Conway, 2019: 24B) [6]."

Does this idea have a future?

The need for the idea of a university in society is gradually decreasing, and therefore scientists converge in the idea that its further existence in its current form is no longer guaranteed. The value of the university in society is currently so low that more and more researchers are inclined to think that the need for it is disappearing (Conway, 2019: 24F) [6].

The idea of forgetting the universities is the youngest and currently only in its infancy. Nevertheless, there are increasingly more studies presenting a future for humanity without universities. In the international Web of Science database for 2021 and 2022, more than 900 articles were published on MOOCs. The relevance of research on massive open online courses is growing every year.

Conclusion

The future of universities today is one of the most discussed and controversial topics in the educational philosophy research literature. Hostile and conflicting relationships have emerged between the traditional idea of a university and the idea of a neoliberal institution. The destructive force of the current discourse on the values of higher education has led to the emergence of both a renewed idea that synthesizes aspects of different models and overcomes the negative features of a neoliberal university, and the idea of the complete disappearance of universities due to their lack of necessity. The conflict between

classical and neoliberal views has led to uncertainty about the future development of higher education.

Currently, the idea of a neoliberal university dominates, and scientists confidently predict its functioning in the future, as it currently possesses a certain social legitimacy. However, the appearance and rapid spread of neoliberal ideas around the world in the 1990s demonstrates the fragility and instability of any views on higher education. The traditional idea of education, despite its long centuries-old history and deep roots in the educational systems of different countries, was undermined by social changes and quickly gave way to market-oriented ideas. Therefore, any modern idea of a university will ultimately be indefinite. Scientists assume that new ideas about higher education will soon emerge, which have not yet been fully formed.

Understanding the connection between different ideas and possible ways of implementing them in practice is crucial, as the current discourse assumes that "modern society is unthinkable without a university" (Conway, 2019: 24D) [6]. However, this seeming self-evident assumption creates a "discursive trap." It erroneously instills confidence in scientists about the necessity of universities in principle and does not allow for a meaningful exploration of its possible future.

Foresight studies today require us to look at the future of the university in a new way, to resist the "capture", "buyout", and "colonization" of its future, and to leave new possibilities open.

The conflict between the classical concept of the university and the neoliberal one inevitably leads to uncertainty about the future of higher education. If the conflict can be resolved by synthesizing opposing tendencies, transforming the neoliberal university into a renewed model while preserving the humanistic elements of the classical university, the university not only has a guaranteed future, but can also become a solid foundation for the formation of a cohesive, critically thinking, and creative individual. If the conflict ends with a complete break from the humanistic ideas and spiritual foundations of higher education, the need for it will disappear, since higher education in this case will not differ significantly from short-term, inexpensive, but sufficiently narrow and professionally oriented online courses. Such a university has no future.

Acknowledgments, conflict of interest

This research is funded by the Committee of Science of the Ministry of Science and Higher Ed-

ucation of the Republic of Kazakhstan (Grant No. AP09058341 “Transformation of values of the Kazakhstani system of higher education in the conditions of a multicultural and globalizing world”). We would like to express our gratitude to the researchers

of Kazakh Abylai Khan University of International Relations and World Languages for their assistance in conducting the research: N.S. Kassymbayeva, V.A. Rakhimzhanova, M.M. Ussebayeva, Ye.S. Kim, and B. Baigenzheyev.

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