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“KAZAKİSTAN’IN HIZLI GELİŞİM DÖNEMİNDE FEN VE SOSYAL BİLİMLERİ VE EĞİTİMİ GELİŞTİRME MESELELERİ” KONULU ULUSLARARASI BİLİMSEL UYGULAMALI KONFERANS BİLDİRİLERİ

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THE DISCOURSE ON THE ESSENCE OF UNIVERSITY

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Looking at modern global education, one would be astonished by the overwhelming tendencies ripping apart the old educational paradigm. There are too many processes coinciding in order to reflect the changes. The most frequently used terms include privatization, commercialization, marketization, commoditization, corporatization and internationalization.

Many scholars look back at what university used to be in the twentieth century and earlier to better understand the ongoing transformation. They engage in philosophical and historical examination of the phenomenon of the university. Reading, for example, follows the three models that most developed educational systems in the world have embraced: first, Kantian vision of a university as a temple of reason, objective and knowledge-creating, second, Humboldtian vision of it as an instrument of citizen education and nation-building, and third, modern vision of education as an effective enterprise, "excellence" becoming the principal creed of modern education[1]. Owram presents the same evolution in a more historical mode: the denominational university replaced by the state-funded higher education institutions and now the marketized university[2, pp. 173-186.]. Universities started out as religious organizations, with the primary function of training the clergy for the Catholic Church. Under the guidance of Wilhelm von Humboldt in Prussia education acquired a new function: citizen education, nation-building and economic development. Universities were designed to train personnel for the state service and modernized economies and consolidate a nation by teaching a common version of reality. When in the sixties the human capital theory came, where Theodore Schultz highlighted the importance of investing in people and referred to the acquisition of skills and knowledge as investment in human capital, it provided the scientific support and justification for Humboldtian model[3, p. 265]. Only with the comeback of laissez faire politics in the 80s the situation started to change. New Zealand and Australia were pioneers in reforming the education economy in mid 80s, followed by the US and Canada and, most recently, countries of South East Asia. The new epoch

saw the university as a commercialized, corporate-like-governed, competitive and rich institution.

The crucial ideological importance to marketization of education is the shift from viewing education as a public good to viewing it as a private good. Modernizing nations and the human capital theory viewed it as a public good – educating an individual was thought to benefit the polity and be important for having a qualified workforce. University graduates were employed by the state and taxpayers financed the education. Later education came to be seen as a good that conferred private benefits, in the form of high wages and a distinguished social status. The state sector was declining and so was the taxpayer willingness to fund tertiary education.

The so-called marketization of the university has raised intense discussions in the academic circles. One group of scholars, looking at philosophical side of the issue, argue that marketization of higher education is to be avoided. They justify this by referring to differences in the nature and goals of the market, on the one hand, and knowledge transmission and transformation, on the other hand. The four main arguments criticizing the nature of marketization of education are being introduced. The first argument in this approach is that market could potentially endanger the nature of learning and teaching by marginalizing the spheres of knowledge that are removed from the market, for example, philosophy and literature, unlike chemistry and biology, can not bring immediate tangible economic gains, while being very important for human civilization and its survival.

The second argument criticizing the marketizeiton of the university is that academic freedom would be compromised with new donors dictating new rules of the game. Aronowitz and Giroux, two most outspoken critics of modern American educational transformation, warn against the ongoing "corporatization" of a university and ever-increasing intrusion of the corporations into the education and research[4, pp. 22-31].

The third argument against marketization of higher education is that the latter would endanger the traditional collegial administration of university affairs and would make university increasingly look like a financial corporation in terms of governance. Aronowitz is concerned with a new class that has emerged to replace the faculty on administrative matters of education, since that according to him would lead to a loss of university's internal autonomy that was previously held by a collegial management of the university[5].

The forth argument is that marketization would change the nature of higher education, both in the eyes of providers and policy makers and beneficiaries, the students. Changing value of higher education is described as "commodification". Alexander describes commodification of education in Australia, describing the transformation of Australian educational paradigm from philanthropic, altruist and cultural-imperialist to increasingly businesslike[6, pp. 38-41]. Under the spell of commodification when they pay for education students view themselves as clients, which implies two things: decreased contribution of the student for successful learning (typical attitude of a lazy, capricious client) and increased demands for consumer quality for the money paid[7]. Overall, degree, status, income

opportunities become the prevailing objectives rather than knowledge for its own sake. This is a phenomenon that Lyotard predicted back in 1979, happening regardless of protests in some quarters against turning the choice of a university to "shopping around for a degree"[8].

Arguments for state-sponsored education were also centered around the notion of a public good. That is education was seen as providing at least two benefits to the public: a common frame of reference internalized by coming generations through general education courses, which socialized them into institutional structures of a given society and a conscious and well-trained labor force for the economic competitiveness and further development of the country. Moreover, education was thought of as one of the spheres where markets would fail to provide adequately for all segments of society.

Besides opponents of marketization of education, the ongoing trend has supporters as well. The model of the privatized university is the latest model in the evolution of universities and therefore the most progressive and most compatible with the neoliberal project that has triumphed globally. The World Bank persistently views introducing market reforms in education as a way of making it more efficient and responsive to demand and of increasing educational opportunities. To answer the criticism of people who criticize marketization for closing off opportunities for poorer children, loan and grant schemes have been proposed to deal with such inequalities.

Nevertheless, Owram gives an evaluation of the ongoing transformation on the example of Canada, and disagrees with people who criticize it, accusing them of ignoring new realities as well as of fearing competition and efficiency tests: "people who would condemn corporatization are not grappling with the new realities of funding and want nicely unconditional money."

Leaving ideological and philosophical differences aside, educational policy-makers and administrators have to deal with much more serious issues on a day-to-day basis. Educational systems throughout the world seem to follow somewhat similar trends and face similar problems. Therefore, looking at the globe it is possible to identify common higher education issues: "pressures of increasing numbers of students, demands for accountability, reconsideration of the social and economic role of higher education, implications of the end of the Cold War, and the impact of new technologies." Darvas states that "convergence in institutional patterns, transition to mass systems, and funding challenges are clearly observable across continents." Global education reform then is made seemingly much easier: the world has common problems and requires common solutions. However, one has to be careful in describing global trends and assuming they are identical across nations.

One warning is that "private charges, market competition, non-state provision, corporate governance and system-wide performance management should not be treated as simplistic notions of undifferentiated universal trends." For example, one can still observe different financing patterns around the world: majority of Western European countries where the state still pays for education but living costs are a student burden, of Asian states where students go to private universities and cover all

of their expenses, the United States where a mixture of public and private funding of tuition and living costs are available and many African countries where everything is for free. Moreover, inside a single country education reforms can take regional specific configurations. Scholars have proposed the term "traveling policy" to denote the phenomenon of global policies taking on local specificities and acquiring a local meaning when implemented.

Thus, out of a number of processes occurring in world education: privatization, commercialization, marketization, commoditization, corporatization, McDonaldization and internationalization, Bologna process is a reflection and a merger of these tendencies.

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ТВОРЧЕСТВО НА УРОКАХ ИОБРАЗИТЕЛЬНГО ИСКУССТВА КАК ФАКТОР ВНУТРЕННЕГО РАЗВИТИЯ ШКОЛЬНИКА ПРИ РАЦИОНАЛЬНОМ ИСПОЛЬЗОВАНИИ ЕГО ЭНЕРГОПОТЕНЦИАЛА.

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