

ФІЛОСОФІЯ

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DOI <https://doi.org/10.32782/apfs.v038.2022.1>**O. M. Horodyska**ORCID ID: <https://orcid.org/0000-0001-7665-2185>*Candidate of Philosophical Sciences (PhD), Associate Professor,
Associate Professor at the Department of Philosophy
National Technical University "Kharkiv Polytechnic Institute"***TRANSFORMATION OF UNIVERSITY AS A LIMINAL PHENOMENON:
ON THE WAYS OF HUMAN'S SEARCHING FOR THE SELF**

Problem setting. The rapid, intensive development of the contemporary world leaves no chance for a person to remain unchanged for a long time. We are doomed to be always in motion, in change, constantly creating our own personal liminal space of life. The development of choice and access to quality, and people being digital natives, transform things. The contemporary world produces many opportunities and means for the one to find oneself, to become someone the one really wants to. University is one of such means that allows to significantly change the way of self-consciousness and self-realisation. University education currently takes several forms with different purposes, although it must be as flexible as possible to meet the rapidly changing demands of students. So, it is argued that the university functions as a really working tool of personal limit-experience, aimed at creating a unique individual sphere, including through the construction of a unique self-university based on a mobile inner limit.

Recent research and publications analysis. On the one hand, university as a unique phenomenon with its specific role and meaning during certain period of its existence was the issue of many thinkers such as B. Readings, M. Habermas, J. Le Goff, M. Serres, R. Young, P. Sloterdijk, others. On the other hand, the human problem in philosophy as complex and inexhaustible also was the focus of multiple investigations, and only during the last century it was paid attention to by M. Scheler, H. Plessner, E. Cassirer, A. Gehlen, E. Rothacker, M. Landman, J.-P. Sartre, M. Buber, later – O. Bolnov, F. Hammer, M. More, and others. When studying the issue of personal truth searching and human life according to this truth, we can rely on E. Fromm, J. Deleuze, M. Foucault. The last one's studies were widely used in the research. Integration of these two complicated issues, university as a transitive,

liminal form and human in one's constant transformation experience, became one of the leading ideas of the article.

Paper objective. The article is aimed at identifying the transformations of the formation and understanding of personal truth and the experience of a person's living according to this truth (including a review and interpretation of various practices, "technologies of self" in the Foucauldian sense) in European culture precisely within the phenomenon of the university, comprehended as a liminal multidimensional space.

Paper main body. The birth of the university as a liminal phenomenon in the context of a deep transformation of individual life. Time of university birth was an epoch of crucial changes in European humankind's life that took place in many areas of reality and was reflected in various phenomena. After a long period of impersonality, apocalyptic attitude and total dependence and subordination to God's will human one became ready to settle down in this world life, to appreciate the earthly being, to find joy and meaning in one's own individual reality. Actually, it was time of personality and individuality emergency, laying of new frontiers and opening of new horizons.

Thus, in the 12th–13th centuries Western masters of visual arts for the first time began to experiment with facial expressions of characters. If before their emotions were transmitted almost exclusively through postures and gestures, now their faces began to come to life. Together with the study of facial expressions, in which there was seen a reflection of the moral properties of a person, interest gradually came to the individuality of faces, their dissimilarity.

Indeed, every personal attribute became a boundary, a symbol, a sign of differentiation, separation of one from another, served self-identification and self-determination. It is no coincidence that at that time the Christian saints

acquired their own attributes, marking their individual abilities and unique missions. The appearance of personal attributes of the saints was associated with the desire of the Church to reach more effectively the masses of the laity with the sermon including via iconography. In comparison with the temples of the Romanesque period, the facades of the Gothic cathedrals of the 13th century were organized much more rigorously and didactically [1, p. 21].

So, there can be fixed a bipolar process: on the one hand, the growth of rationalism (the desire to order and organise the living space), on the other hand, the deepening of internalisation and personalisation of a human's individual life, primarily due to the complication of inner experience. Both of these processes were closely related to the growth of personal responsibility and introspective practices that took place at that time. The Fourth Lateran Council, in its twenty-first canon, made auricular confession at least once a year compulsory for all adult Christians: "Everyone was required to examine his conscience: the soul was thus plumbed to new depths, and introspective practices previously limited on clerics, especially monks, were now extended to laymen" [9, p. 216]. Thereby the notion of personal responsibility was considerably expanded and enriched, and "the pursuit of sin became part of "an internalization and personalization" of moral life, which called for new penitential practices" [9, p. 214]. This meant that the transitional, liminal realm of self-awareness and self-realization expanded and became more intense. Inasmuch as humankind had taken up residence on earth, "Heaven and Hell were no longer enough to satisfy society's needs for new answers. The intermediate period between individual death and collective judgment became an important matter for reflection" [9, p. 231]. This does not mean that the "internalisation and personalisation" of moral life is a direct return to the mechanisms of ancient "care of the self", but a certain consonance, even closeness of goals seems quite obvious. "The presence of *parresia* or even *khresis* elements is observed here, there is an obvious attempt not only to look at oneself from the outside and evaluate the level of compliance with general norms, but also to formulate the one's own vision, the very own truth of the one's being. A human found oneself on the edge, the one was forced to set own limits, so a qualitatively new, liminal sphere of self-awareness and self-realisation emerged, it expanded and became more intense" [1, p. 21].

As we see there was a general trend towards the growth of rationalism, the increased interest in earthly life in the 12th-13th centuries, which became fertile ground, for example, for the establishment of the idea of purgatory: "Purgatory, caught up in

a personalisation of spiritual life, actually fostered individualism. It focused attention on individual death and the judgment that followed" [9, p. 233]. Obviously, the last circumstance was one of the crucial in growing importance of jurisprudence when public juridical process was forced to take into account the private character of one's relations. With time historical scholarship has come to recognize that in the West the tum of the 12th and 13th centuries formed the period in which the seeds for the future constitutional development as well as for the standing of the individual in society were sown. It was in that period, "that some basic principles of a feudal government were put effectively into operation and the hitherto largely private character of feudal relations became a province of public law" [12, p. 69]. This meant that society had created new challenges and new conditions for the human, whose individual experience became increasingly necessary to ensure the further development of society and culture. No wonder that this time was the era of university becoming.

It's worth emphasising that individual inner experience has received a new effective institutional form through the university phenomenon. Independently of the type and structure university emerged in the medieval Europe obviously as a liminal phenomenon taking into account it's multidimensional meaning as for social and cultural life as for human personality becoming. Via university education even the poor ones could pass from one social state to another. It meant that university pretended to become the field of upward mobility realisation with distant consequences as for separate medieval people as for society development. Moreover, so called "universitas" from the very beginning occupied the middle, limit position between clerics and laymen that made many complications as in personal relations with them as in current social life [10, p. 146]. Mostly they were out of common clerical norms though they remained close to certain rules and restrictions. It was often the consequence of the definite universal access of university education inasmuch as university admitted the ones with any social status, any nationality that caused obvious tension both with church and state power especially if the university depended greatly not only of state structures but also of its geographical (sometime already "national") position [10, p. 136-137].

Surely university was the response on the social challenges but simultaneously for the searchers university became also the way of obtaining knowledge and truth including the personal truth about the oneself. This fixed its transitive character particularly for students: some of them graduated and left their alma mater becoming professionals, some of them left one university to enter another

one remaining “eternal students”, a distinctive element of medieval space of life. The ones of both groups constantly broke the familiar lifestyle and found themselves on the limit of social community creating the special dimension of life which actually generated the own existential position and even presented us the outstanding literature.

Experience, care of the self and self-university. Even for now university remains the area of multiple transition processes. First of all, it concerns the individual status, self-consciousness and self-realisation thereby here is the issue of individually-aimed and deeply-rooted experience. Michel Foucault uses experience concept in multi-dimensional meaning referring to knowledge, experiment, attempt, practice, etc. “An experience is considered to be something human one comes out of changed” [5, p. 27], and such comprehension of experience is asserted to be the core one. He uses “many different concepts of experience, such as “lived experience”, “background experience”, “contradictory experience”, “transformative experience”, “forms of experience”, “fields of experience”, “limit-experience” and “experience of the self”. These different concepts include intersubjective and personal, societal and political, spatial, abstract, and very concrete features depending on their meanings and contexts of usage” [11, p. 448]. It’s about experience as “a crucial fundamental condition for human one to be the self, to occur actually, to be fulfilled. It deals closely as we noticed with the personal searching for truth and with living according to this truth” [6, p. 17], and also here even the limit-experience validates as a required one. This kind of experience transgresses the limits of coherent subjectivity as it functions in everyday life, and tears the subject from oneself. But it should be emphasised that “generally the terms of “experience” and “limit-experience” are not distinguished too much because both of these practices converge in the background human’s need to pass through some boundary either it is out conditions or inner human state” [6, p. 18]. Experience and limit-experience are aimed at personal self-transformation which obviously questions the current conceptions of the boundaries, limits of possible experience.

University functions here as a big “magic cauldron” where all means of such personal self-transformation are put on, and where they work in complex to ensure the conditions sufficient for the personal searching for oneself. Today university education as in the Middle Ages means not only the obtaining of certain professional skills but the formation of personality aimed at lifelong learning and self-improvement, self-cultivation. For personality it presupposes an inevitability of constant experience and limit-experience inasmuch as building of oneself is focused on working out the

human’s ability to choose what is close and to deny what is alien, and this is the most challenging point in the self-consciousness and self-realisation processes. Thereby any experience based on knowledge about oneself becomes the unique true way of human being, existence. Human’s path is “to go deeper, to transform oneself and to revolutionize relationships to be completely “other”” [5, p. 48]. It means that human becomes the only relevant boundary and the only reachable limit for oneself. The one is doomed to the continuous process of getting each time new experience, to the endless conducting of new limits not out but inside the self. And university becomes the consonant element of this process. It concerns, for example, the online education or the Open University phenomenon. Contemporary world produces many opportunities and means for the one to find oneself, to realise the self, to become someone the one really wants to. Online education is one of the means to change essentially the way of self-awareness and self-realisation. Also, Open University phenomenon with open access allows people to study from home in their own time. Thus, till this year Apple’s iTunes U had provided a download service for lectures resources from universities around the world.

It’s worth speaking about further education that students only go to when they really need access to the research, their senior lecturer, their supervisor of studies face to face. It means that university remains the core social realm. Students can study from a distance, having peer-to-peer learning and using some of the things they are used to, like social networking, for exchanges of ideas and papers. So, in the online world the ones don’t need to fill buildings or lecture theatres with people and they don’t need to be trapped into a lecture timetable. Students don’t need to go to a university and hear someone who may or may not be the best in their field when students can go on to iTunes U and listen to a lecture by the very best. Such situation seems to be close to such kind of experience as care of the self. Foucault highlighted that “in the practice of the care of the self, one appealed to another person in whom one recognized an aptitude for guidance and counselling, one was exercising a right” [4, p. 52–53]. Moreover, there is “one of the most important aspects of this activity devoted to oneself: it constituted, not an exercise in solitude, but a true social practice...” [4, p. 51], and by this reason today care of the self appears to be the most relevant and organic form of experience in the university educational space. Procedures and acts of care of the self are aimed “at real education on the basis of personal truth... No doubt teacher formed the primary path for the student, and the last one built one’s own future by oneself following the known general horizon though teacher remained often a lighthouse in making a choice or decision...” [7, p. 44]. But development of choice and access to

quality, and people being digital natives, transform things. Open University tried to develop services that gave students exactly what they wanted, from face-to-face learning to the fully online process of getting the unique experience. Probably it seems to be paradox to talk about real experience here, in online world, nevertheless if we comprehend the concept in Foucauldian manner, it could be used very productively applying it in studying of human on the way of self-realisation. Michel Foucault singled out care of the self as the most suitable and productive form of human experience originated in ancient world but again demanded in contemporaneity. He asserts that Socrates upholding care of the self asks not about human's nature, he asks "a much more precise, interesting, and difficult question, which is: You must take care of yourself; but what is this "oneself" (auto to auto), since it is your self you must take care of? Consequently, the question does not concern the nature of man but what we – that is us today, since the word is not in the Greek text – will call the question of the subject. What is this subject, what is this point towards which this reflexive activity, this reflected activity, which turns the individual back to himself, must be directed?" [3, p. 38]. Such a formulation of the question leads to the other interpretation of the university concept when a human creates one's own university, self-university, using it as one of the key elements in care of the self experience.

Conclusions of the research. Thus, as human becomes the only meaningful boundary and the only achievable limit for oneself, in this liminal, transitional area everyone initiates one's own university, a self-university within oneself, and it becomes a crucial fundamental condition for human to be the self, to occur actually, to be fulfilled. It deals closely as we noticed with the personal searching for truth and with living according to this truth. Online experience includes online education that presupposes the most individual trajectory of studying with exclusion of everything which seems not useful or even alien for the one who studies. It works as a certain instrument of the "technology of the self". Foucault defines "technology of the self" as "reflected and voluntary practices by which men not only fix rules of conduct for themselves but seek to transform themselves, to change themselves in their particular being, and to make their life an oeuvre" [2, p. 545]. Here we may remember the deepening of internalisation and personalisation of a human's individual life which was the distinctive feature of the era of university becoming, and one more time highlight the specific liminal character of university phenomenon as it was in the Middle Ages. Via university education even the poor ones could pass from one social state to another; university admitted the ones with any social status, any nationality;

university was the way of obtaining knowledge and truth including the personal truth about the oneself creating the special dimension of life which actually generated the own existential position. All the functions are still relevant especially if we take into account that university today is aimed at ensuring of lifelong learning and self-cultivation. However, "the transformative potential of university also removes now into the personal inner world where the core personality limit, frontier is constantly conducted and overcome by the one. And university ought to be more flexible and quickly responsive in order to meet those challenges the personal searchers put on. So, from a philosophical point of view today university is not only about epistemology field though surely this function seems to be the most demanded" [8, p. 248]. Today university is about ontological and existential dimensions of human when the self-university on the basis of inner personality limit is initiated.

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Summary

Horodyska O. M. Transformation of university as a liminal phenomenon: on the ways of human one's searching for the self. – Article.

The article presents the analysis of the university phenomenon as the liminal realm taking into account its multidimensional mode as for social and cultural life as for human personality becoming. Investigation is aimed at interpretation of university as an area of multiple transition processes primarily concerning the individual status, self-consciousness and self-realisation that is individually-aimed and deeply-rooted experience. When analysing the experience issue the Foucauldian studies are used. There are also proposed certain ways of university and experience concepts comprehension considering them as the liminal forms: a) university as a liminal phenomenon of the Middle Ages (as a limit) in the context of individual life deep transformation, b) university in current transitive situation when it ought to ensure the sufficient means whatever for obtaining of certain professional skills or for formation of personality aimed at lifelong learning and self-cultivation, c) an experience as something human one comes out of changed as a crucial fundamental condition for human to be the self (including limit-experience), d) university as a mode of individual experience (including online-experience) within which self-university on the basis of inner personality limit is initiated.

As human becomes the only meaningful boundary and the only achievable limit for oneself, in this liminal, transitional area everyone initiates one's own university, a self-university within oneself, and it becomes a crucial fundamental condition for human to be the self, to occur actually, to be fulfilled. As in the Middle Ages university admits the ones with any social status, any nationality; university is the way of obtaining knowledge and truth including the personal truth about the oneself creating the special dimension of life which actually generates the one's own existential position. These functions are still relevant especially if we take into account that university today is aimed at ensuring of lifelong learning and self-

cultivation. It deals closely with the personal searching for truth and with living according to this truth.

Key words: university, human, limit, liminal, experience, care of the self, Foucault.

Анотація

Городиська О. М. Трансформація університету як лімінального явища: про шляхи людини в пошуку себе. – Стаття.

Стаття представляє аналіз феномену університету як граничної сфери з урахуванням його багатомір-ного характеру як для соціального та культурного життя, так і для становлення людської особистості. Дослідження спрямоване на інтерпретацію університету як області множинних перехідних процесів, що, перш за все, стосуються індивідуального статусу, самосвідомості та самореалізації, що є індивідуально спрямованим і глибоко вкоріненим досвідом. При аналізі проблеми досвіду використовувалися дослідження Фуко. Також запропоновано певні шляхи осмислення понять університету та досвіду, розглядаючи їх як лімінальні форми: а) університет як лімінальний феномен Середньовіччя (як межа) у контексті глибинної трансформації індивідуального життя, б) університет у сучасній перехідній ситуації, коли він має забезпечити достатні інструменти для отримання певних професійних навичок або для формування особистості, спрямованої на навчання та самовдосконалення протягом усього життя, в) досвід як щось людське, з чого виходить змінене як вирішальна фундаментальна умова для людини г) університет як вид індивідуального досвіду (включаючи онлайн-досвід), у якому ініціюється самоуніверситет на базі внутрішньої межі особистості.

Оскільки людина стає єдиною значущою та єдиною досяжною межею для себе, у цій лімінальній, перехідній області кожен починає свій власний університет, самоуніверситет у собі, і це стає вирішальною фундаментальною умовою для того, щоб людина була собою, щоб вона відбулася насправді, здійснилася. Як і в середні віки, в університет приймають осіб будь-якого соціального статусу, будь-якої національності; університет – це спосіб отримання знань та істини, включно з особистою правдою про себе, що створює особливий вимір життя, який фактично породжує власну екзистенційну позицію. Ці функції залишаються актуальними, особливо якщо врахувати, що сьогодні університет спрямований на забезпечення навчання та самовдосконалення протягом життя. Це тісно пов'язане з особистим пошуком істини та життям згідно із цією істиною.

Ключові слова: університет, людина, межа, лімінальний, досвід, турбота про себе, Фуко.