THE FUNCTIONAL MISSION OF UNIVERSITIES

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Abstract

Background. The text presents two paradigms defining the mission of higher (academic) education and universities: the classic paradigm (developed by Plato and Aristotle) and the sophistic paradigm (offered by the sophists). The study shows that they are still present in the current discussion about the mission.

Research aims. The study's objective is to formulate the problem of the social utility of universities and identify their functional mission (regarding social needs).

Methodology. Three methods support each other to achieve this aim: The method of ideal types identifies the historical phenomenon of the university and its "ideal type". The phenomenological analyses and the method of idealised design specify the mission of the university.

Key findings. The study shows that some social needs do not change in time and specify the mission of the universities in their "ideal type". The methods present the reasons for its following directions: (1) The research and didactic missions are inseparable from each other in the universities. (2) They should offer interdisciplinary and versatile education (3), which is on the highest possible quality level. These postulates are not new. The key findings of the study are in its methodology, which shows the way of justifying the above postulates with the above methods.

Key words: change management, university mission, idealised design, ideal types

INTRODUCTION

This study concerns the mission of universities. It recapitulates some discrepancies in the debate about how the higher education should be and what university is. This discussion has been going on for millennia and becomes more intensive at moments of redesigning higher education. The text does not introduce any new ideas to this debate. The practical aim of the study is to present some "old" ideas and show that they are still valid. The text

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indicates two competing paradigms of higher education. One of them follows the pattern of the Platonic Academy. Another one takes the model from the sophistic schools. The study presents how these paradigms are present in the contemporary discussion about higher education and their implications for the idea of the universities' mission (Chou, & Gornitzka, 2014; Heller, 2012; Jacko, 2005; Kronman, 2007; Newell, 2014).

The study's general (theoretical) objective is to formulate the problem of the social utility of universities and identify their mission regarding social utility. Three methods support each other to achieve this aim: the method of ideal types, of idealised design, and phenomenological analysis.

The method of ideal types identifies some essential features of the university with the example of the first universities in Europe. The method of idealised design specifies their mission regarding social needs. Phenomenological analyses follow the reasoning of Plato and Aristotle, who show how scientific research promotes human well-being, culture, and civilisation.

The study does not present any detailed pattern of the university. We show that its mission is analogous. It is in the proportion between actions of this institution and the social needs it is to satisfy. They can evolve and take new shapes but the proportion is constant: The university's mission is to satisfy them. It does not imply any particular structures and strategies of this organisation. For example, it does not determine the method of obtaining funds or candidates' requirement. However, the mission has preconditions, and the text indicates some of them.

TERMINOLOGY, ASSUMPTIONS, AND THE GENERAL OBJECTIVE OF THE STUDY

In this text, the term "organisation" denotes an organised (structured) system of elements, which (as a whole) performs self-specific functions in a self-specific way. One can distinguish "organisation" in particular and general sense. In particular sense, the term refers to concrete organisations, for example – the Jagiellonian Univesity is a university in this sense. "Organisation" in a generic sense is a type of organisation. In this meaning, the term "university" denotes some essential features of this organisation, which determine the difference between universities and other institutions (Greenwald, 2008; Weber, 2011, p. 100). In this text, the term "university" has the generic sense.

Organisations have a historical origin. Someone once designed them and had implemented their project. As Max Weber maintains, despite their conventionality, institutions have some (historical) essence, which is remarkable in their representative cases, for example, in first projects of an organisation and their successful implementations. They are prototypes, the continuation of which their subsequent cases are. The method of ideal types consists in comparing and analysing them to find their historically determined type (Weber, 2011). This study identifies the ideal type of university in the comparative analysis of the first projects of the university in Europe and their exemplary implementations.

The method of ideal types corresponds to the second stage of the methodology of idealised design. It was developed, among others, by Russell L. Ackoff. At this step of the change management, one defines the organisation's key goals. As he maintains, the primary purpose of institutions is to meet specific social needs. They specify the mission of organisations (Ackoff, 1968a; 1968b; Ackoff, Addison, & Magidson, 2006, pp. 5–8).

The term "mission" denotes some aims of organisations. The word has several meanings: The **axiological** mission is the core values of the organisation, which are the prevailing norms of evaluating its functions. The **functional** mission is to meet specific social needs. It implies and contains some methods of satisfying these needs. The **strategic** mission is to guarantee the prosperity of the organisation and its (existential and functional) security. This mission implies and contains some methods of accomplishing this task. The **declarative** missions are the postulates and promises of people, who manage organisations regarding their missions in the above meanings (Ackoff, 1999; Ackoff, Addison, & Magidson, 2006; Ackoff et al., 2006; Ackoff, & Rovin, 2003; Jabłecka, 2000). There are relationships between these missions, but they are different. For example, raising funds belongs to the strategic mission of universities. However, it is not their functional mission (Ackoff, 1999; Drucker, 2012).

The functional mission of organisations is the principle of their functional identity, which determines the difference between one type of organisation and other types of organisation. Organisations lose their (functional) identity when they stop satisfying social needs that determine their principal aim. In this case, they become another (kind of) organisation. For example, a university that does not develop specific skills and competencies in students ceases to be a university

and becomes another (kind of) institution (although it may still pre-
serve the name "university"). Accordingly, not each institution named
"university" is a university. For universities satisfy specific social
needs in a specific way (Ackoff, 1968a; 1968b; 1999; Ackoff, Addison,
& Magidson, 2006; Ackoff et al., 2006; Ackoff, & Rovin, 2003; Jabłecka,
2000; Mintzberg, 1982; Nadler, 1969).

The method of idealised design implies that organisations should be
socially useful and their social utility is the fundamental principle of
their change management. The assumption is normative. It requires
that organisations' changes should be socially useful and socially useless
changes should not take place. This method implies that universities, like
any historical phenomenon, can and should change, evolve, gain new,
previously unknown shapes but it should not lose its functional mission.
The university design should promote its functional mission because
it is the measure of the unique social utility of this institution (Ackoff,
1968a; 1968b; Nadler, 1969). This study follows the above assumption.

According to Ackoff, change management should accommodate to
reality, so that organisations can prosper by preserving their functional
identity. Utopian projects of changes are not realistic. In consequence
of their implementation, organisations either retain their functional
identity, but risk their security or (at the cost of survival or for some
other benefits) lose their functional identity – become another organ-
isation and disperse. Therefore, designing changes of universities
requires answering the question about their functional identity and
social needs that determine it (Ackoff, 1999; Ackoff et al., 2006; Ackoff,
& Rovin, 2003). This study attempts to answer this question.

SOCIAL NEEDS AND TWO PARADIGMS OF EDUCATION

The European idea of the university was born in antiquity and first
implemented in the Academy founded by Plato in 387 BC. Its mission
included scientific investigations of the basic research (research mission)
and teaching (educational, didactic mission). In respect to didactics,
the purpose is the transfer of knowledge and the development of virtue
(Gr. ἀρετή), which consists in understanding reality and the ability
(inclination) to make right decisions (Jaeger, 1964, pp. 135–154;
Tatarkiewicz, 1981, p. 103). The Academy did not function precisely

like modern universities. It was an association of scholars and adepts, modelled on Pythagorean schools. However, concerning its mission, the Academy is a prototype for modern universities (Jaeger, 1964, pp. 135–154; Tatarkiewicz, 1981, p. 103).

Three types of social needs can justify the above mission:
1. Scientific research enriches society with new knowledge, socially useful discoveries, and solutions.
2. The virtue enables social elites to serve the society.
3. The virtue develops personhood and thus contributes to improving the quality of life of individuals and the society.

In their writings, Plato and Aristotle specify these needs and show that they do never lose their importance, because they flow from nature of man and community, although they can take specific shapes in different times and circumstances. The above needs can be satisfied by various institutions and in manifold ways. These thinkers outline a specific method of satisfying these needs by enrolling students in **scientific investigations to develop their virtue**. However, Plato and Aristotle do not create any teaching template for that method and purpose, thus encouraging the educators to innovate by adapting and using available teaching tools. The idea of educating through scientific investigations is the "classic paradigm" (ideal) of education. For it is the reference point for later discussions about the university's educational mission (Newell, 2014).

For Socrates, Plato, and Aristotle, the virtue is the capacity to acquire knowledge and the inclination of acting according to knowledge. The Academy's primary didactic task was to evoke virtue in students by leading them towards understanding (comprehension) and critical thinking.

Plato distinguishes knowledge from opinions, and understanding from an impression that one understands something. Knowledge (Gr. ἐπιστήμη) is appropriately (adequately) justified. The justification is appropriate when it does not violate the laws of logic and does not contradict experience (for Plato, it is an intellectual experience, for Aristotle it can also be sensual experience). Someone understands something when he/she knows the appropriate justification of his/her convictions or beliefs about it. Opinions (Gr. *δόξα*) take place when someone maintains convictions or beliefs without knowing their appropriate justification. In this case, one can only have an impression that one understands something. The students of the Academy learned methods of justification to choose most appropriately justified solutions (Newell, 2014; Reale, 2003).

According to the above idea of knowledge, the educational process is a "personal event" – it consists of discoveries. The Academy's primary didactic aim was to make students capable of discovering the truth. Consequently, the education of the Academy did not only aim at transmitting information or memorising theorems. Students of the Academy exercised making discoveries and solve theoretical or practical problems themselves in scientific investigations. They learned methods and acquired skills of proper justification – of logic, mathematics, and philosophy to make use of them in their research. The Aristotle's school Lykeion (Gr. Λύκειον) had the same didactic aim. However he pointed to the role of empirical research in justifying beliefs, and in his school students were also trained in empirical investigations (Jaeger, 1964, p. 207–222; Reale, 1990, pp. 7–10; 2003).

The Platonic Academy was an alternative to sophistic schools (for example, the school of Isocrates), where students were trained to act effectively. In this case, the primary didactic goal and the method are mastering skills by memorising and exercising patterns of efficient thinking and acting, eventually, by imitating the teacher. These schools offered mainly a vocational education and did not focus their educational mission on scientific research and understanding in the above sense. Students learned logic and philosophy as tools of effective persuasion. Therefore the sophistic "teaching programs" covered sophistic and eristic tricks, which abuse laws of logic for practical purposes of persuasion. The above idea of teaching is still present in the culture, however under different names. It is the sophistic paradigm of education (Newell, 2014; Reale, 2003, pp. 85–105).

As Plato shows, the teaching of sophistic schools has limited social utility or can be socially harmful: They can educate specialists, who are not capable of solving untypical problems. As these schools do not aim at scientific research, it is unlikely that scientific discoveries arise from them. Moreover, as he stresses, they demoralise students because they teach an instrumental approach to truth and other values (Newell, 2014).

These two paradigms differ in ontological and anthropological assumptions about truth, which lead to distinct conceptions of virtue and its development. For example, Socrates assumes that respect for truth is a prerequisite for virtue. The sophistic paradigm of education implies that the virtue is a mastery of effective actions and does not require discovering or respecting the truth, because it is a product of human decisions (Reale, 1987, pp. 149–193, 199–223; 2003).

THEORETICAL AND PRACTICAL LEARNING OBJECTIVES

The creators of the classical paradigm of education – Socrates, Plato, and Aristotle – do not oppose knowledge or theory to practice. In their view, knowledge is a comprehension (understanding) and a prerequisite for effective actions. Virtue is the unity of knowledge (which is the state of mind) and decisions. These thinkers indicate two aspects of the relationship between rational decisions and comprehension: it helps to choose the efficient means and the right goals. In the former case, the theory is an instrument of productive decisions. Aristotle notices that the human race has gained an advantage over other species by developing a greater ability of abstract thinking, which allows distinguishing relevant from irrelevant aspects of reality, creating in mind a model of facts (theory) to solve problems by operating on general concepts by logic. Therefore, abstract thinking is conducive to efficient actions. The development of civilisation illustrates the above remark. For example, today theoretical physics results in inventions and innovations in the field of technology; the mathematical game theory helps in successful decision-making in management and economy. The more complex and untypical the practical problems are, the more sophisticated theory one needs to solve them.

Like Socrates, Plato, and Aristotle maintain, virtue is not just about the ability to act efficiently, and teaching should also offer tools that help set right goals of actions of individuals and institutions (such as states). In this respect, theory plays a crucial role. For it formulates criteria of assessment and indicates directions for changes. Therefore, a "good" theory is conducive to right decisions about aims of actions of individuals and organisations. This observation also applies to contemporary institutions. Today, for example, theoretical sciences, such as philosophy, political theory, and the history of political doctrines elaborate assumptions of political decisions that govern the behaviour of organisations, including states.

As these philosophers maintain, rational decision-makers should not dogmatically follow any viewpoint. They should be able to recognise justification of theories and their capacity to explain or solve problems. Therefore, selecting efficient means and setting right goals of actions requires understanding and critical thinking about approaches. This

choice needs some method to make appropriate assumptions and draw proper practical conclusions from theories. As Socrates, Plato or Aristotle maintains, philosophy plays this role. They do not identify philosophy with a system of concepts and assumptions. For them, it is primarily a method, which requires the attitude of "right reason" (Gr. ορθός λόγος) – of searching for and respecting truth ("loving truth" as the etymology of the word "philosophy" suggests). As the thinkers point out, the right choice of the goals of actions requires not only knowledge but also the courage to question the stereotypes of thinking and acting, to seek new and better solutions according to the laws of logic and (variously understood) experience.

The ability to find the best solutions (regarding the means and aims of actions) Aristotle calls "prudence". It is the capacity to go beyond thinking and action patterns if they do not solve a problem. It requires, on the one hand, general knowledge and, on the other hand, the ability to recognise particular circumstances. As he maintains, prudence requires understanding and knowledge of justification of beliefs. For their justification specifies how they apply to concrete situations. Therefore, as he maintains, education should include some elements of methodology and logic because they allow one to go beyond the learned stereotypes of thinking and acting, when necessary, question them and autonomously search for appropriate solutions. For example, students should be capable of creating explanatory and research hypotheses and investigating them. In his opinion, scientific investigations are the proper educational tool to train (develop) the virtue of prudence (Reale, 1990, p. 327, pp. 360–365; 2003, pp. 265–283).

The terminology of ancient philosophy does not dominate in modern theories of education and terms such as "virtue", or "prudence" have disappeared from the contemporary discourse. Nevertheless, their notions continue to specify the educational mission of universities. For instance, the term "virtue" has been replaced by, for example, "soft skills", "emotional intelligence", and "competences" (social or otherwise). The concept of prudence is implicit in some definitions of objectives of higher education. For examples, the *European Qualifications Framework for Lifelong Learning* (which was the starting point for developing national qualification frameworks in different countries) sets aims of higher education in knowledge, skills, and competencies that are useful for resolving atypical problems and making decisions in the context of atypical or very complicated circumstances. Such

an approach is in line with Aristotle's understanding of prudence (Filipowicz, 2014; Palomba, 2008; The role of the universities in the Europe of knowledge, 2003). As we show in the following sections, the assumption about the unity of theory and practice implies that education (on its highest levels) requires versatile and general teaching and enrolling students in scientific research.

SPECIALISATION AND VERSATILITY OF HIGHER EDUCATION

Due to the assumption of the unity of theory and practice, since Plato's Academy and Aristotle's Lykeion, universal, interdisciplinary, and versatile teaching specifies the educational missions of the university. Medieval (Banasiak, 2009, pp. 14–15; Rüegg, 2010) and modern universities (Morawski, 1900; Ridder-Symoens, & Rüegg, 2003) have taken over this mission. For example, the postulate of universal education is present in the university's project of Wilhelm von Humboldt, who created and implemented it at the University of Berlin founded in 1808 (Hoffmann, Seidel, & Baratella, 2008, p. 48). It is worth noticing that Latin *universitas* means not only the community of teachers (masters) and students (Latin: *universitas magistrorum et scholarium*) but also the general aspect of research and education. The word comes from (Latin) *universus* – total, universal, general (Menge, & Copy, 1974, p. 519).

The Platonic dialogues illustrate the role of general and versatile knowledge in finding solutions. When their primary hero, Socrates asks recognised experts and authorities simple questions, their narrow specialisation sometimes is useless in finding an answer, because they overlook some relevant factors that do not belong to the field of speciality of his interlocutors. As the dialogues show, expert opinion can require an understanding of reality in a broader perspective, than narrow specialisation. Similarly, Aristotle in his concept of prudence shows that problem-solving requires some general knowledge (Jaeger, 1964, pp. 207–222; Reale, 2003, pp. 265–283).

Today, broad and interdisciplinary education becomes more and more critical in vocational training. The increase of knowledge requires that professionals can combine information from various fields, especially for finding solutions to very complex and untypical problems and at the interface between different sciences or domains of specialisation.

Societies need specialists who have knowledge of their specialisations and also have some general knowledge and "broad horizons", which are prerequisites for finding solutions, creating inventions and innovations. Such specialists can educate themselves beyond any educational system, as exemplified by Leonardo da Vinci or Thomas Alva Edison. Pre-academic education levels may offer general and versatile teaching. However, as the next section shows, versatile and broad knowledge belongs to the objectives of academic instruction and specifies the educational mission of universities.

SCIENTIFIC AND VOCATIONAL TRAINING

It is a matter of discussion whether vocational teaching belongs to the educational mission of higher education. For example, the classical paradigm of education does not exclude vocational teaching. However, it was not the mission of Plato's or Aristotle's schools. Similarly, John Henry Newman believes that professional skills are a secondary objective of a university because its primary "product" are scientific and civic skills and competencies (Newman, 1854). On the contrary, sophistic schools aimed first of all at vocational training. Some contemporary thinkers, for example, Ortega y Gasset (1946) are of the opinion that it is the primary objective of higher education. Both paradigms – classical and sophistic ones – require that teaching should be close to human needs – to "practice". However, these paradigms differently identify the nature of knowledge and understanding and their role in education. In the classical paradigm, they accompany and culminate the vocational training. In the sophistic model, they are secondary aims of education and reducible to know-how.

To illustrate the educational priorities of the academic education, one can take into account how the *Qualifications Framework for Lifelong Learning* sets them. It distinguishes 8 degrees of education and assumes that levels 1–4 primarily teach knowledge, skills, and competencies regarding patterns of thinking and action and that learning at the higher levels 5–8 mainly corresponds to creatively solving problems and going beyond known standards of thinking and acting. In this study, "introductory teaching objectives" will be called knowledge, skills, and competencies typical of levels 1–4, and "academic teaching objectives" will be called knowledge, skills, and competencies typical of levels 5–8.

The academic teaching objectives specify the educational mission of the university, and the introductory teaching objectives determine the main didactic purposes of other schools. Regarding education, the difference between the university and other schools is in preference of teaching objectives. The distinction does not imply that introductory and academic objectives exclude each other. For example, all should support the personal development of students, provide knowledge, skills, and competencies to participate in culture, social and economic life, develop civic competencies, and so on. In the present civilisation situation, we observe the disappearance of repetitive tasks. Therefore, each vocational education requires providing students with some general knowledge to enable them to be capable of creative problem-solving. However, universal, interdisciplinary and versatile horizons of thought become the essential objective of the highest level of education, because it is a prerequisite for going beyond patterns of thinking to find solutions to untypical problems – to meet requirements of level 5–8.

The academic teaching objectives have some vocational application since understanding and scientific investigations can be useful in solving practical problems and support the decision-making process. The distinction between academic and vocational universities indicates two professional applications of knowledge, skills, and competencies that are the specific objective of higher education: they can be useful in scientific or other jobs. It is possible that a vocational education program (for example, educating prospective doctors, engineers, lawyers) pursues academic teaching objectives. In this case, Polytechnics, *Fachhochschulen*, *Grandes Ecoles*, and other higher education institutions can reasonably be called "university", when they meet the requirements of level 5–8 (The University of Knowledge, 2003, p. 2). However, if a school sacrifices the academic teaching objectives for the vocational training, it does not meet the requirements of level 5–8.

THE UNITY OF RESEARCH AND TEACHING

Since the very beginning of the idea of a university in Europe, there has been no full agreement about the integration of research and education in the university. On the one hand, according to the classical paradigm, the educational and research purposes are not separable from each other at the highest levels of education: students

should learn by taking active part in scientific research (Jaeger, 1964, pp. 155–173; Tatarkiewicz, 1981, p. 103). The classical paradigm does not specify the kind of research – theoretical or empirical, basic or applied (Jaeger, 1964, pp. 207–222). For example, medieval universities mainly engaged in an educational mission. However, they aimed at speculative (theoretical) investigations, which sought to find a complete "picture" of the reality and the synthesis of various disciplines of science (Banasiak, 2009, pp. 14–15; Rüegg, 2010). The social and cultural revolutions of the Enlightenment and the Spring of Nations did not lead to the abandonment of the idea of combining research and didactics at the university. For example, Immanuel Kant and Humboldt imply the unity of research and didactics of the academic education (Hoffmann, Seidel, & Baratella, 2008, p. 48; Kant, 2005). Contemporarily, for example, Russell L. Ackoff (1968a; 1968b) shows the advantages of scientific research in the educational process.

Today's postulates of the university's "third mission" imply either the self-financing of this institution or the cooperation with the environment by creating conditions conducive to the commercialisation of research results, cooperation with employers, adapting education programs to the needs of the labour market, industrial research, and development. These ideas do not have to imply abandoning the research mission of the university. They only specify the strategic mission of the university in given circumstances (Clark, Pergamon, & Clark, 2001; Etzkowitz, 2000; Leja, 2008; 2015).

On the other hand, the sophistic paradigm of education does not imply any importance of research activities of students. Today, for example, José Ortega y Gasset maintains that scientific investigations do not belong to the mission of universities (Ortega y Gasset, 1946).

Contemporary universities variously design the proportion between research and education. Some of them favour research, others – didactics. There are universities where lecturers and students are not required to participate in scientific research. One does not have to settle whether or not such higher schools should be called a "university", because it is a matter of language or legal convention. However, according to the classical paradigm of education, which specifies the ideal type of the university, higher education implies active participation of students in scientific research, where students learn to set and test hypotheses. For the scientific research is the training of self-thinking, which is a prerequisite for rational decision-making.

CONCLUSION: DESIGNING UNIVERSITIES

This study formulates the problem of the social utility of universities and identifies their functional mission. The method of ideal types specifies the original meaning of the term "university", which is present in Western civilisation (culture). However, the text does deal with the question about what meaning the term "university" should have. For assigning names is a matter of language or legal convention. Therefore, one can name any institution "university" but not each case of naming is consistent with the original meaning of this word.

The phenomenological analyses of this study follow the reasoning of Plato and Aristotle, who show that some social needs do not change in time because they reflect human intentionality and meet the requirement of successful action. The study presents the arguments of these philosophers in favour of the classical paradigm of education and indicates actual cases of its social utility. However, the analyses do not prove that these philosophers are right. Therefore, the text does not present any final reason to prefer one paradigm more than the other, because it is not the objective of this study. These analyses and examples present only an implicit warning against rash and dogmatic (without proof) abandoning of the classical paradigm of education. For one, who questions it, should show offer something better. In this case, the burden of proof (Lat. *onus probandi*) is the duty of the person who claims it. For example, when someone maintains that contemporary societies do not need virtuous elites or citizens anymore or that the classical paradigm of education is not the most efficient in higher education because some alternative methods are better, he/she should prove the claim.

The empirical investigations are not within the scope of this study. Therefore, it does not discuss the state of empirical research that can present "proof" for the social utility of the classical paradigm of education or alternative ideas. However, the text indicates a perspective of investigations that can offer the "proof". For example, one can investigate the role of universities in the history of Western civilisation to show the impact of the classical paradigm of education on the security of societies and organisations, their well-being, and positive social changes. One can also empirically and statistically investigate the social role of basic research of universities and endowed qualities of citizens and social elites named by the ancient thinkers "virtue" and "prudence".

It is also not the aim of this study to design or to discuss strategic missions of universities. However, the analyses of this study imply some prerequisites for the implementation of the universities' functional mission, which are the conditions for realistic change management in higher education. They are the postulates appearing in the ongoing discussion about the higher education. For example (Jacko, Maciejowska, & Okoń-Horodyńska, 2017):

a. **Unity of the university's research and didactic mission**: The research and educational mission set a uniform way of acting. Participation of students in scientific investigations is a university-specific method of education. It requires that students engage in some research (theoretical or empirical, basic or applied), not necessarily in the administrative sense. These can be researches in the framework of a lecture and other classes during which students learn to use methods of sciences to solve problems through scientific investigations. Schools, which teach students without their participation in scientific research or institutions, which conduct scientific research without teaching students, may be socially useful, but they have another functional mission than a university. They can be similar to, but they are not universities, according to their ideal type.

b. **Interdisciplinary and versatile education**: Universities should provide "broad horizons" of thinking – also in vocational training. The main aim of education at the university is to develop skills and competencies useful to solve complex problems in unusual circumstances. The interdisciplinary and versatile training is a must of the present time. Apart from transferring specialist knowledge and developing practical skills, it is necessary to also teach abstract thinking, synthesis of various fields of expertise, using scientific methods and going beyond the usual templates of thinking and acting; students should be familiar with the techniques of justification. Interdisciplinary and versatile education can shape these skills.

c. **The highest quality level**: University research and didactics should be at the highest possible level. Otherwise, they are not socially useful. Their quality requires adequate gratification for their performance, to encourage the best employees to work in this profession. Due to the rules of the economy, it is necessary to determine a fair minimum for the scientific and didactic work

at universities. Otherwise, under the influence of immediate needs in the perspective of the relatively short period of exercising their power, university managers may reduce the level of education through savings by lowering wages to the limit of employment demand, which may lead to the outflow of the best scientists and didactics to other professions or abroad.

   d.   **University autonomy**: Humboldt indicates that organisational independence of public universities is a prerequisite for implementing their functional mission. They should not be too dependent on the needs of politics, economy, and market, because they may not be "interested" in shaping competencies that are useful in the long-term perspective or promoting culture. Moreover, the dependence of public universities on other institutions gives the opportunity to manipulate their science and didactics due to particular interests that may have little to do with social needs (Hoffmann, Seidel, & Baratella, 2008, p. 48).

   e.   **Autonomy of research and didactics**: As Humboldt notices, it is necessary to protect the independence of scientists and didactics in planning and carrying out their educational and research tasks and relieve these workers from additional administrative duties that may consume their time and energy (Hoffmann, Seidel, & Baratella, 2008).

The above exemplary postulates follow from the assumption that the university should serve social needs, which set the direction of research and didactics within the framework of the university's functional mission.

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FUNKCJONALNA MISJA UNIWERSYTETU

Abstrakt

Tło badań. Tekst prezentuje dwa paradygmaty określające misję szkolnictwa wyższego i uniwersytetów: paradygmat klasyczny (opracowany przez Platona i Arystotelesa) i sofistyczny (opracowany przez sofistów). Ukazano ich obecność w nowożytnych dyskusjach jej dotyczących.

Cel badań. Celem opracowania jest sformułowanie problemu użyteczności społecznej uniwersytetu i wskazanie jego funkcjonalnej misji (określanej ze względu na potrzeby społeczne).

Metodologia. Wykorzystano trzy metody, aby osiągnąć ten cel. Metoda typów idealnych identyfikuje historyczny fenomen uniwersytetu i jego „idealny typ". Analizy fenomenologiczne i metoda idealizującego planowania określają misję uniwersytetu. Pokazują, że przy założeniu, że niektóre potrzeby społeczne się nie zmieniają, można w ogólny sposób określić jego ponadczasową misję.

Kluczowe wnioski. Przedstawiono argumenty przemawiające za uznaniem, że określają ją: (1) jedność dydaktyki i badań uniwersytetu, (2) interdyscyplinarna i wszechstronna edukacja (3), która jest na najwyższym możliwym poziomie. Te postulaty nie są nowe. Kluczowe wnioski pracy dotyczą możliwości uzasadnienia tych postulatów powyższymi metodami.

Słowa kluczowe: zarządzanie zmianą, misja uczelni, idealizujące planowanie, typy idealne