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University as the Environment of Academic Creation

Abstract

The article deals with university as environment of scientific communication and academic creation. According to the author, university as an environment creates a scholar who creates in turn his (her) university. These active and passive sides could change their role while searching for certain identity, speaking both about an individual and his (her) community. At the beginning the idea of university covered in paradoxical way both the orientation to different spiritual regions united into one scientific (philosophical) field and the division of scientific body into existential parts with special communication. After removal of philosophical base, it was impossible not only agreement but also any quarrel between the faculties because of different objects to be researched and different scientific ways to be gone. After Humboldt's reformations university becomes a knot of creative communication between an individual to be formed and the society to be created. According to author, the claim for universality is a kind of escape from mortal being speaking about both an individual and scientific community at university. Analysing the case of Vilnius University, the author states that the attention to regional culture and the aim to awake national creativeness had been inspired by Jesuits' universalistic aspirations since it could be treated as a detour towards universal science and religion. Although science had served religious universalistic aims in the case of Jesuits' activity, namely religion in certain territory had directed science towards regions of socio-cultural researches. According to the author, namely religion had served scientific differentiation and demarcation from metaphysical speculations without any cultural regions during Jesuits' activity.

Key words

idea of university, scientific communication, academic creation, historical phenomenon, individual and social identity, creative environment, existential aspirations

Introduction

What is academic creation? On the one hand, it is academic activity that covers such spheres as teaching, scientific research, writing of scientific articles and monographs, creation of new study programmes, expertise, i.e. scientific communication that needs certain communication channels that are possible in an academic environment different from other social (political) milieus. On the other hand, it is a kind of life creation, i.e. life art or life style cultivated by the scholars¹ different from both academicians and intellectuals. As a result, a university serves as a boundary stone for both other scholars (at other scientific institutions) and other creative people (having other more or less creative environments).

1

Under the term 'scholar' I mean here both the teachers (masters) and the students.

University's community is a social environment for an individual while he (she) is searching for his (her) identity that is also inseparable from existential aspirations. However, every community including university's one is an environment of "the they" (*das Man*) using M. Heidegger's (2006) term or an environment of "those who have nothing in common" using the expression of A. Lingis (1994). University is a media of "the they" not only because of the structure of scientific variety. As we shall see, etymology of the term "university" refers rather to the science for everybody independent of nationality than to all possible sciences.

University is a media of "the they" that should be overcome by every scholar who changes his (her) environment by his (her) academic creation. In other words, *university as an environment creates a scholar who creates in turn his (her) university.* This creative circle covers a hermeneutical and educational one. In other words, a scholar develops by taking part in the university community that develops thanks to the creative initiative of a scholar. Although every scholar has been educated by "the they" in his (her) university in order to see the world namely in that way, a scholar contributes to his (her) intellectual environment by breaking steady relations of "the they". As a result, academic creation is accompanied by destruction (another term of M. Heidegger) while "the they" is a necessary medium of every creative activity.

This is why the idea of university has been changed during the ages. The idea of university should be tested by scholars while they destruct steady communicative relations of "the they" in every age or even in every generation. This changeable character of the idea refers not only to the creative environment of the university and its agents but also to the vitality of the very idea that is alive while breaking communicative channels instead of steady circulating within them. Every alive and creative idea explodes its intellectual environment that gives birth to it. The same could be said about the idea of university that forms an academic community of every age. In this way we have been formed by the idea that should be transferred by us through the ages of university changes. This creative passivity is another aspect of "the they" inside the university during the ages, while "the they" creates us as the members of the university community.

The identity of both an agent of circulating the idea of university and the community of university has been formed in a no-man's-land while the borders of both interactive sides (agent and "the they") are not clear. Actually, we face creative ideas only while the borders between both communicative and existential regions – the active and passive one – are not clear, i.e. are to be conquered on the way to the Promised Land called identity. As mentioned, *the active and passive sides could change their role while searching for a certain identity, speaking both about an individual and his (her) community.*

Another factor of the development of the idea of university is a phenomenon. Using this expression I mean every new case influencing the very idea of university. It could be a new member in the family of universities, new academic region or new agent who directs if not changes the way of the development of the idea. Therefore such different or even incommensurable cases as theological dialectics (new method), the privilege *Acta habita* (new juridical way), Vilnius University (new borders of universities' family), Humboldt's university (new role of the university in society), K. Jaspers' nostalgia of integral scientific truth (old way as new direction) could be treated as the phenomena in the way of the idea's development. In this sense, a phenomenon appears as a boundary between different regions of the idea of university that migrates

while searching for its content and forming identity of the academic community and scholars within it.

Thus by analysing the idea of university I shall use both the phenomenological approach and the perspective of borderland studies. Although I can't avoid certain historical excursions, the historical view here is inseparable from the hermeneutical attitude in the frame of identity studies: we understand historical phenomena using them by searching our identity. Phenomenological approach here is also inseparable from existential aspirations: the historical phenomena interpreted by us define our relation with a certain historical community that is possible as a creative environment for individuals searching for academic identity. In addition to that I shall use the communication approach while speaking about communication between a creative academic and university's historical community, as well about communicative channels both in the university and in society which have been changed under the influence of scholars' activity.

First of all I shall analyse the development of the idea of university since the universities of Bologna and Paris (*Evolution of the idea of university*) having also in mind their predecessors, Plato's academy and Aristotle's lyceum. Later I shall analyse the case of the Vilnius university having in mind its role in the rim of European civilization (*University in the borderland: the case of Vilnius university*). In this way I shall touch some problems of academic creation at university.

Evolution of the idea of university

The first idea of university has been formulated in the privilege of the emperor of the Holy Roman Empire Friedrich the First; *Autentica Habita* that presupposed the rise of the Bologna University. The idea of first European university had nothing to do with both totality of science and democratic political relations: at the beginning the Bologna University had only one higher faculty of canon law while the privilege expressed volition of the ruler. The idea of the first universities (including the Paris University) covers juridical autonomy of scientific community oriented to specific communication in the frame of new methods (in canon law or in theology). In other words, *new channels of scientific communication contributed to demarcation of the scientific social body at university grounded after the ruler who had recognized the exceptionality of the scientific community*.

Therefore juridical and political recognition of autonomous scientific community followed demarcation of scientists in the frame of new scientific ways. Usually the choice and especially keeping of this way is not a democratic one: we can remember demarcation of philosophical discourse from mythical narration that has been close to the majority of population or Plato's dialectics developed only in one school of Antiquity.² As we will see later, the academic gangs do not contribute to a democratic scientific environment. On the other hand, the very Platonic dialectics that had been renewed and developed in a new philosophical-theological discourse³ (theological polemic) covered some elements of democracy by trying to involve the opinions of the opponents.

² Besides Aristotelian Lyceum, the Stoa and Epicurus gardens.

³ This renewed scientific way had contributed exactly to the rise of the Paris university.

As H. Denifle (1956) showed, the predecessor of the notion *universitas* is the term *studium generale* that refers to studies of all, independently of the nationality, i.e. to a wide social basis of the studies (scientific communication). On the one hand, the noblemen of different national regions had been involved in this scientific discourse with specific communicative channels represented by Latin and peculiar terminology. On the other hand, the students had been grouped according to nationality at the university which covered life wholeness. That is why we face, let's say Lithuanian college at Prague university in the very beginning of the 15th century.⁴ Consequently, *firstly the idea of university covered in paradoxical way both the orientation to different spiritual regions united into one scientific field and the division of the scientific body into existential parts with special communication.*

This situation reflected the ambivalent role of the first university while the ruler had used the institution of science and teaching for social integration and consolidation of central government by educating the officers, i.e. for political communication. At the same time the privileges of the universities had been the recognition of the scientific society that had gained in this way not only juridical autonomy but also the right to specific communication different from both the political and daily one. Beside this, university meant life wholeness including quiet life in the university hostel or noisy life in the city taverns under the jurisdiction of university.

Philosophical-theological discourse had been the base of scientific communication until the end of the 18th century. The structure of university with one lower (philosophical) and higher (theological, juridical or medical) faculties had been both the result and the reason of this situation. Knowledge and abilities (*facultas ubique docendi*⁵) gained in the faculties reflected the priorities of society in the Middle Ages when characteristics of God had been much more important than the questions of economic life. Economy of every home⁶ had been nothing but part of God's state represented by the ruler (king, duke or Pope) who gives the privilege. In this way the ruler frees from the troubles of daily life while philosophy frees from irrelevant questions. In other words, philosophical communication both demarcates the life (as well creative) environment and opens it in a certain (scientific) perspective. Using M. Heidegger's (2006) expressions, the lower faculty demarcates the existential environment while the higher one opens the existential research field that is here with the environment of life and creation (including life creation).

Theology, law or medicine are the life art and research way introduced through philosophical studies. This integral and creative role of philosophy is inseparable from the idea of university in Middle Age. However, every human creative movement follows from God's act of creation,⁷ i.e. God is the author of any creation including theological summas and gothic cathedrals. In this way the scholars of God's creation take part in divine creative communication while choosing the scientific way. There are no such obstacles of scientific ideas' circulation as individual aspirations or even human names in double communication between the scholars inside a university and between a scholar and God.

This cross-form – horizontal and vertical – communication had ensured both creative inspiration at a university and migration of scientific ideas between the universities. In addition to that, the very idea of university as cross-form communication⁸ had been spread around the world of the Christian civilization. What is more, this idea of university had signified the borders of European civilization, a component of which is scientific communication both

inside a university and between the universities in different but analogical (as God's states) Christian states. I shall return to the questions of the borders of the European civilization within the Christian cultural environment in the next chapter.

The situation changed in the New Ages. After more and more sciences claimed independency from the philosophy research field the role of philosophy as basis for scientific communication tottered. Beside this, philosophy since F. Bacon had been associated with speculative and impractical considerations. Under the influence of changed social attitudes towards science as a tool for better life, the conception of which also has been changed towards consuming practice, the traditional communicative relations between philosophy and other sciences subordinated to philosophy as their source and basis have begun to dissolve. Consequently, the philosophical faculty as a knot of every scientific knowledge lost its role.

This change of scientific communication that lost its vertical dimension transformed the very structure of university and finally the idea of university. Instead of tree-formed education with a philosophical stem and branches of specialized sciences we face a conglomerate of different more or less specialized sciences with autonomous communication within separated faculties at a university. As a result, instead of science for everybody, independent of social (national) borders we have a collection of all sciences with hardly overstepped borders of separated scientific communities at a university. Although it seems that this picture of equal sciences corresponds to democratic transformations of the society, the components of every collection have been often chosen by voluntary acts of university authorities.

Despite the fact that the traditional idea of university had been under the influence of a new situation in both the scientific community and the whole society already in the 16th and 17th century the real transformation of the university structure has begun in the second half of the 18th century or even in the 19th century. As a result, we face even the removal of the philosophical faculty by the Education commission (1773)⁹ at Vilnius University. This process has been accompanied by political¹⁰ and religious¹¹ transformations. It shows that

4

Privilege of Czech king Vaclav IV in 1397. The Lithuanian college under this name was closed in 1704 although de facto (as a college for Lithuanian students) it already did not function earlier.

5

An ability to teach (Lat.). Firstly *facultas* meant an ability. Union of masters, i.e. lecturers, began to be called a faculty on the basis of particular abilities (arts i.e. philosophy, theology, law or medicine).

6

Etymology of the word *economy* refers to Greek word *oikos* – home.

7

This idea refers Aristotelian argumentation of the reasons' chain, the end (or beginning) of which is First Mover. Additionally, it refers to the aim as a reason in living (moving) world that changes because of our potential aims to be actualized while God (pure actuality) could be our aim. This idea with the background of

Platonic thinking is another channel for communication with ancient thought developed at the "universities" of the Antiquity (first of all at Academy and Lyceum).

8

It had been cross-formed communication as well in another sense: the scholars included into the scientific world had contributed to a wide social world that developed thanks to the universities within it.

9

Education commission in Lithuania-Poland is considered the first Ministry of Education in Europe.

10

The threat to lose political independence, the compensation of which had to become educational reforms.

11

Removal of the Jesuit order (1773).

university is both a citadel of social inertia and a part of political changeable society. Therefore *the attitudes of the Enlightenment led to the removal of the previous base of scientific communication*. Since this vacuum has not been filled by anything else, the university and science in general has been split into many faculties. *Not only agreement but also any quarrel between them was impossible because of different objects to be researched and different scientific ways*. Thus I. Kant's (2005) famous quarrel between the faculties has become impossible because of the lack of communication between them that covered both the philosophical stem of different sciences and common aims within such an institution as the university.

The reaction to these tendencies was Humboldt's idea of university. According to him, university is an integral institution of science and teaching where ideas that change society develop (Fuller 2009: 111). What is more, university represents the universal knowledge that is necessary for individual development of every person. Therefore Humboldt appeals to university's integrity that covers internal harmony of different functions (science and teaching) and influence towards society. In other words, university should be integral in a double sense: as unity of its aims and as a part of a changeable society. A university creates the society while the society creates a university.

Beside this, an individual, including both a student and a lecturer, creates his (her) identity namely in this double creation. In this way the *university becomes a knot of creative communication between an individual to be formed and the society to be created*. The base of communication is responsibility for this creative environment speaking about both an individual and the society instead of certain scientific knowledge. Rephrasing Popper (1989), scientific knowledge has been falsified by society's aims and individual existential aspirations. However this regulation of scientific communication was realized namely at university, the community of which is responsible for both changes of society and development of an individual in a creative environment.

An approach to universal knowledge, to which the scientists appeal by scientific communication, is necessary for individual development, i.e. for existential creation. On the one hand, scientific communication is possible only because of the universality of knowledge developed at the university. On the other hand, universality is a social characteristic that has been confirmed in a community of the university in dependence on both social priorities and individual creative initiatives. *The claim for universality is a kind of escape from the mortal being speaking about both an individual and scientific community at university*. However, namely the mortal being or being towards death, according to M. Heidegger, inspires us for any creation including the scientific one. In this sense we are responsible first of all for our creative way that always leads through social environment that have been created by us, too. The same could be said about the university environment.

K. Jaspers (1961) relates the idea of university with scientific truth to be found and with humanism to be developed at university. Herewith he notices that these two tasks could be hardly realized because of the change of university's structure towards the aggregate of different sciences without any communication between them. Although the scientific truth is an important universal that leads every science and contributes to scientific communication, we face different truths following from different scientific perspectives and aims, i.e. scientific environments.¹² What concerns the idea of *humanitas*, seemingly inseparable from the idea of university, has been used for separation, isolation and even execution of certain individuals and communities that deviated from the "normal" or "universal" way.¹³

After the erosion of cross-form scientific communication following from the hierarchic structure of knowledge based on philosophy we have neither universal scientific truth nor a normal scientific way anymore. Both scientific truth and scientific way are inseparable from the scientific region represented by university's faculty or scientific branch. The paradox is as follows: the more pluralistic are the communicative channels in the sciences the grimmer is the fight for normality and universality, to which the competitive universities claim. This is why we face academic gangs and territories.¹⁴ The universities in the borderland have contributed to decentralized scientific truth in a paradoxical way, too.

University in the borderland: the case of Vilnius University

The universities in the borderland have been established in order to spread scientific truth and the scientific way to be cultivated in removed parts of the Christian religious and political body. Herewith the universities had served the integrality of both science and religion. For instance, Vilnius University (VU) was established by the Jesuits in order to save Lithuania as a catholic country. The establishment of a new buttress of scientific and religious communication in such a removed borderland of the European civilization required not only concentrated endeavours but also concatenation of such circumstances as ruler's will, state's need for officers, the material and human resources, religious competition and even country's ambition for independence. However, first of all we need a creative initiative that should change the religious and political environment by overcoming inert thinking. In the case of VU this initiative came from the Vilnius bishop V. Protasevičius (Protasevicz).

The establishment of Vilnius University (1579) has been accompanied by some paradoxes. Although the base for the university had been laid by "own" ruler Sigismund Augustus,¹⁵ the founder of the university (on the base of college) was Stephan Batory from Hungary. Here we can remember the Polish king from Lithuania Jogaila (Jagiełło) who re-established Cracow University in the previous century (1400). It does not mean that a foreign ruler is "better", it means only that a foreign ruler contributes to communication of the university idea circulated among the scientific communities in different states. The Lithuanian noblemen (especially State Chancellor, who had to stamp the privilege) were the biggest opponents of the Vilnius University as a Catholic citadel in an already almost protestant country.

Another paradox is that VU, as the leading school of the state was established after the Lublin union, i.e. after Lithuania had delegated a part of its sovereign functions¹⁶ to Poland. In other words, VU was a kind of compensation after Lithuania lost a part of its sovereignty. On the other hand, political integration contributes to better scientific communication, the station of which is the university in every country. Such a station for migration of scientific ideas

¹²
The example could be non-Euclidean geometries.

¹³
More about it see in M. Foucault 1972.

¹⁴
More about it see in Becher et al. 2001.

¹⁵
Vilnius College (1570).

¹⁶
Actually, Lithuania had saved more sovereignty after union with Poland than after entering EU (for instance, Lithuanian law and Lithuanian money).

has become also VU, the professors of which first of all had been the agents of universal scientific discourse represented by Jesuit order. However the students followed masters' migration among the universities as the stations of a scientific road. As a result, VU had been a source of scientific ideas (alma mater) for the scholars (students and masters) independent of nationality.¹⁷

VU as a borderland university meant that it was the front for the spread of scientific-religious ideas among both the Protestants already dominating in ethnical Lithuania and the orthodox people who had become fellow citizens thanks to Lithuanian expansion to the East during the last three hundred years. The public disputes in VU had become a forum for communication not only with scientific novelties circulated in Western university but also with Latin culture and its Greek inspirations (first of all the ideas of Aristotle and Plato). In this way VU had been a borderland of meeting of different European cultural gravitations: the Latin and Greek one. These two cultural streams intertwined with each other and claimed for independent (sometimes hostile) centres of civilization met here while their rims have clashed as different cultural mixes. On the one side of this front is the Ruthenian¹⁸ cultural rim¹⁹ with Greek religious rituals, world view and way of writing.²⁰ On the other side of this front is the Lithuanian cultural rim with not forgotten pagan elements,²¹ vulgar "Latin" language²² and Palemonas' narration²³ served as a counterbalance to Sarmatian (Slavic) ideology that has spread in the Commonwealth of both nations after the Lublin union.

This motley cultural environment had been a big challenge for Jesuits with universal scientific and religious attitudes. As the cultural variety of this borderland could disturb scientific communication with other stations (universities) in the whole scientific network, the Jesuits had an alternative: to ignore the regional cultural environment or invoke it by development of scientific and religious ideas. Despite the universalism of Jesuits who developed the scientific communication into both horizontal (between the nations in different states) and vertical (in a university) directions, they did not ignore regional culture by awaking creativity of a nation (Gudavičius 1994: 41). This witnessed both education of regional scholars to worldwide scientists²⁴ and the development of regional culture,²⁵ as well as Lithuanian language.²⁶ The paradox is as follows: *the attention to regional culture and the aim to awake national creativeness had been inspired by Jesuits' universalistic aspirations since it could be treated as a detour towards universal science and religion.*²⁷ What is more, science and religion had been no different regions of human culture or rather a unit realm of human theoretical and practical activity. *Although science had served religious universalistic aims in the case of the Jesuits' activity, namely religion in certain territory had directed science towards regions of socio-cultural researches.* In other words, *religion had served the differentiation and demarcation from metaphysical speculations without any cultural regions.* In this way an existential detour can become the main way for a scholar in the university environment.

Conclusions

The academic creation provides a scholar with a double role: he (she) realizes his (her) existential aspirations and creates a academic environment at university. Every university is searching for its identity by taking part in universal scientific communication. Since university's identity depends on its role in the global scientific network every university needs demarcation from other

academic environments. This demarcation could be realized partly thanks to a different cultural region. However, this creative dependence on his (her) university's environment and cultural region makes an academic community similar to an academic gang that does not tolerate any disloyalty. The discussions about academic rubbish or plagiarism follow often from this division of the academic world into hostile gangs: rubbish and plagiarism dominate usually in the other academic territory to be devaluated and conquered. Both the forms of these academic activities and the way of their interpretation (as rubbish or plagiarism) could be treated as academic creation. However, it leads to other researches. It is enough to conclude that academic creation like any cultural activity does not solve ethical problems. On the contrary, academic creation creates new problems, including ethical ones.

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17

Not only Polish, but also German, Spanish, Scottish and other scholars had chosen VU as the station of life and science.

18

After the Lithuanian expansion it was never again a Russian cultural realm despite the Russian political revenge in the end of 18th century. It resulted in two independent states (Ukraine and Belarus) at the end of the 20th century.

19

The name of Ukraine means nothing else but 'rim'.

20

Cyrillic as modified Greek writing.

21

According to G. Beresnevičius (2008), the pantheon of Lithuanian gods had been grown and fined for two hundred years after the Christianization of Lithuania (1387).

22

Lithuanian had been treated as vulgar Latin: as we know now, Lithuanian and Latin are similar not because of "vulgar" deviations of Lithuanian but thanks to its old structure (older than the Latin one) within the same (Indo-European) language family.

23

According to Palemonas' myth, Roman nobleman called Palemonas escaped from the cruelties of Nero and settled on the Baltic seaside.

24

Such figures as the poet M. K. Sarbievijus (Sarbievijus), rhetorician Ž. Liauksminas (S. Lauxmin), engineer K. Simonavičius (Siemionowicz), logician M. Smigleckis (Śmiglecki) are the most famous scholars of VU. Speaking about modern VU we should mention the winner of Noble prize Cz. Miłosz as graduate of VU.

25

Although the first Lithuanian book (1547) has been printed abroad (in Prussia), a lot of Lithuanian books were published at VU (Narbutas 2001).

26

Lithuanian language has been developed as speech language (in the theatre of VU), as language of science (vocabularies and grammars) and as language of literature creation (verses).

27

In similar way could be treated the Lithuanian sermons of Jesuits from abroad.

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Sveučilište kao okruženje akademskog stvaranja

Sažetak

Tekst razmatra sveučilište kao okruženje znanstvene komunikacije i akademskog stvaranja. Prema autoru, sveučilište kao okruženje stvara znanstvenika ili znanstvenicu, koji zauzvrat stvara njegovo ili njezino sveučilište. Ove aktivne i pasivne strane mogu mijenjati njihove uloge pri potrazi za određenim identitetom kako u pogledu pojedinca tako i njegove ili njezine zajednice. U svom je početku ideja sveučilišta pokrivala na paradoksalan način orijentaciju prema različitim duhovnim područjima ujedinjenima u jedno znanstveno (filozofsko) polje kao i podjelu znanstvenoga tijela na egzistencijalne dijelove s posebnom komunikacijom. Nakon uklanjanja filozofskih temelja, onemogućen je ne samo sporazum nego i bilo kakav spor između fakulteta zbog različitih objekata istraživanja i različitih znanstvenih načina toga istraživanja. Nakon Humboldtovih reformi sveučilište postaje čvor kreativne komunikacije između pojedinca koji se treba formirati i društva koje treba stvoriti. Prema autoru, zahtjev za univerzalnošću je oblik bijega od smrtnosti kako na individualnoj razini tako i na razini znanstvene zajednice na sveučilištu. Analizirajući slučaj Sveučilišta u Vilniusu, autor tvrdi da su pozornost usmjerena prema regionalnoj kulturi i cilj buđenja nacionalne kreativnosti inspirirani isusovačkim univerzalističkim težnjama, budući da se mogu promatrati kao zaobilazni put do univerzalne znanosti i religije. Iako je znanost služila religijskim univerzalističkim ciljevima u slučaju isusovačkog djelovanja, upravo je religija na određenom području usmjeravala znanost prema sociokulturnim istraživanjima. Prema autoru, upravo je religija u isusovačkom djelovanju služila znanstvenoj diferencijaciji i demarkaciji od metafizičkih spekulacija bez kulturnih regija.

Ključne riječi

ideja sveučilišta, znanstvena komunikacija, akademsko stvaranje, povijesni fenomen, individualni i društveni identitet, kreativno okruženje, egzistencijalne težnje

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Universität als Umfeld des akademischen Schaffens

Zusammenfassung

Der Artikel befasst sich mit der Universität als einem Umfeld der wissenschaftlichen Kommunikation und des akademischen Schaffens. Dem Autor zufolge schafft die Universität als Umfeld den / die Wissenschaftler(in), der / die wiederum seine / ihre Universität gestaltet. Diese aktiven und passiven Seiten können deren Rollen wechseln bei der Suche nach einer bestimmten Identität, sowohl im Hinblick auf das Individuum als auch auf dessen / deren Gemeinschaft. Die Idee der Universität umfasste in ihren Ansätzen paradoxerweise die Orientierung auf unterschiedliche, in ein wissenschaftliches (philosophisches) Sachgebiet vereinte spirituelle Bereiche wie auch die Einteilung des wissenschaftlichen Körpers in existenzielle Bestandteile mit einer speziellen Kommunikation. Nach der Abschaffung der philosophischen Grundlage wurde nicht nur jedwede Übereinkunft ausgeschlossen, sondern auch sämtliche Querelen zwischen den Fa-

kultäten – wegen der unterschiedlichen Forschungsobjekte sowie der differentiellen wissenschaftlichen Forschungswege. Nach Humboldts Reformen blüht die Universität auf zum Schnittpunkt kreativer Kommunikation zwischen dem sich zu formierenden Einzelnen und der zu schaffenden Gesellschaft. Laut dem Autor bedeutet das Verlangen nach Universalität eine Art Flucht vor der Sterblichkeit, sowohl auf der individuellen Ebene als auch auf der Ebene der wissenschaftlichen Gemeinschaft an der Universität. Indem er den Fall der Universität zu Wilna analysiert, erklärt der Verfasser, die Beachtung der landestypischen Kultur sowie das Erwachen der nationalen Schöpferkraft seien durch jesuitische universalistische Bestrebungen inspiriert, da sie sich als Umweg zur universalen Wissenschaft und Religion betrachten ließen. Wenngleich sich die Wissenschaft – im Falle der jesuitischen Tätigkeit – in den Dienst der religiösen universalistischen Ziele stellte, richtete eben die Religion auf einem bestimmten Gebiet die Wissenschaft auf soziokulturelle Forschungen. Nach dem Erachten des Autors diene nämlich die Religion während der jesuitischen Aktivität der wissenschaftlichen Differenzierung und Abgrenzung von den metaphysischen Spekulationen ohne irgendwelche kulturellen Regionen.

Schlüsselwörter

Idee der Universität, wissenschaftliche Kommunikation, akademisches Schaffen, geschichtliches Phänomen, individuelle und gesellschaftliche Identität, kreatives Umfeld, existenzielle Bestrebungen

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L'université en tant qu'environnement de la création académique

Résumé

L'article traite de l'université en tant qu'environnement de la communication scientifique et de la création académique. Selon l'auteur, l'université en tant qu'environnement crée le ou la scientifique qui à son tour, crée son université à lui (ou à elle). Ces côtés actifs et passifs peuvent changer leur rôle dans la recherche d'une certaine identité, tant concernant l'individu que sa communauté. A ses débuts, l'idée d'université recouvrait de façon paradoxale l'orientation vers différents domaines spirituels, réunis en un seul champ (philosophique), ainsi que la division du corps scientifique en parties existentielles avec une communication spéciale. Après l'élimination des fondements philosophiques, non seulement l'accord, mais aussi tout différend entre facultés, du fait des différents objets et modes de recherche, ont été rendus impossibles. Après les réformes de Humboldt, l'université devient un nœud de communication créative entre l'individu à former à la société à créer. Selon l'auteur, l'exigence d'universalité est une forme de fuite de ce qui est mortel, tant au niveau individuel qu'au niveau de la communauté scientifique à l'université. En analysant le cas de l'Université de Vilnius, l'auteur affirme que l'attention prêtée à la culture régionale et l'objectif de réveiller la créativité nationale avaient été inspirés par les aspirations universalistes des Jésuites, étant donné que cela peut être considéré comme un détour vers la science et la religion universelles. Même si dans le cas de l'action des Jésuites, la science avait servi des objectifs religieux universalistes, c'est notamment la religion qui dans certains domaines dirigeait la science vers la recherche socio-culturelle. Selon l'auteur, c'est notamment la religion qui avait servi, durant l'activité des Jésuites, à différencier et à démarquer la science des spéculations métaphysiques sans aucune aire culturelle.

Mots-clés

idée d'université, communication scientifique, création universitaire, phénomène historique, identité individuelle et sociale, environnement créatif, aspirations existentielles