



ORIGIN AND DEVELOPMENT OF THE UNIVERSITY: A HISTORICAL STUDY

DODDA DURUGAPPA Assistant Professor Department of English Government First Grade College, Tumkur

Abstract:

By keeping a certain gap between learning and teaching, university education thrives to make space for the creation of knowledge required to facilitate total self-expression. True education is a riddle because of this. The University was first and foremost seen as a society of free men interested in seeking truth via education. This definition appears to be valid and appropriate for today's universities. Irrespective of whether the truth discovered is pleasant or useful to the majority, or if it is to the liking of the powerful, the people in the university will be motivated to find it. The utilitarian notion that the Universities should only be useful in transferring the knowledge and abilities required for employment has also spread amongst us. We have no doubts that improving our graduates' professional and employment prospects is critical. This is what the society expects of us, and as a result, we should meet that requirement adequately.

Keywords: University, Society, Knowledge

Introduction

Many people linked into one body, a community, firm, society, guild, organization, etc. is what the Latin term "Universitas" generally mean. A University, as per *Merriam Webster Dictionary*, is an establishment of higher education that offers research and teaching accommodations and is allowed to award academic degrees. Scholars are increasingly using the term "University" in policy-oriented studies which imply transfer of technology and the relationship between the university-industry. The term also surfaces in works that look at universities as places where knowledge is created. It's worth noting that, despite major disparities in the institutions designated as universities, scholars normally use the term university to designate to a singular organisational structure.

Discussion:

The University should undoubtedly contribute to the dissemination of employable knowledge. However, limiting our conception of the University's true function as a higher education institution to only producing marks cards entails restricting its position as a knowledge corridor in our society. The current study in the course of building this argument with respect to the contemporary environment, maintains that it is an unavoidable hard reality that universities are regulated by the government in their different modern formats. The government creates increasingly specific norms of operation involving interventionist planning and egalitarianism. Under this system, the state also supports the majority of the University expenditure, gives preference to public universities, and controls, at most, universities that are the result of a societal initiative. Thus, everything is currently governed by this bureaucratically conceived model.

However, the concept of a university dedicated to both seeking and generating knowledge is a European invention.

Wilhelm von Humboldt penned a memo in 1810 which sparked the founding of the University of Berlin. He envisioned a university based on three principles: academic self-governance, unification of research and teaching, and teaching freedom. The first critique was critical of both higher education

that was disconnected from original inquiry and research that was conducted by private academics or in independent research centres without the motivation of sharing those findings with young minds. The second component advocated for academics' freedom to impart their beliefs after careful consideration and a foundation in reason. The third element, academic self-government, was barely hinted at in Humboldt's memo but has come to be seen as an essential part of his plan. (Geoffrey Boulton and Colin Lucas, 2008, p.3)

Indeed, in the due course of time Universities have come to be recognised for their adaptability and flexibility. They bear witness to a dynamic approach to participation in the quest and transmission of knowledge as well as to responsiveness to the demands and issues of the modern world. Universities work on a complex set of mutually reinforcing fronts. They conduct research into the most conceptual and unsolvable knowledge uncertainties while also seeking the direct implementation of explorations. They test, reinvigorate, and carry forward the knowledge of earlier generations.

As a result, universities work on both the short and long term. On the one hand, they provide students with the general and specialised abilities needed to contribute to society's well-being; on the other, they work with current issues and apply the discoveries and insights they produce. While they may not seem directly relevant to others, they forage in areas of abstraction and research that have the potential to be very fruitful in the future.

Nevertheless, it needs to be noticed that during the Middle Ages Between the 12th and 13th centuries during the Middle Ages, a particular higher education institution grew to a level of organisational and instructional complexity in select European towns such as France and Italy, and was regarded the ancestor of the contemporary university. For over three thousand years, the rise of numerous civilisations has coincided with the expansion of higher education.

However, only the studium generale, a historical higher education institution,

“...used regular teaching personnel, offering particular higher education courses... and giving credentials of completion in the form of generally recognised certificates” (Rudy, 1984, p.14).

It has exhibited enough consistency over time to be considered the forerunner of the modern university. Paris and Bologna, in particular, are often regarded as having the oldest universities. Bologna, which dates back to 1088, has been claimed to be the first. Several investigations into the past of mediaeval universities, however (Ruegg, 1992; Rashdall, 1936), have found no evidence to corroborate this notion. Law institutes became ‘universities’ (guild) from the start of the twelfth century, gaining international renown. Other subjects only rose to the point of forming new ‘universities’ after a few years. Medicine, rather than theology, has developed greatly among the professional degrees.

The University of Paris may trace its roots back to religious and private institutes that excelled in the 12th century. The former were theological schools, with Notre Dame being the most prestigious of them all, with its Chancellor operating under the bishop’s jurisdiction. A rise of new schools and disciplinary turmoil resulted from the significant increase in the quantity of students and masters. The chancellor and bishop were persuaded to approve the foundation of an independent guild of masters by the threat of losing power over the subject taught. This ‘university’ was in charge of organising curricula, exams, and faculty distinctions in a fashion that upheld the “classification and hierarchies on which Christian learning had traditionally been organised.”

It’s worth noting that how educators’ expenses were handled piqued their curiosity. The instructors in the 13th century were clergy with benefices who did not demand fees, whereas payments for private tutors and clergy without (or severely low) benefits were directly paid by the learners.

This system, however, went against the Church’s beliefs that knowledge is a divine gift and that students should never pay for it. As a result, clergy with no benefits began to be paid a salary that included a portion of both the examination and collection fees. With an increasing number of teachers

along with the participation of all masters in the plan, the demand for outside assistance grew quickly. The Church (Spain), the Council and the Dukes (Italy), and the town began to pay teacher salaries (Germany). The pay system in France did not emerge until the late Middle Ages. The independent universities of the late Medieval Era which was governed by the Crown could no longer finance themselves due to their expansion.

Due to the society's urgent requirements, new universities were formed during the early 19th century, such as Humboldt University in Berlin, and old ones were completely refurbished. The educators were no longer experts who were capable of teaching all subjects, but single-discipline academics dedicated to the progress and transfer of a certain, well-defined chunk of knowledge. Even though the German pattern is sometimes credited as the originator of this "labour division" method, subject specialisation was first created in 18th century Scotland. The Humboldtian concept of higher education arose in Europe at this time to encourage a holistic approach to academic instruction.

Conclusion:

To conclude, the Humboldtian concept of higher education and determines whether the institutions of higher learning have tried to cater to the integration of sciences and arts by emphasising research in order to accommodate the procurement of cultural understanding and also comprehensive learning. In today's higher education environment, the existing model stands in contrast to the ancient Medieval University. Everything nowadays is filtered via the State's sieve in a wide sense. Everything is regulated and made uniform to ensure the universality of the public education system, eradicating any sign of each institution's distinctiveness.

WORKS CITED:

- Abrams, M. H. "Defining A Theory Of Genre" Rosmarin, Adena. *The Power of Genre*. Minneapolis: University of Minnesota press, 1985.
- Ahmad, K.. "For Sociology in Teacher Education. In R. Indira" (Ed.), *Themes In Sociology Of Education* (pp. 42-55). New Delhi, India: Sage. 2012
- Aldo Geuna. "European Universities: An Interpretive History published in 1996 Backhaus, J.G. (ed.), 1993, *The Economics of Science Policy: An Analysis of the Althoff System*", Special issue of *Journal of Economic Studies*, Vol. 20, No.4/5.
- Baldick, Chris. *The Concise Oxford Dictionary of Literary Terms*. London: Oxford UP,
- Cobban, A.B., *The Medieval Universities: Their Development and Organization*, Methuen & Co Ltd, London. 1975
- Michael A. Peters (2019) Ancient centers of higher learning: A bias in the comparative history of the university?, *Educational Philosophy and Theory*, 51:11, 1063-1072, DOI: 10.1080/00131857.2018.1553490